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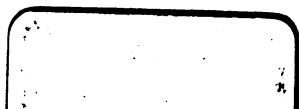
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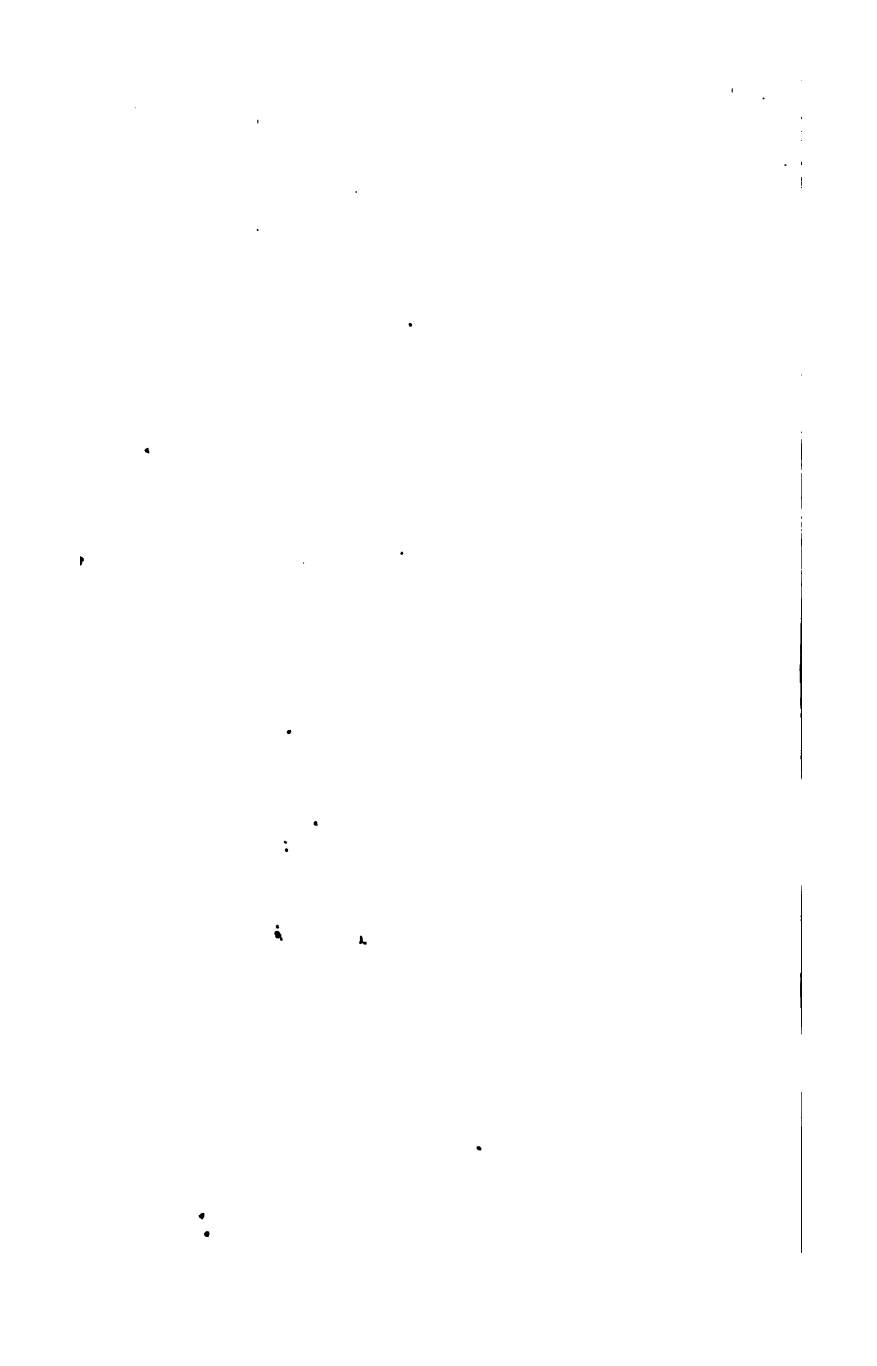


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**THE**  
**STORY OF ACHILLES**



# THE STORY OF ACHILLES

FROM

## HOMER'S ILIAD

EDITED WITH NOTES AND INTRODUCTION

BY THE LATE

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AND

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## P R E F A C E.

DE QUINCEY, in his interesting and eloquent essay on 'Homer and the Homeridæ,'<sup>1</sup> speaking of 'the unity which is essential to the idea of a Homer,' goes on to say: 'This unity is sufficiently secured if it should appear that a considerable section of the "Iliad"—and that section by far the most full of motion, of human interest, of tragical catastrophe, and through which runs, as the connecting principle, a character the most brilliant, magnanimous, and noble that Pagan morality could conceive—was, and must have been, the work and conception of a single mind. Achilles revolves through that section of the "Iliad" in a series of phases, each of which looks forward and backward to all the rest. He travels like the sun through his diurnal course. We see him first of all rising upon us as a princely counsellor for the welfare of the Grecian host. We see him atrociously insulted in this office; yet still, though a king, and unused to opposition, and boiling with youthful blood, nevertheless controlling his passion, and retiring in clouded majesty. Even thus, though having now so excellent a plea for leaving the army, and though aware of the early death that awaited him if he staid, he disdains to profit by the evasion. We

<sup>1</sup> Vol. v. p. 389 of the 1862 edition of his works.

see him still living in the tented field, and generously unable to desert those who had so insultingly deserted *him*. We see him in a dignified retirement, fulfilling all the duties of religion, friendship, hospitality ; and, like an accomplished man of taste, cultivating the arts of peace. We see him so far surrendering his wrath to the earnest persuasion of friendship, that he comes forth at a critical moment for the Greeks to save them from ruin. What are his arms ? He has none at all. Simply by his voice he changes the face of the battle. He shouts, and nations fly from the sound. Never but once again is such a shout recorded by a poet—

“He called so loud, that all the hollow deep  
Of hell resounded.”

Who called ? *That* shout was the shout of an arch-angel. Next<sup>1</sup> we see him reluctantly allowing his dearest friend to assume his own arms : the kindness and the modesty of his nature forbidding him to suggest that not the divine weapons but the immortal arm of the wielder had made them invincible. His friend perishes. Then we see him rise in his noontide wrath, before which no life could stand. The frenzy of his grief makes him for a time cruel and implacable. He sweeps the field of battle like a monsoon. His revenge descends perfect, sudden, like a curse from heaven. We now recognise the goddess-born. This is his avatar—the incarnate descent of his wrath. Had he moved to battle under the ordinary impulses of Ajax, Diomed, and the other heroes, we

<sup>1</sup> De Quincey strangely puts the 16th book after the 18th.

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never could have sympathised or gone along with so withering a course. We should have viewed him as a "scourge of God," or fiend, born for the tears of wives and the maledictions of mothers. But the poet, before he would let him loose upon men, creates for him a sufficient, or at least palliating motive. In the sternest of his acts, we read only the anguish of his grief. This is surely the perfection of art. At length the work of destruction is finished; but, if the poet leaves him at this point, there would be a want of repose, and we should be left with a painful impression of his hero as forgetting the earlier humanities of his nature, and brought forward only for final exhibition in his terrific phases. Now, therefore, by machinery the most natural, we see this paramount hero travelling back within our gentler sympathies, and revolving to his rest like the vesper sun disrobed of his blazing terrors. We see him settling down to that humane and princely character in which he had been first exhibited; we see him relenting at the sight of Priam's grey hairs, touched with the sense of human calamity, and once again mastering his passion (grief now) as formerly he had mastered his wrath. He consents that his feud shall sleep; he surrenders the corpse of his capital enemy; and the last farewell chords of the poem rise with a solemn intonation from the grave of "Hector, the tamer of horses"—that noble soldier who had so long been the column of his country, and to whom, in his dying moments, the stern Achilles had declared—but then in the middle career of his grief—that no honourable burial should ever be granted.



‘Such is the outline of an *Achilleis*, as it might be gathered from the “*Iliad*”; and for the use of schools, I am surprised that such a beautiful whole has not long since been extracted. A tale more affecting by its story and vicissitudes does not exist; and, after this, who cares in what order the *non-essential* parts of the poem may be arranged, or whether Homer was their author?’

This eloquent passage at once indicates the plan on which the twelve books contained in the present edition have been selected, and is a sufficient defence for their separation from the body of the *Iliad*. Since the publication of Grote’s ‘*History of Greece*,’ the name ‘*Achilleis*’ implies too definite a dogma to be used for a work which is completely independent of any theory of the authorship of the *Iliad*; but De Quincey’s words may well stand for a general argument to the ‘*Story of Achilles*.’

It was upon a school edition of this great story that Mr. Pratt had been for some two years engaged, when he was accidentally drowned while bathing in the Lake of Como, on August 31, 1878, in the prime of health and vigour. When Messrs. Macmillan & Co. asked me to complete the work which had been so disastrously interrupted, I could not but accept the offer; for it was not only attractive in itself, but was clearly a duty owing to the memory of a dear friend whom I had to thank for many of my happiest hours during the few years through which it had been my good fortune to know him intimately.

Mr. Pratt’s acute and refined judgment, his unusually

wide acquaintance with modern etymological research, and his deep enthusiasm for his subject promised work of very high value. He left behind him, besides a considerable collection of works relating to Homer, pencil notes, often very copious, upon the first 17 books of the *Iliad*; the last seven he had unfortunately not touched. These notes, though not in any case prepared for publication, have supplied the greater portion of those in the present edition, referring to books A, I, Δ, Π, and P; the remainder I have, to my great regret, been compelled to add on my own responsibility. In his notes Mr. Pratt had devoted especial attention to etymology; and I have therefore felt no hesitation in introducing a far larger proportion of etymological explanations than is usually to be found in works of a similar compass; though, indeed, this branch of philology is one of such peculiar importance in the study of Homer that too full use can hardly be made of it.

It has been my aim to adopt the notes to the use of the highest forms at public schools; and I have therefore assumed a general knowledge of the elements both of the Epic dialect and of comparative etymology as applied to Greek. While assuming the reader to be acquainted with such essential phenomena of Greek phonetic change as 'labialisation,' the loss of the spirants, and so forth, I have purposely taken no notice of all the more recent discoveries as to the original vowel-system; and I have, though with more hesitation, not distinguished the 'palatal' or non-labialised forms of *k* and *g*. In giving the derivation of particular words I have confined

myself as far as possible to instances that can be verified by a reference to Curtius' 'Greek Etymology,' as the only standard work covering sufficient ground which has appeared in English. I have occasionally been indebted however, to writers in Curtius' 'Studien,' and to Fick and others.

The ordinary Homeric forms and constructions I have also assumed to be known; space did not allow me to give a full account of them in the Introduction, so I have preferred to state briefly a few of the main principles affecting Homer's language, suggestively rather than didactically. An excellent compendium of the dialectical forms will be found in the Introduction to Mr. W. W. Merry's school edition of the *Odyssey*, and a more advanced but very valuable essay on the 'Peculiarities of Homeric Grammar' in Mr. D. B. Monro's edition of the first book of the *Iliad*; the latter, however, is almost too condensed and difficult for school-boys.

Occasional references will be found in the notes to Autenrieth's *Homeric Dictionary*,<sup>1</sup> a work which deserves especial mention. The numerous illustrations are often most useful in explaining at a glance what can hardly be made intelligible in many lines of print; the explanations and etymologies appear to me to be on the whole a singularly happy combination of originality and soundness.

In the text I have followed La Roche (Leipzig, 1873) pretty closely, though I have not adhered to all his peculiarities of spelling and accentuation. In the explanation of the text I have to acknowledge my continual

<sup>1</sup> Translated by Dr. Keep. Macmillan, 1877.

obligations to the editions of Fäsi, La Roche, Düntzer, Paley, and for the 1st, 9th, and 11th books to Hentze's still unfinished edition of Ameis's commentary; to Ebeling's also unfinished Homeric Lexicon, and to the authors of numerous monographs and essays, whom I have not had the space always to mention.

Finally I have to thank Mr. G. A. Macmillan for his sympathetic interest in the work, which he himself was the first to suggest, and for continuous friendly assistance to Mr. Pratt as well as to myself.

It is my hope to publish before very long an edition, on a somewhat larger scale than the present, of the whole Iliad; the twelve books not included in the 'Story of Achilles' were all annotated by Mr. Pratt, so that the complete work will, I trust, be a more worthy memorial than the present of an intellect lost to the cause of scholarship before its prime, but not too early for its value to be revealed to many friends qualified to judge and to appreciate it.

WALTER LEAF.

*September, 1880.*



## INTRODUCTION.

1. It is the peculiar privilege of the Homeric poems that they combine with supreme nobleness of thought and of interest, with perfection of form and rhythm, that fresh simplicity of expression and manner which less fortunate nations have not succeeded in retaining beyond the point when a growing culture first developed a feeling for purely literary beauties. This characteristic blending of freshness with maturity is as strongly marked from the linguistic as from the literary point of view; and it is with this that the Introduction will chiefly deal.

2. Both in syntax and in dialect Homer stands at a point where the Greek language had in the main attained extreme flexibility and richness, but still kept numerous traces of the archaic simplicity and even stiffness of a time when the Hellenes were still an uncultured race. The detection of these traces is due to comparative etymology and the still younger science of comparative grammar. Numerous allusions to special cases will be found in the notes; it is only proposed in this Introduction to point out a few of the leading principles which group together in more or less general classes the most essential, if not the most obvious, points of distinction between Homeric and Attic Greek.

### SYNTAX.

3. *Parataxis*.—A sentence of Plato, and still more a sentence of Thucydides, is as a rule a very complex unit,

composed of sundry clauses subordinated one to another by participles, relatives, and particles, often expressing very subtle shades of thought. But if we examine the manner in which Homer combines his clauses, we find that although he possesses the same array of participles, relatives, and particles, he very often prefers to put two direct sentences simply side by side, connected perhaps only by a  $\delta\epsilon$ , instead of subordinating one to another, as a later writer would have done. This co-ordination of sentences is called *Parataxis*, as opposed to subordination, *Hypotaxis*.

4. It follows that, in translating, we very often have to supply the train of thought which Homer leaves to be inferred from the mere juxtaposition of clauses; and hence we often have to translate a simple  $\delta\epsilon$  by 'for,' or sometimes by 'although' (e.g.  $\Upsilon$  155).

5. A very characteristic and frequently recurring sign of the transition stage which the language of Homer displays to us is the combination of Hypotaxis and Parataxis; of two clauses which in Attic Greek would both be subordinated by a relative, Homer as a rule so subordinates only the first, and then adds the second co-ordinately; as for instance in A 79;  $\kappa\alpha\iota\ \omicron\iota$  for  $\kappa\alpha\iota\ \phi$ .

6. Again, in an older stage of the language all relative clauses were themselves co-ordinate and not subordinate; for the relative pronoun or adverb was originally demonstrative. Hence it comes that in Homer the pronoun  $\delta\epsilon$  ( $\eta\ \delta$ ) though generally a real relative, is in the nominative frequently used as a demonstrative, like our 'that'; while the commonest form of the relative is  $\delta\epsilon\ \kappa\epsilon$ , literally 'and he.' In the case of the pronoun  $\delta$  ( $\eta\ \tau\acute{o}$ ) the two uses are not nearly so sharply separated, and it is often almost impossible to say whether in a particular passage the relative or the demonstrative use was uppermost in

the poet's mind. For instance, in A 321, it is really indifferent whether we translate  $\rho\acute{\omega}$   $\omicron$   $\iota$   $\epsilon$ σαν κήρυκε 'who were his henchmen' or 'they were his henchmen.'

7. The so-called '*δέ in apodosis*' is merely a case of parataxis. For the relative adverbs were originally demonstrative, as even in Attic  $\epsilon\nu\theta\alpha$  sometimes means 'here' as well as 'where.' For instance, in  $\Upsilon$  447-8,  $\delta\tau\epsilon$  really means 'at that time,' only referring *forwards*, instead of backwards like  $\rho\acute{o}\tau\epsilon$ ; and the construction really is 'at that time he darted on him like a heavenly being, and with dread shout spake.' The apodosis was thus originally an independent clause which might either be introduced by a  $\delta\acute{\epsilon}$  or added *asyndetically*; the latter form was that which naturally prevailed as the demonstrative adverbs became relative.

8. Similarly  $\epsilon\iota$  appears to have been at first an interjectional particle, possibly connected with Lat. *eia*, which became specially reserved for cases where the speaker wished to call attention to something which was to be emphasised as a supposition. Hence the use of  $\epsilon\iota$  with the imperative, as in I 56,  $\epsilon\iota$   $\delta\acute{\epsilon}$   $\phi\epsilon\nu\gamma\acute{o}\rho\tau\omega\nu$ , and the common phrase  $\epsilon\iota$   $\delta'$   $\acute{\alpha}\gamma\epsilon$ , when there is no need to supply any ellipse. The germ from which conditional sentences have sprung is well seen in such a construction as I 301, which we may paraphrase 'Put the case ( $\epsilon\iota$ ), Agamemnon is too hateful to thy heart, both he and his gifts; but' ( $\delta\acute{\epsilon}$  '*in apodosis*') 'do thou have mercy upon the other Achæans.'

9. *Epexegetis*. It is very common in Homer to find a statement or expression either specialised or expanded by the simple addition of words, generally either a verb in the infinitive or a noun in apposition, which we should attach to the sentence by the use of 'namely,' 'to wit,' or the like. Such words are said to be 'epexegetic,' explanatory, of the words or phrases which they serve to illustrate. For



instance, in A 8, μάχεσθαι is 'epexegetic' of the more general phrase ξυνέηκε: a later writer would have said ὥστε μάχεσθαι. What is called the 'whole and part figure,' σχῆμα καθ' ὅλον καὶ μέρος, is simply a case of epexegegesis, as for example, A 362, τί σε φρένας ἔκειτο πένθος, 'what grief hath come upon thee, (that is to say) upon thy mind.'

10. A very common and very important case of epexegegesis is found in the use of the demonstrative pronoun, ὁ ἢ τό, followed by a noun in apposition, as, for instance, A 348, ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν, 'she, (to wit) the woman, went unwillingly with them.' It is from this use that ὁ developed the function of a definite article, to which it was afterwards almost exclusively restricted. In such a phrase as A 32, ἔδεισεν ὁ γέρον, we see this development taking place before our eyes; and it is mere pedantry to assert that Homer never uses ὁ as a definite article. Indeed, instead of attempting to vindicate the antiquity of Homer by asserting, as critics from Aristarchus downwards have been prone to do, that this or that usage is later and is never found in Homer, in spite of seeming exceptions, it would be safer to say that there is hardly a single later usage of which we do not find the germs in Homer, and at least one or two cases fairly on the boundary line between the old sense and the new. Since language has a gradual organic growth, it would be surprising indeed if we could mark off any one age from those which follow, and say that a construction or a meaning which had grown into universal use in one stage was never to be found in the stage preceding.

11. To these notes of archaism in Homeric diction may perhaps be added the freedom with which *anacolutha* are admitted; arising, not like those of Thucydides or St. Paul, from the attempt to force into the words more

than they will bear, but rather from the absolutely unconventional liberty of language before, by the growth of a written literature, the formal rules of thought have been enabled to affect its literary expression. Homer's anacolutha are, in fact, like those of which all ordinary conversation is full; the poet's mind cannot be bound rigidly by the form in which the beginning of a sentence is cast, but may easily change its word and point of view even while the words are being uttered. Hence a Homeric anacoluthon often makes the sense more clear, and almost always makes it more vigorous, than a strict observance of grammatical regularity would do; we have only to translate straight forward in order to grasp the meaning even when it is difficult to give a logical analysis of it. Under this head of anacolutha are to be ranged all the numerous instances of the construction '*ad sensum*' (*κατὰ σύνεσιν*), many of which are mentioned in the notes.

12. In the use of the *Moods* and *Tenses*, we find, as everywhere else, that while Homer possesses all the resources of Attic Greek, he yet allows us to see glimpses of the earlier state of the verb from which the infinite refinements of later Greek were gradually developed.

13. For instance, it is certain that of all the tenses the Perfect and Pluperfect were the last to be evolved. They were at one time not distinguished from the Present and Imperfect, and it was only by a gradual specialisation of one of the numerous formations of the verb-stem, that reduplicated forms like *γε-γον-*, in which *ε* was the vowel in the reduplication-syllable, were reserved for the use of the Perfect and Pluperfect, while those like *γι-γν-*, in which *ι* had this place, were kept for the Present stem, all other reduplicated forms being dropped. A mark of this period is the frequent use in Homer of the Present

in a Perfect, and the Imperfect in a Pluperfect sense—many cases of which are pointed out in the notes ;<sup>1</sup> while on the other hand the numerous reduplicated Aorists, which afterwards almost entirely dropped out of use, are survivals from the time when reduplication was only one of many modes of stem-formation, not specialised to any particular tenses. The same remark may be made of the so-called 'Epic' or 'mixed' aorist, in which the 'Thematic vowel' of the second aorist is combined with the sigmatic stem characteristic of the first aorist, as for instance, we have *ἔδυσάμην* as well as *ἔδυσαίμην*, *ἄξιέμεν*, *οἰσέμεν*, in an aorist sense, and many others.

14. With respect to the use of the *Subjunctive*, Homer differs from later Greek chiefly in the greater freedom with which the mood is employed. The Indicative is naturally the oldest of the forms of the verb, and the other moods expressing more or less subtle relations of thought instead of a categorical statement have been developed out of it. Hence we find that the Subjunctive is in Homer often used in independent sentences as the virtual equivalent of a future indicative (see, for instance, A 262). There is, however, always a shade of difference, in that the subjunctive, when used like the future indicative, appears to present the statement 'subjectively,' that is, less as a positive fact than as the representation of a thought in the speaker's mind : a delicate shade which cannot be generally given in English, but in certain cases, as Mr. Monro has remarked,<sup>2</sup> corresponds to the distinction between 'I will' and 'I shall,' corresponding to the subjunctive and indicative respectively.

15. Again, in similes after *ὥς* and the like, the subjunctive is used almost interchangeably with the indicative ; it is here naturally in place, inasmuch as a simile

<sup>1</sup> See on P 382.

<sup>2</sup> 'Essay on Homeric Grammar,' § 29, 1.

is necessarily the expression of a thought in the poet's mind, not the statement of an external fact.

16. The subjunctive is also freely used in Homer after a simple  $\epsilon\iota$ ,  $\delta\tau\epsilon$ , and the like, where in Attic Greek  $\epsilon\acute{\alpha}\nu$ ,  $\delta\tau\alpha\nu$ , &c. would be required. The other uses of this mood, hortatory, deliberative, and prohibitive, are all familiar in later Greek.

17. The use of the *Optative* corresponds very closely with the Attic constructions, except that it is more freely used in independent sentences without  $\acute{\alpha}\nu$  as a potential mood. It is of course, as its name implies, the mood which expresses a wish, and is in this sense often naturally combined with the interjectional particle  $\epsilon\iota$  or  $\alpha\iota$  (see § 8); it is wrong to consider that such expressions as  $\epsilon\acute{\iota}$   $\tau\iota\varsigma$   $\kappa\alpha\lambda\acute{\epsilon}\sigma\epsilon\iota\epsilon$  ( $\Omega$  74) require the ellipse of an 'apodosis' to be supplied.

18. Generally speaking, the Optative may be called 'the mood of the Imagination' (Lange). It often points out that the statement made is a *mere* supposition on the part of the speaker, while the subjunctive, being nearly akin to the future, puts the assertion in a more positive form. For instance, if in A 60 Achilles had said  $\phi\acute{\upsilon}\gamma\omega\mu\epsilon\nu$  instead of  $\phi\acute{\upsilon}\gamma\omicron\iota\mu\epsilon\nu$ , he would be regarding escape as a possibility worth consideration, 'if we *shall* escape death.' As it is he says 'if we *were* to escape death,' a mere imagined possibility. Coming after the future  $\acute{\alpha}\pi\omicron\rho\omicron\sigma\sigma\eta\sigma\epsilon\iota\nu$  this shows that he suddenly shifts his point of view, correcting himself, as it were, for a too hopeful prospect; in the next line he returns to  $\epsilon\iota$  with the future to express a contingency which is most vividly present to his mind, as an unmistakable reality: 'if plague and war together *are* to *slay* the Achæans.'

19. The irregularities in the use of the subjunctive and optative after primary and historical tenses are all

cases of the 'anacolutha' arising from rapidity of thought mentioned in § 11; for often after a sentence has begun in a particular form, some dependent condition presents itself to the poet with more vividness than at the moment when the first words were uttered, and induces him to use the subjunctive instead of the optative; or conversely, he sees it as a remoter contingency, and substitutes the optative for the subjunctive. The important thing to remember is that, roughly speaking, the subjunctive generally deals with things *present* to the speaker, the optative with things *past* or *absent*, conceived only by the imagination.

20. ἄν, κεν. These particles are interchangeable, and are used with far greater freedom than in Attic Greek. They are used with both subjunctive and optative in independent clauses, and affect the meaning only in so far as they are used 'in order to show that a *particular* occasion or state of things is contemplated' (Monro, § 31, 1). Compare for instance εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, A 137, 'If he do not give it, *then* I will take it myself'; with A 262, mentioned above (§ 14), where ἴδωμαι is perfectly general, with no allusion to any special circumstances. εἰ κεν, &c., can be used with the optative, as well as with the subjunctive. See A 60. We also have ἄν and κεν with the future indicative, where their function is to hint at a connection with and dependence on some other future event, thus introducing a slight idea of contingency; a subtle shade of thought which was curiously enough lost in later Greek. See the note on X 75.

#### DIALECT.

21. The dialect of Homer exhibits still more fully the characteristic peculiarity of his style; namely the

retention of archaisms in a language which is an essentially developed Greek. Though it is closely allied to the Ionic of Herodotus, it contains very many words and phrases which afterwards dropped entirely out of use, and to explain which we must appeal to what comparative etymology can tell us of that earlier stage of Greek which we aim at deducing from a comparison of the allied tongues of the Indo-European group.

22. The archaisms contained in the Epic dialect spread over a long period of development, during which the great phonetic changes passing over the Greek language naturally produced a great variety of word-forms. The most important of these changes consisted in the loss of the spirants J,<sup>1</sup> V, and (to a less extent) S. The loss of J, however, seems to have been complete before the Epic dialect was born; the traces of its existence as a distinct consonant are few and not very certain, the most plausible being found in the fact that *ῥ*, which probably was once *jāt*, an ablative form of the pronominal stem *ja-*, in certain positions always affects the scansion of the preceding syllable as though it began with a consonant; whence it would follow that it was still pronounced *jῥ* when Epic poems first began to be composed.

23. V on the other hand was at the beginning of the Epic period certainly a distinct living consonant. Numerous words which we can prove from other dialects and languages to have begun with this sound are employed as though they still retained it, though it has ceased to be written; words like *ἄναξ*, *οἶνος* (*vin-um*), *οἶκος* (*vicus*), *ἔργον* (*work*) and many others permit a short open vowel to stand before them without elision, or lengthen 'by position' a preceding short syllable ending

<sup>1</sup> Throughout the notes I have employed J to represent our spirant Y.

in a consonant. In the Æolic and many Doric dialects this sound existed down to historical times and was represented by *ϕ*, called from its form 'digamma.' But it is important to notice that the Homeric poems are the only monuments which prove it to have existed in *Ionic* Greek.

24. By the time that the *Iliad* and *Odyssey* were composed, or at all events before they were drawn up in their present forms, *ϕ* had disappeared from ordinary language as completely as *j*; and hence, though the old metrical rules treating *ϕ* as a consonant were on the whole still observed, it is clear that this was only a tradition; for there is hardly a single often recurring word beginning with *ϕ* in which the digamma is not occasionally 'violated' or treated as non-existent, just as in *Attic* Greek; and the attempt to restore it consistently throughout the poems seems necessarily doomed to failure.

25. The two spirants did not often disappear without leaving any trace. Sometimes they were vocalised, passing generally into *ι* and *υ* respectively—in this case frequently appearing by Epenthesis in the preceding syllable; sometimes they were assimilated to a preceding consonant, especially to *λ*, *μ*, *ν*, *ρ*, and *σ*; and very often the only trace of their existence is to be found in the 'compensatory lengthening' of a preceding vowel; that is, where the *j* or *ϕ* stood with another consonant, so as to make a preceding vowel long *by position*, the effect of the loss of the spirant was to render the vowel long 'by nature'; as though a sort of linguistic instinct operated to mark the identity of the altered word by retaining its old measure and centre of gravity.

26. In addition to the loss of the spirants there were, of course, other phonetic changes at work, producing at different times and different places new forms of words.

All these forms the Epic poet felt himself at liberty to use, if they suited his metre, though in the ordinary language, as a rule, only one form ultimately survived. But in Homer we have the old and new, the Ionic and Æolic, all side by side. Of the infinitive of *εἶμι* there are, for instance, five forms, *ἔμμεναι* (Æolic, by assimilation of *σ*, for *ἔσ-μεναι*), *ἔμμεναι*, *ἔμμεν*, *ἔμεν*, and *εἶναι*, all of which are obviously retained because of their differing quantities. Again, if we take the first few lines of the *Iliad*, the following cases of double forms may be noticed. For *Πηληϊάδεω* we find elsewhere *Πηληϊάδαο*, *Πηλεΐδεω*, and *Πηλεΐδαο*, to say nothing of *Πηλεΐωνος*. *Ἀχιλλῆος* is found as well as *Ἀχιλῆος*, and in the dative besides *Ἀχιλῆι* and *Ἀχιλλῆι* we once have *Ἀχιλλεῖ*. *ἔθηκε* might be *θήκε*, the use of the augment being of course optional. By the side of *Ἄϊδι* we have *Ἀΐδῃ*, as well as *Ἀΐδωνῃ*, *κύνεσσι* by *κυσί*, *πάντεσσι* by *πᾶσι*, *ἔρϊσαντε* by *ἔρϊσαντε*. There are indeed few lines in which there does not occur some word which will supply an instance of varying formation, produced by the simple action of the laws of phonetic change belonging to the Greek language, and discussed at length in works such as Curtius' *Greek Etymology*.

27. To the great variety of the forms produced by these and other phonetic laws must be added another important class; those formed on analogy only, and not explicable by purely etymological considerations. The number of these in Homer is far from small. As a typical instance may be quoted *εἵσαο*, the aorist of *εἶμι*, *ἴρε*, where the syllabic augment is added as though the word had once begun with a consonant; which we know was not the case, the root being simply *ι*. Similarly we find the unaugmented form *εἵσαο* always used as though it began with a consonant. And this we can hardly explain,



except as a formation on the false analogy of *εἰσατο* the aorist of *ἰδῶ*, to see, where *εἰφείσατο*, *φείσατο*, are, of course, perfectly regular.

28. Another class of analogical formations is more easily to be explained; namely, those introduced in the transliteration of the poems into the new from the old alphabet, in which E represented *ε*, *η*, and *ει*, while O represented *ο*, *ω*, and *ου*. This change, we know, took place at a comparatively late period, when the Homeric poems were already antiquated; and it was only natural that sundry forgotten forms supposed to contravene the consistency of the language should then be suppressed. Curtius, for instance, has shown good grounds for believing that *ἐην*, a common form for *ἦν* in Homer, should really be *ἔεν*; the transcribers (*μεταχαρακτηρίζοντες*), who introduced H for E, thought that in *ἐην* they were giving a case of what they called 'diectasis,' as, for instance, in *ἐή* (*σua*, *σeή*) by the side of *ἦ* (*σfή*), where the *ε* is really an auxiliary vowel introduced to assist the pronunciation of the consonantal group *σf*. Hence the form *ἔεν*, being then already forgotten, disappeared in favour of *ἐην*, though only the former is etymologically explicable.

29. An exactly similar case is to be found in the second aorist infinitives *ἐλέειν*, *ιδέειν*, *πραθέειν*, and others. Curtius has shown that the original form of this aorist infinitive was *-έεν* (probably for *-έσεν*), which was generally contracted into *-εῖν*. But in cases where the older uncontracted form was left, the transcribers were misled by the analogy of the present infinitive of verbs in *-έω*, and thought that *-EEN* stood for *-έειν*. Thus, in all these cases *ιδέειν*, *ἐλέειν*, and the like are the correct forms; where the last syllable is long, though followed by a vowel, the *ictus* in the *cæsura* always justifies the scansion. (Curt. *Verb.* ii. 102, 111).

30. In the flexion of the verb again, we repeatedly find older and newer forms, or flexions of different but parallel formations, standing side by side. In *ἔρ-ομαι* we have the present stem formed by the simple root, while in *εἶρομαι* and *ἑρέομαι* the stem is formed by the addition of *j*, *ἐρ-j*; only in the first case it passes into the preceding syllable as *ι* by epenthesis, while in the latter it is vocalised into *ε*. More generally these different formations are used in different tenses; for instance, *γέ-γηθ-α* implies a present *\*γῆθ-ω*, though only *γηθ-έ-ω* is found. Many similar instances may be noticed in the poems.

31. It is to be observed, however, that 'the forms in actual use are not quite so numerous as they appeared to be in the older grammars. For instance, *γέγονα* and *γέγυμεν*, the regular Homeric 1st sing. and 1st plur. perf. of *γίγνομαι*, were treated as forms of two distinct perfects, *γέγονα* and *γέγαα*.'<sup>1</sup> But here, as often elsewhere, Homer uses a *fuller* form of stem with the *lighter* terminations, those of the three persons of the active indic. singular, and a *shorter* form of the stem with the *heavier* terminations, those of the dual, plural, infinitive, and participle. Similarly we have *τέτληκα*, not *τέτλαα*, but *τέτλαμεν*, not *τετλήκαμεν*, *ἔθηκα*, but *ἔθεμεν*, *φη-μί*, *φῆ-ς*, *φη-σί*, but *φᾶ-μεν*, *φᾶ-τε*, *φᾶσι* (i. e. *φᾶ-ασι*).

32. The Homeric verb has retained a special mark of antiquity in the proportion of non-thematic forms to thematic, which is much larger than in later Greek. The distinction is an important one. Non-thematic forms, which may roughly be said to belong to the 'verbs in *μ*,' are those in which the person-endings are added directly to the stem; while in *thematic* forms they are joined to the stem by an auxiliary vowel, called the

<sup>1</sup> Monro, 'Essay,' § 56, 3; to which I am especially indebted for the present sections.

thematic vowel. For instance, the indicative of 'verbs in  $\omega$ ' is thematic; the original form of it was λέγ-ο-μι (giving λέγ-ω with 'compensatory lengthening' on the loss of the final syllable), λέγ-ε-σι, λέγ-ε-τι, λέγ-ο-μεν, λέγ-ε-τε, λέγ-ο-ντι; when the auxiliary -ε- and -ο- are thematic vowels. But in φη-μί, φά-μεν, ἐπέπιθ-μεν, &c. we have the person-endings added without any inserted vowels to the verb-stem in its longer or shorter form.

33. This strange combination of forms of many ages and many places makes it impossible to consider the 'Epic dialect' as a dialect in the proper sense of the word, a language actually spoken at any one time in ordinary life. It is rather an artificial language which must have grown up through many years, gathering in its course whatever word or construction or formation suited its purpose, until it reaches us like a glacier moraine, bearing fragments of every stratum through which it has passed. It thus implies, what we might indeed have concluded from the perfection of the Homeric poetry, that there were many years, perhaps some centuries, of Epic song before Homer. But we are also led to ask whether the Iliad and Odyssey are not themselves growths, whether the more modern phrases, the neglect of the digamma, the formations by a false analogy, do not indicate later additions to a work which is in the main archaic.

34. We thus enter the Homeric question, raised by F. A. Wolf, but from a different side. An elementary statement of this great controversy will be found in Mr. Merry's Introduction to his school edition of the Odyssey, and an excellent and very impartial examination of the whole ground is given by Mr. Mahaffy in his History of Classical Greek Literature.<sup>1</sup> Without attempting to do over again work which has been so well done and which

<sup>1</sup> Longmans, 1880. I trust it will not be considered pre-

is so accessible, we may summarise the chief points on which it seems that agreement is possible.

35. It is generally admitted, then, that the *Iliad* cannot in its present shape be a work systematically laid down and carried out by a single impulse; it must be regarded rather as a not perfectly symmetrical *growth*—possibly the work of a single author, ignorant of the art of writing and composing or recasting his work piecemeal from time to time; or more probably the work of two poets, if not of many—only in the latter case we must admit that a single master-mind has in some manner breathed a spiritual unity into the collected mass. In any case the *Iliad* is built upon a foundation of earlier Epic song, and contains no doubt traditional fragments and phrases from earlier bards. The *Odyssey* on the other hand seems to be a decidedly later work than the *Iliad*, and shows a greater change in phraseology than is quite consistent with the theory that it was written, as some have supposed, by the poet of the *Iliad* in later life. But it is a work which bears decided signs of a systematic plan, designed and executed by a single mind.

36. The absolute date at which the poems were written still is and must in all likelihood remain a matter of guesswork; but as far as the linguistic evidence goes, I think it may be said that, if we subtract the wrong forms introduced by the blunders of the *μεταχαρακτηρίζοντες* and the pedantry of Alexandrian critics, and make a certain allowance for corruption through some centuries by oral transmission in the mouths of ignorant rhapsodes, there is nothing in the language which cannot be at least as old as the seventh century B.C., and that we may accept our present Homer as substantially that which passed

sumption if I add that Prof. Sayce's Appendix, on the Language of the Epic Poets, should be read with considerable caution.

through the great period of Greece as the recension of Peisistratus.

37. Mr. Grote's theory of the history of the *Iliad* calls, however, for a few words of notice here, as it is to a certain extent connected with the plan of the present selection. Mr. Grote thought that the oldest portion of the *Iliad* consisted of what he called an *Achilleid*, a long Epic poem in which Achilles was throughout, like Odysseus in the *Odyssey*, the central figure. The *Achilleid* he held to consist of the following books, A, Θ, Λ–X inclusive. To this he thought that an '*Ilias*' proper had been added, in books B–H, wherein the fighting round Ilios forms the theme, and there is no hero to form a centre, Achilles being hardly even named. I, Ψ, and Ω he regarded as later additions to the *Achilleid*, and K as an independent episode interpolated, as even ancient tradition says, at a still more recent time. This theory has been reasserted by Prof. Geddes<sup>2</sup> with much ingenious and important but not always judicious argument, tending to show that the books which Grote excluded from the *Achilleid* are closely connected with the *Odyssey*, and may possibly be by the same author.

30. Now it will be observed that Grote's *Achilleid* is distinct from the '*Story of Achilles*'; for it includes several books which, though they are essential to the story, do not present us with Achilles in person; while I, Ψ, and Ω are omitted. The omission of the ninth book, the embassy to Achilles, is, I fear, essential to a scientific division; there is no more hopeless inconsistency in the structure of the *Iliad* than that between the speech of Achilles in II 71 and the reparation which had been so abundantly offered only a few hours before by the envoys

<sup>1</sup> 'The Problem of the Homeric poems.'

of Agamemnon.<sup>1</sup> The two last books of the *Iliad* are rejected on weighty but less striking grounds. But these very three books are perhaps the most spirited and interesting and pathetic in the whole of the *Iliad*, so that there could be no question as to the propriety of keeping them in the 'Story of Achilles,' even though they cannot stand in an 'Achilleid.'

## TEXTS AND SCHOLIA.

39. Though our Homer is probably to be regarded as substantially the Homer of the Periclean age, it is certain that it contains a large number of interpolations. Some of these consist of whole passages of greater or less extent; the proof of their origin is to be found in their style, their language, and their connexion with the context, and is often of a very doubtful nature, and very differently regarded by different critics, some of whom reject large portions of the *Iliad* on grounds which too often appear fanciful and overstrained. A few cases, where the arguments for rejection appeared very weighty, have been mentioned in the notes; among the more important are X 487-507, and Ψ 798-883. Other interpolations probably consist of passages from the mass of Epic poetry not directly connected with the tale of Troy, as for instance Λ 670-762; these have no doubt existed in the text from an early date. But there is another class, more directly connected with textual criticism, short passages or lines repeated from other parts of the poems. To this kind of interpolations Epic poetry, with its fondness for repetition of familiar formulæ, is particularly liable. With these

<sup>1</sup> All the counter-arguments of Bergk and Hentze cannot, to my mind, outweigh the absolute silence kept with regard to the Embassy in various subsequent passages of the poem, where it ought to form an essential factor.

Aristarchus dealt very fully. He based his text and great commentaries upon the works of his predecessors Aristophanes and Zenodotus, amplified by a collation of MSS. in the magnificent Alexandrian library.

40. His authority was supreme in the ancient world, and stamped itself upon the text to such an extent that it is hopeless for us to expect to do more for practical purposes than reproduce his work, correcting here and there his more obvious blunders, and occasionally explaining apparent irregularities of rhythm or construction by reference to older forms which were either ignorantly suppressed by him as mistakes, or were at all events finally lost to the world in being passed over in silence in his revision. It is obviously hopeless for us to aim at the goal which is more or less within the reach of criticism in other cases, the reproduction of the exact words written by the author; and if we attempt to go further back than Aristarchus, we may be sure that we shall only produce a text which could not have existed at any one time, introducing old forms in a few cases, but in all probability leaving untouched a far greater number where some accident of metre does not reveal the change which time has brought about.

41. For the reproduction of the text of Aristarchus we have unusually favourable materials in the text and Scholia of the precious Venetian MS. or 'Codex Marcianus,' generally called A. This not only gives an excellent text very free from the usual errors of orthography, but appends the critical signs used by Aristarchus to express his opinion,<sup>1</sup> and copious explanations in marginal scholia. These consist in great measure, as we know from notes at the end of each book, of fragments

<sup>1</sup> These will be found in Mr. Merry's Introduction to the Odyssey.

from the works of Aristonicus, Didymus, Nicanor, and Herodianus. The notes of the two former, dealing with the critical signs and explanations of Aristarchus, are particularly valuable, and probably often give us the very words of the great man; in the notes to the present edition they are often quoted simply as 'Aristarchus.' There are many other good MSS. and scholia, but they are overshadowed in importance by the great *Venetus*; it is curious that some extensive fragments of the poems found on Egyptian papyri, probably a century older than the Christian era, and not much more than a hundred years after Aristarchus, are so corruptly and ignorantly written as to be practically useless for purposes of criticism.

42. The text of the present edition is in the main that of La Roche (Leipzig, 1873), which is probably the nearest approach yet made to the text of Aristarchus, founded, of course, on a thorough examination of 'Schol. A.' All corrections, with very few exceptions, which have not MS. authority, have been reserved for the notes, even when they seemed to be certain; nor have any lines been bracketed as spurious, except when they were omitted by the best MSS.; but those which Aristarchus marked as spurious (*ἡθέρησε*) are generally pointed out in the notes, except in the cases, which are not so very rare, where the opinion of the 'king of critics' appeared to be based on canons which can no longer be regarded as worthy of consideration.





# ΙΛΙΑΔΟΣ Α.

## Λοιμός. Μῆνις.

**ARGUMENT.**—Agamemnon, king of Mycenae and overlord of the Achaeans, led an army from all Greece against Troy to punish the sin of Paris, who had stolen Helen, the wife of Menelaus, brother of Agamemnon. For ten years he had besieged the city without result, and laid waste all the country; and now we are told how, in the tenth year, the anger of Apollo fell upon the Achaeans because Agamemnon would not surrender a woman whom he had made captive, the daughter of Chryses, priest of Apollo. So the god sent a plague upon the Achaeans till Achilles, chieftain of the Myrmidons, in full assembly bade Agamemnon send back the woman. Whereupon the quarrel grew very hot between them; and Agamemnon when he sent her back took his revenge by seizing for himself Briseis, Achilles' captive whom he loved. Then Achilles in anger withdrew to his tents, and swore that he would no more fight for Agamemnon till the Achaeans should be hard pressed for want of him, and beseech his pardon for the outrage; and he prayed his mother, the goddess Thetis, to beg of Zeus that he would withhold all help from the Achaeans, until the Trojans should force the wall around the ships where they were encamped. And this promise Zeus made to Thetis.

Μῆνιν αἶδε, θεά, Πηληϊάδεω Ἀχιλῆος,  
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε,  
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν  
ἡρώων, αὐτοὺς δὲ ἑλώρια τεύχε κύνεσσιν  
οἰωνοῖσι τε πᾶσι, Διὸς δ' ἐτελείετο βουλή,  
ἔξ οὔ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε  
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

How Agamemnon roughly treated Chryses,

Τίς τάρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;  
 Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς  
 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10  
 οὕνεκα τὸν Χρῦσῃν ἠτίμασεν ἀρητῆρα

Ἀτρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,  
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,  
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς, 15  
 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν·

Ἄτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,  
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες  
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·  
 παῖδα δ' ἐμοὶ λύσαιτε φίλην, τὰ τ' ἄποινα δέχεσθαι, 20  
 ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα·

Ἐνθ' ἄλλοι μὲν πάντες ἐπενφύμησαν Ἀχαιοὶ  
 αἰδεῖσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε· 25

Μὴ σε, γέρον, κολλησιν ἐγὼ παρὰ νηυσὶ κιχείω  
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,  
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.  
 τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν  
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30  
 ἰστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιώωσαν.  
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νήηαι·

Ὡς ἔφατ', ἔδεισεν δ' ὁ γέρον καὶ ἐπείθετο μύθῳ.  
 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,  
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἡρᾶθ' ὁ γεραίος 35  
 Ἀπόλλωνι ἀνακτι, τὸν ἡύκομος τέκε Λητῷ.

Κλυθὶ μὲν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας  
 Κίλλαν τε Ζαθέην Τενέδοιό τε Ἴφι ἀνάσσεις,  
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,

so that Apollo sent a plague on the Achaeans.

ἢ εἰ δὴ ποτέ τοι κατὰ πτόνα μηρί' ἔκηρα 40  
ταύρων ἢδ' αἰγῶν, τότε μοι κρήνην ἐέλδωρ·  
τίσιαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν·

“Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,  
βῆ δὲ κατ' Οὐλύμπιοιο καρήνων χωόμενος κῆρ,  
τόδ' ὁμοισιν ἔχων ἀμφορεφέα τε φαρέτρην. 45  
ἔελαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,  
αὐτοῦ κινηθέντος· ὃ δ' ἦιε νυκτὶ ἐοικώς.  
ἔζη· ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκε·  
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

οὐρῆας μὲν πρῶτον ἐπύχετο καὶ κύνας ἀργούς, 50  
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις  
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμναίαι.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ἦχeto κῆλα θεοῖς,  
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·  
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55  
κῆτετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.  
οἱ δ' ἔπει οὖν ἠγερθεν ὀμηγερέες τ' ἐγένοντο,  
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

“Ἀτρεΐδῃ, νῦν ἄμμε πάλιν πλαγχθέντας οἴω  
ἄψ ἀπονοστήσειν, εἰ κεν θάνατόν γε φύγοιμεν, 60  
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς.  
ἄλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,  
ἣ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστιν—  
ὃς κ' εἴποι ὃ τι τύσσον ἔχῳσατο Φοῖβος Ἀπόλλων,  
εἴτ' ἄρ' ὄγ' εὐχῶλῃς ἐπιμέμφεται εἴθ' ἐκατόμβης, 65  
αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων  
βούλεται ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμύναι·

Ἦτοι ὃγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη  
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,  
ὅς ῥηδὴ τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70  
καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω,

At Achilles' bidding, Calchas showed how to appease the god :

ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φυῖβος Ἀπόλλων·  
ὁ σφιν εὐφρονέων ἀγαρήσατο καὶ μετέειπεν·

ἴΩ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι  
μῆνιν Ἀπόλλωνος, ἐκατηβελέταο ἄνακτος. 75  
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὁμοσπον  
ἧ μὲν μοι πρόφρων ἔπειςιν καὶ χερσὶν ἀρήξειν.  
ἧ γὰρ ὅτομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων  
Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.  
κρείσσω γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ· 80  
εἶπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,  
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,  
ἐν στήθεσιν ἐῴσι. σὺ δὲ φράσαι εἰ με σώσεις·

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὥκεις Ἀχιλλεύς·  
ἔθαρσῆσας μάλα εἰπὲ θεοπρόκτιον ὃ τι οἶσθα. 85  
οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ὅτε σὺ, Κάλχαν,  
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,  
οὔτις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένουιο  
σπὶ κοίλῃς παρὰ ἱηυσὶ βαρείας χεῖρας ἐποιεῖ  
σμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἶπες, 90  
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι·

Καὶ τότε δὴ θάρσῃσε καὶ ἠῦδα μάντις ἀμύνων·  
αὐτ' ἄψ' ὄγ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,  
ἀλλ' ἔνεκ' ἀρηγῆρος, ὃν ἡτίμησ' Ἀγαμέμνων,  
οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα· 95  
τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἡδ' ἔτι δώσει.  
οὐδ' ὄγε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσσει,  
πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλκώπιδα κούρην  
ἄπριατῆν, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην  
ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπύθοιμεν· 100

Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
ἥρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων  
ἀχινύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι

so Agamemnon yielded, but demanded recompense.

τίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔκτην.  
Κάλχαντα πρῶτιστα κάκ' ὀσσομένοσ προσέειπε· 105

‘Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγνυον εἶπας.  
αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,  
ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας·  
καὶ νῦν ἐν Δαναυῖσι θεοπροπέων ἀγορεύεις  
ὥς δὴ τοῦδ' ἐνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, 110

οὔνεκ' ἐγὼ κούρης Χρυσῆϊδος ἀγλά' ἄποινα  
οὐκ ἔβελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν  
οἴκῳ ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,  
κουριδῆς ἀλόχου, ἐπεὶ οὐ ἔθην ἐστὶ χερεῖων,  
οὐ δέμας οὐδὲ φνὴν, οὔτ' ἄρ φρένας οὔτε τι ἔργα. 115

ἀλλὰ καὶ ὥς ἐθέλω ζόμεναι πάλιν, εἰ τόγ' ἄμεινον·  
βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἠπολέσθαι.

αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσαιτ', ὅφρα μὴ οἶος  
'Αργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικε.

λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ.' 120

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·

‘Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,  
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;  
οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·

ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδισται, 125  
λαοὺς δ' οὐκ ἐπέοικε παλὶλλογα ταῦτ' ἐπαγείρειν.

ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ  
τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς  
δοῖσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.' 129

Τὸν δ' ἀκαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

‘μὴ δὴ οὕτως, ἀγαθός περ ἑών, θεοείκελ' Ἀχιλλεῦ,  
κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεται οὐδέ με πείσεις.

ἢ ἐθέλεις, ὅφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως  
ῥῥοθαι δενόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ 135

But Achilles reproached his greed, and the quarrel grew

ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·  
 εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος  
 ἄξω ἑλών· ὁ δέ κεν κεχολώσεται ὃν κεν ἴκωμαι.  
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς, 140  
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα διαν,  
 εἰς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, εἰς δ' ἐκατόμβην  
 θείομεν, ἃν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον  
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,  
 ἢ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς, 145  
 ἢ ἐ σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,  
 ὄφρ' ἡμῖν ἐκάεργον ἰλάσσεαι ἱερὰ ῥέξας·

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὥκυν Ἀχιλλεύς·  
 'ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέοφρον,  
 πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν 150  
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι;  
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν  
 δεῦρο μαχησόμενος, ἐπεὶ οὔτι μοι αἵτιοι εἰσιν.  
 οὐ γὰρ πῶποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,  
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155  
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξὺ  
 οὐρεά τε σκιδόντα θάλασσά τε ἤχῃεσσα·  
 ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρῃς,  
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,  
 πρὸς Τρώων· τῶν οὔτι μετατρέπη οὐδ' ἀλεγίζεις· 160  
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
 ᾧ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.  
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ  
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·  
 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165  
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,  
 σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε

till Achilles almost slew him, but Athene stayed his hand,

έρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.  
 νῦν δ' εἰμι Φθίηνδ', ἐπεὶ ἡ πολλὸν φέρτερόν ἐστιν  
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδὲ σ' ὅτῳ 170  
 ἐνθάδ' ἄτιμος ἔων ἄφενος καὶ πλοῦτον ἀφύξειν.'

Τὸν δ' ἡμείβετ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων·  
 'φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδὲ σ' ἔγωγε  
 λίσσεται εἵνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι  
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς. 175  
 ἔχθιστος δέ μοι ἔσσι διοτρεφῶν βασιλῆων·  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν.  
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι  
 Μυρμιδόνεσσιν ἀνασσε, σέθεν ἔ' ἐγὼ οὐκ ἄλεγίζω, 180  
 οὐδ' ὄδομαι κοτέοντος· ἀπειλήσω δέ τοι ὤδε·  
 ὥς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,  
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι  
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρῃον  
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ' ἐὺ εἰδῆς 185  
 ὅσσον φέρτερός εἰμι σέθεν, στυγὴν δὲ καὶ ἄλλος  
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἄντην.'

Ὡς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ  
 στήθεσσι λασίοισι διάνδιχα μερμήριζεν,  
 ἥ ὅγε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190  
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,  
 ἥ ἐχόλον παύσειεν ἐρητύσειέ τε θυμόν.  
 εἰς ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη  
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195  
 ἄμφω ὁμῶς θυμῷ φιλέονσά τε κηδομένη τε.  
 στῆ δ' ὄπιθε, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,  
 οἶψ φαινομένη· τῶν δ' ἄλλων οὔτις ὄρατο.  
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω.



and at her bidding he assailed him only with words.

Παλλάδ' Ἀθηναίην· δεινὴ δέ οἱ ὄσσε φάανθεν. 200  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Τίπτ’ αὖτ’, αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;  
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαι;  
ἀλλ’ ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὁτῶ·  
ἦς ὑπεροπλήσι τάχ’ ἂν ποτε θυμὸν ὀλέσσαι.’ 205

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
‘ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,  
οὐρανόθεν· πρὸ δέ μ’ ἦκε θεὰ λευκώλενος Ἥρη,  
ἔμψω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
ἀλλ’ ἄγε, λῆγ’ ἐρίδος, μηδὲ ξίφος ἔλκεο χειρὶ· 210  
ἀλλ’ ἦτοι ἔπεσιν μὲν ὀνειδισον ὥς ἔσεται περ.  
ᾧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·

καὶ ποτέ τοι τρίς τόσσα παρέσσεται ἀγλαὰ δῶρα  
ὑβριος εἵνεκα τῆσδε· σὺ δ’ ἴσχεο, κείθεο δ’ ἡμῖν.’  
Τὴν δ’ ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-  
λεύς· 215

‘χρὴ μὲν σφωττερόν γε, θεά, ἔπος εἰρύσσεσθαι,  
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.  
ὅς κε θεοῖς ἐπιπείθῃται, μάλα τ’ ἔκλυνον αὐτοῦ.’

Ἦ καὶ ἐπ’ ἀργυρῇ κώπῃ σέθε χεῖρα βαρεῖαν,  
ᾧψ δ’ ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ’ ἀπίθησε 220  
μύθῳ Ἀθηναίης· ἢ δ’ Οὐλυμπόνδε βεβήκει  
δῶματ’ ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλείδης δ’ ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν  
Ἀτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·

‘Οἶνοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλάφοιο,  
οὔτε ποτ’ ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι 226  
οὔτε λόχονδ’ ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν  
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἴδεται εἶναι.  
ἦ πολὺ λῳΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
δῶρ’ ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπῃ. 230

Then Nestor endeavoured to make peace.

δημοβόρος βασιλεύς, ἐπεὶ οὔτιδανούσιν ἀνάσσεις·  
 ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.  
 ἀλλ' ἐκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·  
 ναὶ μὰ τὸδε σκῆπτρον, τὸ μὲν οὐποτε φύλλα καὶ ὄζους  
 φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235  
 οὐδ' ἀναθηλήσει· περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψε  
 φύλλα τε καὶ φλοιόν· νῦν αὐτὲ μιν νῆες Ἀχαιῶν  
 ἐν παλάμῃ φορέουσι δικασπόλοι, οἵτε θέμιστας  
 πρὸς Διὸς εἰρύναται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·  
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν 240  
 σύμπαντας· τότε δ' οὔτι δυνήσεται ἀχνύμενός περ  
 χραϊσμεῖν, εὐτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο  
 θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις  
 χῳόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας·

Ὡς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245  
 χρυσεῖοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·  
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ  
 ἡδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,  
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.  
 τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250  
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο  
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνασσειν.  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

Ὡ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.  
 ἦ κεν γηθῆσαι Πριάμος Πριάμοιό τε παῖδες, 255  
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,  
 εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοιιν,  
 οἳ περὶ μὲν βουλήν· Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.  
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμῆιο.  
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἥεπερ ἡμῖν 260  
 ἀνδράσιν ὠμίλῃσα, καὶ οὔποτε μ' οἷγ' ἀθέριζον.  
 οὐ γάρ πω τοίους ἶδον ἀνέρας οὐδὲ ἴδωμαι,

But neither would give way ; so Agamemnon

οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,  
Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον  
[Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισι]. 265

κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·  
κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,  
φηρσὶν ὀρεσκόφιοι, καὶ ἐκπάγλως ἀπόλεσσαν.  
καὶ μὲν τοῖσιν ἐγὼ μεθυμίλεον ἐκ Πύλου ἐλθὼν,  
τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270  
καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὔτις  
τῶν οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο.

καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ.  
ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.  
μήτε σὺ τόνδ', ἀγαθός περ ἐὼν, ἀποαίρεο κούρην, 275  
ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·

μήτε σύ, Πηλεΐδῃ, θέλ' ἐριζέμεναι βασιλῆϊ  
ἄντιβίην, ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς  
σκηπτοῦχος βασιλεύς, ὅτε Ζεὺς κῦδος ἔδωκεν.  
εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280  
ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.

Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε  
λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν  
ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο. 284

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
'ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.  
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,  
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,  
πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὄτω.  
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἰόντες, 290  
τοῦνεκά οἱ προθέουσιν ὀνειδεα μυθήσασθαι ;'

Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο διός Ἀχιλλεύς·  
'ἦ γάρ κεν δειλός τε καὶ οὔτιδανός καλεοίμην,  
εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·

sent his heralds, and seized Briseis.

ἄλλοισιν δὴ ταῦτ' ἐπιτέλλο, μὴ γὰρ ἔμοιγε 295.

[σήμειν'· οὐ γὰρ ἔγωγ' ἔτι σοι πείσεσθαι οἶω].

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·

χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης

οὔτε σοι οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·

τῶν δ' ἄλλων ἅ μοι ἐστὶ θεῶν παρὰ νηὶ μελαίνῃ, 300.

τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμείο.

εἰ δ' ἄγε μήν, πείρησαι, ἵνα γνῶωσι καὶ οἶδε·

αἰψά τοι αἶμα κελαινὸν ἐρώήσει περὶ δουρί.'

Ὡς τῷγ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν

ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305.

Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔττας

ἦγε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·

Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,

ἐς δ' ἐρέτας ἔκρινεν εἵκοσιν, ἐς δ' ἐκατόμβην

βῆσε θεῶν, ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον 310.

εἶσαν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,

λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.

οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,

ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315.

ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·

κνίσῃ δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνῷ.

Ὅς οἱ μὲν τὰ πένοντο κατὰ στρατὸν· οὐδ' Ἀγαμέμνων

λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ,

ἄλλ' ὄγε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπε, 320.

τῷ οἱ ἔσαν κήρυκε καὶ ὀρηρῷ θεράποντε·

Ἐρχεσθον κλισίῃν Πηληϊάδεω Ἀχιλλῆος·

χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·

εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι

ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται.' 325.

Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.

Then Achilles called upon Thetis his mother,

τὼ δ' ἀέκοντε βάτην παρὰ θιν' ἀλὸς ἀγρυγέτοιο,  
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.  
τὸν δ' εὔρον παρὰ τε κλισίῃ καὶ ἡτὶ μελαίνῃ  
ἤμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς. 330  
τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα  
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέεντο·  
αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·

Ἰ Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,  
ἄσπον ἴτ'· οὔτι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,  
ὃ σφῶϊ προτεῖ Βρισηΐδος εἵνεκα κούρης. 336  
ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην  
καὶ σφωιν δὸς ἄγειν. τὼ δ' αὐτὼ μάρτυροι ἔστων  
πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων  
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἵποτε δὴ αὐτε 340  
χρειῶ ἔμεῖο γένηται ἀεικέα λοιγὸν ἀμύναι  
τοῖς ἄλλοις. ἧ γὰρ ὅγ' ὀλοῖῃσι φρεσὶ θύει,  
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,  
ἔκπως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί·

Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ, 345  
ἔκ δ' ἄγαγε κλισίης Βρισηΐδα κυλλοπάρηρον,  
δῶκε δ' ἄγειν. τὼ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν·  
ἧ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεύς  
δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεὶς  
θιν' ἔφ' ἀλὸς πολιῆς, ὁρώων ἐπ' ἀπείρονα πόντον 350  
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·

Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἰόντα,  
τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,  
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὰν ἔτισεν.  
ἧ γάρ μ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων 355  
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·

Ὡς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ  
ἡμένη ἐν βένθεσσι ἀλὸς παρὰ πατρὶ γέροντι.

and besought her to ask revenge from Zeus,

καρπαλίμως δ' ἀνένδ' πολίῃς ἄλως ἥντ' ὀμίχλῃ,  
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυν χέοντος, 360  
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε·

‘Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;  
ἔξαῦδα, μὴ κεῦθε νόψ, ἵνα εἶδομεν ἄμφω.’

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
‘οἶσθα· τί ἦ τοι ταῦτα ἰδυῖν πάντ' ἀγορεύω; 365

ῥήχόμεθ' ἔς Θήβην, ἱερὴν πόλιν Ἡετίωνος,  
τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.  
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,  
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρῆσθιδά καλλιπάρηρον.

Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370

ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων  
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,  
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
χρυσέῃ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς,  
Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν. 375

ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ  
αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·  
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.

χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων 380

εὐζαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,  
ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νῦν λαοὶ  
θνησκον ἐπασσύτεροι, τὰ δ' ἐπ' ᾧχετο κῆλα θεοῖο  
πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἤμμι δὲ μάντις  
εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385

αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·

Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς  
ἠπειλῆσεν μῦθον, ὃ δὴ τετελεσμένος ἐστί.

τὴν μὲν γὰρ σὺν νηϊ Ἥοῃ ἐλίκωπες Ἀχαιοὶ  
ἱς Χρῆσιν πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390

which thing she promised.

τὴν δὲ νέον κλισίῃθεν ἔβαν κήρυκες ἄγοντες  
 κοῖρην Βρισηῖος, τὴν μοι δόσαν υἷες Ἀχαιῶν.  
 ἀλλὰ σὺ, εἰ δύνασαι γε, περισχεο παιδὸς ἔπος·  
 ἔλθοῦς' Οὐλυμπόνδε Δία λίσαι, εἴποτε δὴ τι  
 ἧ ἔπει ὠνησας κραδίην Διὸς ἧ καὶ ἔργῳ. 395  
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἀκουσα  
 εὐχομένης, ὅτ' ἔφησθα κελαϊνεφεῖ Κρονίωνι  
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,  
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,  
 "Ἦρῃ τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400  
 ἀλλὰ σὺ τὸν γ' ἔλθοῦσα, θεά, ὑπελύσας δεσμῶν,  
 ὧχ' ἑκατόγχευον καλέσας' ἐς μακρὸν Ὀλυμπον,  
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες  
 Αἰγαίων—ὃ γὰρ αἴτε βίῃ οὐ πατὴρ ἀμείνων—  
 ὃς ῥα παρὰ Κρονίωνι καθέζετο κύδεϊ γαίῳν· 405  
 τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδὲ τ' ἔδησαν.  
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,  
 αἷ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,  
 τοὺς δὲ κατὰ πρυμνάς τε καὶ ἀμφ' ἅλα ἔλσαι Ἀχαιοὺς  
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410  
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων  
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισε.  
 Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·  
 'ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα ;  
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415  
 ἦσθαι, ἰπεὶ νύ τοι αἶσα μίνυνθά περ, οὔτε μάλα δὴν·  
 νῦν ᾗ ἅμα τ' ὠκύμορος καὶ οἷζυρός περὶ πάντων  
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.  
 τοῦτο δὲ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ  
 εἶμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἷ κε πίθηται. 420  
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισι  
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποκαύεο πάμπαν·

Meantime Odysseus restored Chryseis to her father,

Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Λιβυοπηγας  
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·  
 ἠωδεκάτῃ δέ τοι αἴτις ἐλεύσεται Οὐλυμπόνδε, 425  
 καὶ τότ' ἔπειτά τοι εἴμι Διὸς ποτὶ χαλκοβατὲς δῶ,  
 καὶ μιν γονάσομαι, καὶ μιν πείσεσθαι ὄλω.'

Ὡς ἄρα φωνήσας' ἀπεβήσεται, τὸν δ' ἔλειπ' αὐτοῦ  
 χῳόμενον κατὰ θυμὸν ἐϋζώναιο γυναικός,  
 τὴν ῥα βίῃ ἀέκοντος ἀπήνυρων. αὐτὰρ Ὀδυσσεὺς 430  
 ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἐκατόμβην.  
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,  
 ἰστία μὲν στειλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,  
 ἰστὸν δ' ἰστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες  
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσσαν ἑρετμοῖς. 435  
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·  
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,  
 ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·  
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.  
 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440  
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσείπειν·

ὦ Χρύση, πρό μ' ἔπεμψεν ἀναξ ἀνδρῶν Ἀγαμέμνων  
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατόμβην  
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἀνακτα,  
 ὅς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.' 445

Ὡς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων  
 παῖδα φίλην· τοὶ δ' ὦκα θεῷ ἱερὴν ἐκατόμβην  
 ἐξείης ἕστησαν ἐϋδμητον περὶ βωμόν,  
 χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.  
 τοῖσιν δὲ Χρύσης μεγάλ' εὐχέτο χεῖρας ἀνασχών· 450

Ῥέξαι μιν, ἀργυρότοξ', ὅς Χρύσην ἀμφιβέβηκας  
 Κίλλαν τε Ζαθέην Τενέδοιό τε Ἴφι ἀνάσσεις·  
 ἡμὲν δὲ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,  
 τίμησας μὲν ἐμέ, μέγα δ' ἵψαιο λαὸν Ἀχαιῶν·



at whose prayer Apollo stayed the plague.

ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455

ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.'

"Ὡς ἔφατ' ἐνχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,  
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460

δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
λείβε· ἰεοὶ δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
μίστυλλον τ' ἄρα τάλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,  
ῥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 466

αὐτὰρ ἐπεὶ παύσαντο πόνον τετύκοντό τε δαῖτα,

δαίνυντ', οὐδέ τι θυμὸς ἰδεύετο δαιτὸς εἴσης.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδηγίους ἐξ ἔρον ἔντο,  
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470

νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπᾶεσσιν,

οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,

καλὸν ἀεῖδοντες παιήονα, κοῦροι Ἀχαιῶν,

μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἴημος δ' ἥελιος κατέδν καὶ ἐπὶ κνέφας ἦλθε, 475

δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.

Ἴημος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,

καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·

τοῖσιν δ' ἵκμενον οὖρον ἶει ἐκάεργος Ἀπόλλων.

οἱ δ' ἰστὸν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν· 480

ἐν δ' ἄνεμος πρῆσεν μέσυν ἰστίον, ἄμφι δὲ κῦμα

στεῖρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·

ἦ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.

αὐτὰρ ἐπεὶ ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,

νῆα μὲν οἵγε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν 485

ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·

How Thetis obtained of Zeus the promise she asked.

αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μήνι νηυσὶ παρήμενος ὠκυπόροισι  
διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς ·  
οὔτε ποτ' εἰς ἀγομὴν πωλέσκετο λυδιάνειραν 490  
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ  
αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δωδεκάτῃ γέγερ' ἥως,  
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες  
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφ-  
ετμένων 495

παιδὸς ἐσθ, ἀλλ' ἦ γ' ἀνεδύσσετο κῦμα θαλάσσης,  
ἡρίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.  
εὔρην δ' εὐρύσπα Κρονίδην ἄτερ ἡμενον ἄλλων  
ἀκροάτῃ κορυφῇ πολυδευράδος Οὐλύμπιοιο.  
καὶ ῥα πάροιθ' αὐτοῖο λαθίζετο καὶ λάβε γούνων 500  
σκαῖ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα  
λίσσομένη προσέειπε Δία Κρονίωνα ἀνακτα ·

Ἰεὺ πάτερ, εἵκοτε δὴ σε μετ' ἀθανάτοισιν ὄνησα  
ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήνην ἐέλδωρ ·  
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505  
ἔπλετ' · ἀτὰρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων  
ἠτίμησεν · ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
ἀλλὰ σύ περ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ ·  
τόφρα δ' ἐπὶ Τρῳέεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ  
υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ. 510

Ὡς φάτο · τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,  
ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὥς ἤψατο γούνων,  
ὥς ἔχετ' ἐμπεφυῖα, καὶ εἴφετο δεῦτερον αὐτῆς ·

Ἰημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,  
ἢ ἀπόειπ', ἐπεὶ οὐ τοι ἐπι δέος, ὅφρ' εὖ εἰδῶ 515  
ὄσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς ·

Whereat Here was wroth, and reviled Zeus for his compliance ;

‘ ἦ δὲ λoιγία ἔργ’, ὃ τέ μ’ ἐχθοδοπῆσαι ἐφήσεις  
 “Ἥρη, ὅτ’ ἂν μ’ ἐρέθῃσιν ὀνειδείois ἐπέεσσιν.  
 ἦ δὲ καὶ αὐτως μ’ αἰὲν ἐν ἀθανάτοισι θεοῖσι 520  
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.  
 ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή σε νοήσῃ  
 “Ἥρη· ἐμοὶ δὲ κε ταῦτα μελήσεται, ὅφρα τελέσω.  
 εἰ δ’ ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποιθήσῃ·  
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ’ ἀθανάτοισι μέγιστον 525  
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ’ ἀπατηλὸν  
 οὐδ’ ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.’

Ἥ καὶ κυανέησιν ἐπ’ ὀφρύσι νεῦσε Κρονίων·  
 ἀμβρόσiai δ’ ἄρα χαῖται ἐπερρώσαντο ἄνακτος  
 κρατὸς ἀπ’ ἀθανάτοιο· μέγαν δ’ ἐλέλιξεν Ὀλυμπον. 530

Τῷ γ’ ὥς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα  
 εἰς ἅλα ἄλτο βαθεῖαν ἀπ’ αἰγλήεντος Ὀλύμπου,  
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ’ ἅμα πάντες ἀνέστην  
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη  
 μείναι ἐπερχόμενον, ἀλλ’ ἀντίοι ἔσταν ἅπαντες. 535  
 ὥς ὁ μὲν ἔνθα καθέζετ’ ἐπὶ θρόνου· οὐδέ μιν Ἥρη  
 ἡγνοίησεν ἰδοῦσ’ ὅτι οἱ συμφράσσατο βουλὰς  
 ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλίοιο γέροντος.  
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσήυδα·

‘ Τίς δ’ αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς;  
 αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα, 541  
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι  
 πρόφρων τέγληκας εἰπεῖν ἔπος ὅτι νοήσῃ.’

Τὴν δ’ ἡμείβετ’ ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·  
 “Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545  
 εἰδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῳ περ εἰούσῃ.  
 ἀλλ’ ὃν μὲν κ’ ἐπεικὲς ἀκούεμεν, οὔτις ἔπειτα  
 οὔτε θεῶν πρότερος τόν γ’ εἴσεται οὔτ’ ἀνθρώπων·  
 ὃν δὲ κ’ ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,

but Hephaestus made peace between them,

μή τι σὺ ταῦτα ἕκαστα διεῖρου μηδὲ μετάλλα. 550

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·  
 'αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.  
 καὶ λίην σε πάρος γ' οὗτ' εἶρομαι οὔτε μεταλλῶ,  
 ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἄσσο' ἐθέλησθα.  
 νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα μή σε παρείπῃ 555  
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος·  
 ἥριή γάρ σοί γε παρέζετο καὶ λάβε γούνων·  
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλῆα  
 τιμήσῃς, δόλεσθαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.'

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 'δαιμονίη, αἰεὶ μὲν οἶται, οὐδέ σε λήθω· 561  
 πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ  
 μᾶλλον ἐμοὶ ἔσσαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.  
 εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.  
 ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μῦθον, 565  
 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς ἓν Ὀλύμπῳ  
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέω.''

Ὡς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,  
 καὶ ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·  
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570  
 τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,  
 μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῃ Ἥρῃ·

ἼΗ δὴ λοίγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,  
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,  
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575  
 ἰσθλῆς ἔσσεται ἧδος, ἐπεὶ τὰ χερεῖονα νικᾷ.  
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,  
 πατρὶ φίλῃ ἐπὶ ἦρα φέρειν Διί, ὅφρα μὴ αὐτε  
 νικείῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.  
 εἵπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580  
 εἰ ἐδῶν στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.

and Here yielded for fear of punishment.

ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν ·  
αὐτίκ' ἔπειθ' Ἴλαος Ὀλύμπιος ἔσσεται ἡμῖν·

ᾧ δ' ἄρ' ἔφη, καὶ ἀναίξας δέπας ἀμφικύπελλον  
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπε · 585

ἴ Τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,  
μὴ σε φίλην περ εἶουσιν ἐν ὀφθαλμοῖσιν ἴδωμαι  
θεινομένην, τότε δ' οὔτι δυνήσομαι ἀχνύμενός περ  
χραιομεῖν · ἀργαλέος γάρ Ὀλύμπιος ἀντιφέρεσθαι.  
ἤδη γάρ με καὶ ἄλλοι' ἀλεξέμεναι μεμαῶτα 590  
ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίῳο.

πᾶν δ' ἤμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι  
κάππεσον ἐν Λήμνῳ · ὀλίγος δ' ἔτι θυμὸς ἐνῆεν ·  
ἔνθα με Σύντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα·

ᾧ δ' ἔφατο, μεῖδῃσεν δὲ θεὰ Λευκώλενος Ἥρη,  
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.  
ἀντάρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
οἶνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.  
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μυκάρεσσι θεοῖσιν,  
ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

ᾧ δ' τότε μὲν πρόπαν ἤμαρ ἐς ἡέλιον καταδύντα  
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,  
οὐ μὲν φόρμιγγος πέρικαλλέος, ἣν ἔχ' Ἀπόλλων,  
Μουσάων θ', αἷ ἄειδον ἀμειβόμεναι ὅπῃ καλῇ.

Αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάος ἡελίοιο, 605  
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
ἤχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις  
Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσι.

Ζεὺς δὲ πρὸς δν λέχος ἦι' Ὀλύμπιος ἀστεροπητής,  
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610  
ἔνθα καθεὺδ' ἀναβάζ, παρὰ δὲ χρυσόθρονος Ἥρη.

# ΙΛΙΑΔΟΣ Ι.

## Πρεσβεία πρὸς Ἀχιλλέα. Λιταί.

ARGUMENT.—Although Zeus had promised Thetis that the Achaeans should be worsted until they were in sore need of Achilles, yet for a while he let things take their course and said nothing of his promise: and the Achaeans kept the upper hand in many battles, chiefly by the great prowess of Diomedes, who vanquished all his foes and wounded even Ares and Aphrodite by the help of Athene. But in the eighth book we are told how Zeus at length bethought him of his pledge, and forbade any of the gods to join the fight, lest they might hinder him from doing as he had promised. And then he gave victory to the Trojans so that they drove the Achaeans within their wall, and themselves camped close without it, ready to assault it on the morrow. Now in the ninth book we hear how Agamemnon was greatly troubled by this disaster; and by Nestor's counsel he chose out Ajax and Odysseus to go from him to Achilles, offering many gifts if he would only help them in their sore need. But Achilles was very stiff and answered them harshly, saying he would give no help until the Trojans had reached his own ships: nor did he yield even to the tender prayers of Phoenix, the old man who had tended him from his childhood. So Odysseus and Ajax returned and brought this news to Agamemnon: who, urged on by Diomedes, resolved to fight on the morrow as best he might, even without Achilles.

Ὡς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς  
θισπεσίη ἔχε φύζα, φόβου κρυόεντος ἑταίρῃ,  
πίνθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.  
ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,  
Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἤητον,  
ἑλθόντ' ἐξαπίνης· ἄμνυδις δέ τε κῆμα κελαιόν

Agamemnon loses heart; but Diomed reproaches his weakness,

κορβύεται, πολλὸν δὲ παρέξ ἄλα φῦκος ἔχευεν·

ὣς ἔδατ' ἔτο θυμὸς ἐνὶ στήθεσσι νῆαρχων.

Ἀτρεΐδης δ' ἄχει μεγάλῳ βεβηλωμένος ἦτορ

φοῖτα κηρύκεσσι λιγυφθόγοισι κελεύων

10

κλήδην εἰς ἀγορὴν κικλήσκειν αἰδρα ἕκαστον,

μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρώτοισι ποιεῖτο.

ἴζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων

ἵστατο δακρυχέων ὥστε κρήνη μελάνδρους,

ἦτε κατ' αἰγίλιπος πέτρης ἐνοφερὸν χέει ὕδωρ·

15

ὣς ὁ βαρὺ στενάχων ἔπε' Ἀργεῖοισι μετηύδα·

ἽΩ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,

Ζεὺς με μέγα Κρονίδης ἀτῆ ἐνέδθη βαρεῖη

σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν·

Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,

20

νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελεύει

δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.

οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,

ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα

ἡδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.

25

ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·

φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·

οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυνάγναιαν·

ὣς ἔφαθ', οἳ δ' ἄρα πάντες ἅκην ἐγένοντο σιωπῇ.

δὴν δ' ἄνεφ' ἦσαν τετιηότες νῆες Ἀχαιῶν·

30

ὁψέ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·

ἽΑτρεΐδη, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,

ἢ θέμις ἐστίν, ἀναξ, ἀγορῇ· σὺ δὲ μὴ τι χολωθῆς.

ἄλκην μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναῖσι,

φᾶς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα

35

ἴσας Ἀργείων ἡμὲν νέοι ἡδὲ γέροντες.

σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·

σκήπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,

and is approved by Nestor, who advises good courage,

ἀλκὴν δ' οὗ τοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.  
 δαιμόνι', οὕτω που μάλα ἔλπεαι νῆας Ἀχαιῶν 40  
 ἀπολέμους τ' ἔμεναι καὶ ἀνάλκιδας ὡς ἀγορεύεις ;  
 εἰ δέ σοι αὐτῷ θυμὸς ἐπέσσεται ὥστε νέεσθαι,  
 ἔρχεο· πάρ τοι ὁδός, ῥῆες δέ τοι ἄγχι θαλάσσης  
 ἱστάσ', αἱ τοι ἔποντο Μυκῆνηθεν μάλα πολλάι.  
 ἀλλ' ἄλλοι μερίουσι κάρη κομόωντες Ἀχαιοί, 45  
 εἰς ὃ κε περ Τροίην διαπέρσομεν. εἰ δέ καὶ αὐτοί,  
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·  
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ', εἰς ὃ κε τέκμωρ  
 ἴδμεν εὖρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν.  
 Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν, 50  
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμιοιο.  
 τοῖσι δ' ἀνιστάμενος μετεφώρεεν ἱππότη Νέστωρ·  
 Ὀ Τυδείδη, πέρι μὲν πολέμῳ ἔνι καρτερός ἐσσι,  
 καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλεν ἄριστος·  
 οὕτως τοι τὸν μῦθον ὀνόσσεται, ὅσοι Ἀχαιοί, 55  
 οὐδὲ πάλιν ἑρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων.  
 ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πᾶς εἴης  
 ὀπλότατος γενεῆφιν· ἀτὰρ πεπνυμένα βάζεις  
 Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.  
 ἀλλ' ἄγ' ἐγὼν, δὲ σείο γεραίτερος εὐχομαι εἶναι, 60  
 ἐξείπω καὶ πάντα ζείζομαι· οὐδέ κέ τίς μοι  
 μῦθον ἀτιμήσει, οὐδέ κρείων Ἀγαμέμνων.  
 ἀφρήτωρ ἀθέμιτος ἀνέστιός ἐστιν ἐκέϊνος  
 ὃς πολέμον ἔραται ἐπιδημίῳ ὀκρυέντος.  
 ἀλλ' ἦτοι νῦν μὲν πειθόμεθα νυκτὶ μελαίνῃ 65  
 ὄρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι  
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.  
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,  
 Ἀτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.  
 δαῖν δαῖτα γέρουσιν· ἔοικέ τοι, οὔτοι ἀεικές. 70



and the calling of a council to devise means of safety.

πλεῖαί τοι οἶνου κλισίαι, τὸν νῆες Ἀχαιῶν  
 ἡμάτιαι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσι·  
 πᾶσά τοι ἐσθ' ὑποδείξει, πολέεσσι δ' ἀνάσσεις.  
 πολλῶν δ' ἀγρομένων τῷ πείσεις ὃς κεν ἀρίστην  
 βουλὴν βουλευῇ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75  
 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆϊοι ἐγγύθι νηῶν  
 καίουσιν πυρὰ πολλὰ· τίς ἂν τάδε γηθήσειε;  
 νῦξ δ' ἥδ' ἡ ἐ διαρραΐσει στρατὸν ἡ ἐ σαώσει·

Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μ κλύον, ἡδὲ πί-  
 θοντο.

ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80  
 ἀμφὶ τε Νεστοριζὴν Θρασυμήδεα, ποιμένα λαῶν,  
 ἡδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον, νῆας Ἀρηος,  
 ἀμφὶ τε Μηριόνην Ἀφαρῆά τε Δηϊπυρόν τε,  
 ἡδ' ἀμφὶ Κρείοντος υἱόν, Λυκομήδεα δῖον.  
 ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἐκάστῳ 85  
 κοῦροι ἅμα στεῖχον, δολίχ' ἔγχεα χερσὶν ἔχοντες·  
 καὶ δὲ μέσον τάφρον καὶ τείχεος ἴζον ἰόντες·  
 εἵθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.

Ἀτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν  
 ἐς κλισίην, παρὰ δὲ σφί τίθει μενοεικέα δαῖτα. 90  
 οἱ δ' ἐπ' ὀνειβάθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύοι ἐξ ἔρον ἔντο,  
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,  
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·  
 ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν· 95

Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν  
 λαῶν ἐσσι ἄναξ, καὶ τοι Ζεὺς ἐγγυάλιξε  
 σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφισι βουλευῇσθα.  
 τῷ σε χρὴ περί μεν φάσθαι ἔπος ἡδ' ἐπακοῦσαι, 100  
 κρηῆναι δὲ καὶ ἄλλῳ, ὅτ' ἂν τινα θυμὸς ἀνώγῃ

Nestor counsels that reparation be made to Achilles ;

εἰπεῖν εἰς ἀγαθόν· σέο ἔ' ἔξεται ὅττι κεν ἄρχῃ.  
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.  
 οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,  
 οἷον ἐγὼ νοέω, ἤ μιν πάλαι ἤ' ἔτι καὶ νῦν, 105  
 ἐξέτι τοῦ ὅτε, ὠιογενές, Βρισηίδα κοῦρην  
 χωομένον Ἀχιλῆος ἔβης κλισίῃθεν ἀπούρας  
 οὔτι καθ' ἡμέτερόν γε νόον. μάλα γάρ τοι ἔγωγε  
 πῶλλ' ἀπεμυθεόμην· σὺ δὲ σφ' μεγαλήτορι θυμῷ  
 εἶξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110  
 ἠτίμησας· ἔλων γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν  
 φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπύθωμεν  
 ἰώροισιν τ' ἀγανοῖσιν ἔπεσσι τε μελιχίοισι.'

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 'ὦ γέρον, οὔτι ψεύδος ἐμὰς ἅτας κατέλεξας. 115  
 ἀασάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν  
 λαῶν ἐστὶν ἀνὴρ ὃν τε Ζεὺς κῆρι φιλήσῃ·  
 ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.  
 ἀλλ' εἰπεῖ ἀασάμην φρεσὶ λευγαλέσσι πιθήσας,  
 ἂψ ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα. 120  
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνῃ,  
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,  
 αἰθῶνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους  
 πηγούς τε ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.  
 οὐ κεν ἀλήϊος εἴη ἀνὴρ ὃς τόσσα γένοιτο, 125  
 οὐδέ κεν ἀκτῆμων ἐπιτίμοιο χρυσοῖο,  
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.  
 ἔωσω δ' ἐπὶ γυναικάς, ἀμύμονα ἔργα ἰδυίας,  
 Λεσβίδας, ἅς, ὅτε Λέσβον ἐϋκτιμένην· ἔλεν αὐτός,  
 ἐξελόμην, αἱ κάλλει ἐνίκων φῦλα γυναικῶν. 130  
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρων,  
 κοῦμῃ Βρισηῖος· ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι  
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἥδὲ μιγῆναι,

at whose prayer Apollo stayed the plague.

ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηον ἐέλδωρ· 455

ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμνον·

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,  
αὔερυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460

δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

καί τε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθροπα οἶνον  
λεῖβε· ἰεοὶ δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,  
ῶπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 466

αὐτὰρ ἐπεὶ παύσαντο πόνου τετύνκοντό τε δαῖτα,

δαίνυντ', οὐδὲ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῦ, 470

νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,

οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,

καλὸν ἀεῖδοντες παιήονα, κοῦροι Ἀχαιῶν,

μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπει' ἀκούων.

Ἴημος δ' ἡέλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε, 475

δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.

ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,

καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·

τοῖσιν δ' ἵκμενον οὖρον ἴει ἐκάεργος Ἀπόλλων.

οἱ δ' ἴστων στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν· 480

ἐν δ' ἄνεμος πρῆσεν μέσυν ἰστίον, ἄμφι δὲ κῦμα

στεῖρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·

ἦ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.

αὐτὰρ ἐπεὶ ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,

νῆα μὲν οἶγε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν 485

ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·

αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισι  
διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς ·  
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο λυδιάνειραν 490  
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ  
αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο ἑνωδεκάτῃ γένετ' ἥώς,  
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες  
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφ-  
ετμέων 495

παῖδός ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσσετο κῦμα θαλάσσης,  
ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.  
εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων  
ἄκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.  
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο καὶ λάβε γούνων 500  
σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα  
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα ·

Ἰὼ πάτερ, εἶποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα  
ἣ ἔπει ἣ ἔργω, τόδε μοι κρήνην ἐέλδωρ ·  
τίμησόν μοι νιόν, ὃς ὠκυμορώτατος ἄλλων 505  
ἔπλετ' · ἀτὰρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων  
ἠτίμησεν · ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
ἀλλὰ σύ μιν τῖσον, Ὀλύμπιε μητίετα Ζεῦ ·  
τύφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ  
υἱὸν ἔμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ. 510

Ὡς φάτο · τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,  
ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὥς ἤψατο γούνων,  
ὥς ἔχετ' ἐμπεφυῖα, καὶ εἶρετο δεύτερον αὐτῆς ·

Ἰὼ Νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,  
ἣ ἀπόειπ', ἐπεὶ οὐ τοι ἐπι δέος, ὅφρ' εὖ εἰδῶ 515  
ὅσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς ·

Whereat Here was wroth, and reviled Zeus for his compliance ;

‘ ἦ δὴ λοίγια ἔργ’, ὃ τέ μ’ ἐχθοδοπῆσαι ἐφήσεις  
 “Ἡρῃ, ὅτ’ ἂν μ’ ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.  
 ἦ δὲ καὶ αὐτως μ’ αἰὲν ἐν ἀθανάτοισι θεοῖσι 520  
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.  
 ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή σε νοήσῃ  
 “Ἡρῃ· ἐμοὶ δὲ κε ταῦτα μελήσεται, ὅφρα τελέσω.  
 εἰ δ’ ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποιθῆς·  
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ’ ἀθανάτοισι μέγιστον 525  
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ’ ἀπατηλὸν  
 οὐδ’ ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.’

Ἦ καὶ κυανέῃσιν ἐπ’ ὀφρύσι νεῦσε Κρονίων·  
 ἀμβρόσiai δ’ ἄρα χαῖται ἐπερρώσαντο ἀνακτος  
 κρατὸς ἀπ’ ἀθανάτοιο· μέγαν δ’ ἐλέλιξεν Ὀλύμπου. 530

Τῷ γ’ ὥς βουλευόμεντε διέτμαγεν· ἦ μὲν ἔπειτα  
 εἰς ἅλα ἄλτο βαθεῖαν ἀπ’ αἰγλήεντος Ὀλύμπου,  
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ’ ἅμα πάντες ἀνέστην  
 ἐξ ἐξέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη  
 μεῖναι ἐπερχόμενον, ἀλλ’ ἀντίοι ἔσταν ἅπαντες. 535  
 ὥς ὁ μὲν ἐνθα καθέζετ’ ἐπὶ θρόνου· οὐδέ μιν Ἡρῇ  
 ἡγνοίησεν ἰδοῦσ’ ὅτι οἱ συμφράσσατο βουλὰς  
 ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλκίονος γέροντος.  
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσήυδα·

‘Τίς δ’ αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς;  
 αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπνόσφιν ἐόντα, 541  
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι  
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς.’

Τὴν δ’ ἡμείβετ’ ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·  
 “Ἡρῃ, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545  
 εἰδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῃ περ εὐούσῃ.  
 ἀλλ’ ὃν μὲν κ’ ἐπιεικὲς ἀκούμεν, οὕτις ἔπειτα  
 οὔτε θεῶν πρότερος τὸν γ’ εἴσεται οὔτ’ ἀνθρώπων·  
 ὃν δὲ κ’ ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,

but Hephaestus made peace between them,

μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετ' ἄλλα.' 550

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·  
 'αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.  
 καὶ λίην σε πάρος γ' οὐτ' εἶρομαι οὔτε μεταλλῶ,  
 ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἄσπ' ἐθέλῃσθα.  
 νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπῃ 555  
 ἄργυρόπεζα Θέτις, θυγάτηρ Ἀλίοιο γέροντος·  
 ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·  
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλῆα  
 τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.'

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 'δαίμονιη, αἰεὶ μὲν οἶεαι, οὐδέ σε λήθω· 561  
 πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ  
 μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.  
 εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.  
 ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μῦθῳ, 565  
 μή νύ τοι σὺ χραίσμωσιν ὅσοι θεοὶ εἰς ἓν Ὀλύμπῳ  
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.'

Ὡς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,  
 καὶ ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·  
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570  
 τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἤρχ' ἀγορεύειν,  
 μητρὶ φίλῃ ἐπὶ ἥρα φέρων, λευκωλένῃ Ἥρῃ·

Ἥ δὴ λοίγια ἔργα τὰδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,  
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,  
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575  
 ἰσθλῆς ἔσσεται ἧδος, ἐπεὶ τὰ χερέονα νικᾷ.  
 μητρὶ δ' ἐγὼ παράφῃμι, καὶ αὐτῇ περ νοεοῦσῃ,  
 πατρὶ φίλῃ ἐπὶ ἥρα φέρειν Δίί, ὅφρα μὴ αὐτε  
 νεικείῃσι πατὴρ, σὺν δ' ἡμῖν δαῖτα τaráξῃ.  
 εἵπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580  
 εἰς ἰδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.

and recounts to him the rich gifts he has to offer.

·εἰ δέ, σὺ μὲν μεν ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω  
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων,  
 ἔπτ' ἀπύρουν τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,  
 αἰθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους 265  
 πηγούς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.  
 οὐ κεν ἀλήϊος εἴη ἀνὴρ ὃ τόσσα γένοιτο,  
 οὐδὲ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,  
 ὅσος Ἀγαμέμνωνος ἵπποι ἀέθλια ποσσὶν ἄροντο.  
 δώσει δ' ἑπτὰ γυναῖκας, ἀμύμονα ἔργα ἰδυίας, 270  
 Λεσβίδας, ἃς, ὅτε Λέτβον εὐκτιμένην ἔλες αὐτός,  
 ἐξέλεθ', αἱ τότε κάλλει ἐνίκων φῦλα γυναικῶν.  
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἦν τότε ἀπηύρα  
 κοῦρη Βρισηῖος· ἐπὶ δὲ μέγαν ὄρκον ὁμεῖται  
 μήποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι, 275  
 ἢ θέμις ἐστίν, ἄναξ, ἦτ' ἀνδρῶν ἦτε γυναικῶν.  
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτὲ  
 ἄστυ μέγα Πριάμοιο θεοὶ δώσωσ' ἀλαπάξαι,  
 νῆα ἅλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι  
 εἰσελθῶν, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί, 280  
 Τρωϊάδας δὲ γυναῖκας εἰέουσιν αὐτὸς ἐλέσθαι,  
 αἱ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.  
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκόν, σῶθαι ἀρούρης,  
 γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστη,  
 ὅς οἱ τηλύγετος τρέφεται θαλὴν ἐνὶ πολλῇ. 285  
 τρεῖς δὲ οἳ εἰσι θύγατρες ἐνὶ μεγάρῳ ἐϋπκῆτῳ,  
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·  
 τῶν ἦν κ' ἐθέλῃσθα φίλην ἀνάεδνον ἀγεσθαι  
 πρὸς οἶκον Πηλῆος· ὁ δ' αὐτ' ἐπὶ μελῖα δώσει  
 πολλὰ μάλ', ὅσος οὐπω τις ἔῃ ἐπέδωκε θυγατρί. 290  
 ἑπτὰ δέ τοι δώσει εὖ ναιόμενα πτολίεθρα,  
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήσσαν,  
 Φηράς τε Ζαθείας ἠδ' Ἀνθειαν βαθύλειμον,

But Achilles, in great fury, reproaches the avarice of Atreides

καλὴν τ' Αἰπείαν καὶ Πήδασον ἀμπελόεσσαν.  
 πᾶσαι δ' ἐγγὺς ἄλός, νέεται Πύλον ἡμαθόεντος· 295  
 ἐν δ' ἄνδρες ναίουσιν πολύρηνες πολυβούται,  
 οἳ κέ σε δωτίησι θεὸν ὥς τιμήσουσι  
 καὶ τοὶ ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.  
 ταῦτά κέ τοι τελέσειε μεταλήξαντι χόλοιο.  
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300  
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς  
 τειρομένους ἐλείψει κατὰ στρατὸν, οἳ σε θεὸν ὥς  
 τίσουσ'· ἥ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.  
 νῦν γάρ χ' Ἔκτορ' ἔλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι  
 λύσσαν ἔχων ὁλοήν, ἐπεὶ οὐτινὰ φησιν ὁμοῖον 305  
 οἱ ἔμναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν·  
 Τὸν δ' αἰκαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 'διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,  
 χρῆ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποιπεῖν,  
 ἥπερ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται, 310  
 ὥς μή μοι τρύζῃτε παρήμενοι ἄλλοθεν ἄλλος.  
 ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν  
 ὃς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἶπῃ.  
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα·  
 οὐτ' ἔμε γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315  
 οὐτ' ἄλλους Δαναοὺς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν  
 μάργασθαι δηΐτοισιν ἐπ' ἀνδράσι νωλεμέσ' αἰεὶ.  
 ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·  
 ἐν δὲ ἱῇ τιμῇ ἡμὲν κακὸς ἡδὲ καὶ ἰσθλός·  
 κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργῶς. 320  
 οὐδὲ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,  
 αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.  
 ὥς δ' ὄρνις ἀπτῇσι νεοσσοῖσι προφέρῃσι  
 μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,  
 ὥς καὶ ἐγὼ πολλὰς μὲν αὐπνους ἰύκτας ἵανον, 325



and all his violent dealing ;

ἤματα δ' αἱματόεντα διέπρησσαν πολεμίζων,  
 ἀνδράσι μαρνάμενος ὄρων ἕνεκα σφετεράων.  
 δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαζ' ἀνθρώπων,  
 πεζὸς δ' ἑνδεκά φημι κατὰ Τροίην ἐρίβωλον·  
 τῶν ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330  
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον  
 Ἀτρεΐδῃ· ὃ δ' ὅπισθε μένων παρὰ νηυσὶ θοῇσι  
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.  
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι·  
 τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἀπὸ μόνου Ἀχαιῶν 335  
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων  
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσι  
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας  
 Ἀτρεΐδης; ἢ οὐχ' Ἑλένης ἕνεκ' ἡὔκόμοιο;  
 ἢ μοῦνοι φιλέουσ' ἄλόχους μερόπων ἀνθρώπων 340  
 Ἀτρεΐδαι; ἐπεὶ ὅστις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,  
 τὴν αὐτοῦ φιλέει καὶ κηδεταί, ὥς καὶ ἐγὼ τὴν  
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ ἐοῦσαν.  
 νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησε,  
 μή μεν πειράτω εὖ εἰδότος· οὐδέ με πείσει. 345  
 ἀλλ', Ὀδυσσεῦ, σὺν σοὶ τε καὶ ἄλλοισιν βασιλεῦσι  
 φραζέσθω νήεσσι ἀλεξέμεναι δῆϊον πῦρ.  
 ἦ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,  
 καὶ δὴ τείχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ  
 εὐρεΐαν, μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350  
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἑκτορος ἀνδροφόνου  
 ἴσχειν. ὅφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,  
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ,  
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκατον·  
 ἐνθα ποτ' οἶον ἔμιμνε, μόγις δ' ἐμευ ἔκφυγεν ὀρμήν. 355  
 νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δίῳ,  
 αὔριον ἱρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσι,

and threatens to return home,

ῥήσας εὖ νῆας, ἐπὴν ἄλαδε προερεύσσω,  
 ὄψαι, ἣν ἐθέλῃσθα καὶ αἶ κέν τοι τὰ μεμήλη,  
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεύσας 360  
 νῆας ἐμῆς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·  
 εἰ δέ κεν εὐπλοίην δῶη κλυτὸς ἐννοσίγαιος,  
 ἥματί κε τριτάτῃ Φθίην ἐρίβωλον ἰκοίμην.  
 ἔστι δέ μοι μάλα πολλά, τὰ κάλλιπον ἐνθάδε ἔρρων·  
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρνυρόν 365  
 ἥδ' ἑταίρους ἐνὶ κλισίῃσι πολλὸν τε σίδηρον  
 ἄζομαι, ἅσθ' ἔλαχόν γε· γέρας δέ μοι, ὅσπερ ἔδωκεν  
 αὖτις ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων  
 Ἀτρείδης. τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,  
 ἀμφαδόν, ὅφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370  
 εἰ τινα που Δαναῶν ἔτι ἔλπεται ἑξαπατήσκειν,  
 αἰὲν ἀναιδείην ἐπικαιμένους· οὐδ' ἂν ἔμοι γε  
 τετλαίῃ, κύνεός περ ἐών, εἰς ὧπα ἰδέσθαι·  
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδέ μὲν ἔργον·  
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιγεν· οὐδ' ἂν ἔτ' αὖτις 375  
 ἐκπαύοιτο· ἐπέεσσιν· ἄλλος δέ οἱ. ἀλλὰ ἔκηντος  
 ἑρπύων· ἐκ γὰρ εὖ φρένας εἴλετο μητιέτα Ζεὺς.  
 ἰχθῦα δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.  
 οὐδ' εἰ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίῃ  
 ὅσα τέ οἱ νῦν ἐστί, καὶ εἴ ποθεν ἄλλα γένοιτο, 380  
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας  
 Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται,  
 αἱ θ' ἐκατόμυλοι εἰσι, διηκόσιοι δ' ἂν' ἐκάστας  
 ἀέρες ἐξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν·  
 οὐδ' εἰ μοι τόσα δοίῃ ὅσα ψάμαθός τε κόνις τε, 385  
 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων,  
 πρίν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λῶβην.  
 κούρην δ' οὐ γαμέω Ἀγαμέμνωνος Ἀτρείδου,  
 οὐδ' εἰ χρυσεῖν Ἀφροδίτῃ κάλλος ἐρίζοι,

for his soul is not to be bought by any gifts.

ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι· 390  
 οὐδέ μιν ὧς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,  
 ὅστις οἱ τ' ἐπέοικε καὶ ὃς βασιλεύτερός ἐστιν.  
 ἦν γὰρ δὴ με σώσει θεοὶ καὶ οἴκαδ' ἵκωμαι,  
 Πηλεὺς θὴν μοι ἔπειτα γυναῖκα γαμέσσεται αὐτός.  
 πολλὰ Ἀχαιῖδες εἰσὶν ἄν' Ἑλλάδα τε Φθίην τε, 395  
 κοῦραι ἄριστήων, οὔτε πτολίεθρα ῥύονται·  
 τῶν ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.  
 ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ  
 γήμαντι μνηστῆν ἄλοχον, εἰκυῖαν ἄκοιτιν,  
 κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσαστο Πηλεὺς· 400  
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν  
 Ἴλιον ἐκτῆσθαι, εὖ ναιόμενον πτολίεθρον,  
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν νῆας Ἀχαιῶν,  
 οὐδ' ὅσα λάϊνος οὐδὸς ἀφῆτορος ἐντὸς ἔργει,  
 Φοῖβου Ἀπόλλωνος, Πυθοῖ ἐνι πετρῆεσσι. 405  
 λῆϊστοὶ μὲν γάρ τε βόες καὶ ἵφια μῆλα,  
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·  
 ἀνδρὸς δὲ ψυχὴ πάλιν ἔλθειν οὔτε λειστή  
 οὔθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὀδόντων.  
 μήτηρ γάρ τέ μέ φησι, θεὰ Θέτις ἀργυρόπεζα, 410  
 διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.  
 εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,  
 ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·  
 εἰ δέ κεν οἴκαδ' ἵκωμι φίλην ἐς πατρίδα γαῖαν,  
 ὦλετό μοι κλέος ἐσθλόν, ἐπὶ δὴρὸν δέ μοι αἰὼν 415  
 ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχέη.  
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην  
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ  
 Ἴλίου αἰπείνης· μάλα γάρ ἔθεν εὐρύσπα Ζεὺς  
 χεῖρα ἐῖν ὑπέρεσχε, τεθαρσῆκας δὲ λαοί. 420  
 ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν

Then Phoenix appeals to his loving care for Achilles.

ἀγγελὶν ἀπόφασθε, τὸ γὰρ γέρας ἐστὶ γερόντων,  
ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,  
ἥ κέ σφιν νῆάς τε σὺν καὶ λαὸν Ἀχαιῶν  
νηυσὶν ἐπὶ γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη, 425  
ἦν νῦν ἐφράσσαντο, ἐμεῦ ἀπομηγίσσαντος.

Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθῆτω,  
ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται  
αὔριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὔτι μιν ἄξω.'

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430  
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.  
ὅψ' δὲ δὴ μετέειπε γέρων ἱππηλάτα Φυϊνίξ  
δάκρυ' ἀναπρήσας· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν·

Ἐἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,  
βάλλεται, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θεῶσι 435  
τῷ ἐθέλεις ἀτδῆλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,  
πῶς ἂν ἔπειτ' ἀπὸ σείω, φίλον τέκος, αὖθι λιπομένην  
οἶος; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς  
ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνωνι πέμπε  
νήτιον, οὐκ ἔειδ' ὁμοίου πολέμοιο 440  
οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.  
τοῦνεκά με προέηκε διδασκόμεναι τὰδε πάντα,  
μῦθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.  
ὥς ἂν ἔπειτ' ἀπὸ σείω, φίλον τέκος, οὐκ ἐθέλωμι  
λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτός, 445  
γῆρας ἀποξύσας, θήσειν νέον ἡβώοντα,  
οἷον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,  
φεύγων νείκεα πατρός Ἀμύντορος Ὀρμενίδαο,  
ὅς μοι παλλακίδος περιχώσατο καλλικόμοιο,  
τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450  
μητέρ' ἐμήν· ἥ δ' αἰὲν ἐμέ λισσέσκετο γούνων  
παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.  
τῇ πιθόμην καὶ ἔρεξα· πατήρ δ' ἐμὸς αὐτίκ' οἷσθεις

and tells the story of his own youth as a warning,

πολλά κατηράτο, στυγεράς δ' ἐπεκέλετ' Ἐρινός,  
 μήποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱόν 455  
 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἑπαράς,  
 Ζεύς τε καταχθόνιος καὶ ἑπαινή Περσεφόνηα.  
 τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξεῖ χαλκῷ·  
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὃς ῥ' ἐνὶ θυμῷ  
 δήμου θῆκε φάτιν καὶ ὀνείδεα πολλ' ἀνθρώπων, 460  
 ὥς μὴ πατροφόρος μετ' Ἀχαιοῖσιν καλεοίμην.  
 ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύει' ἐν φρεσὶ θυμὸς  
 πατὴρς χωρόμενιο κατὰ μέγαρον στρωφᾶσθαι.  
 ἦ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἰόντες  
 αὐτοῦ λισσόμενοι κατερήτουν ἐν μεγάροισι, 465  
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς  
 ἔσφαζον, πολλοὶ δὲ σῦες θαλέθοντες ἀλοιφῇ  
 εὐόμενοι τανύοιτο διὰ φλογὸς Ἥφαιστοιο,  
 πολλὸν δ' ἐκ κεράμῳ μῆθρ' ἔπινετο τοῖο γέροντος.  
 εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἵαυον· 470  
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη  
 πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,  
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.  
 ἀλλ' ὅτε δὴ δεκάτη μοι ἐπήλυθε νύξ ἐρεβεννή,  
 καὶ τότε γὰρ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475  
 ῥήξας ἐξῆλθον, καὶ ὑπέρβηρον ἐρκίον αὐλῆς  
 ῥεῖα, λαθὼν φύλακας τ' ἀνδρας δμῶας τε γυναῖκας.  
 φεῦγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόρσιον,  
 Φθίην δ' ἐξικόμην ἐριβόλακα, μητέρα μῆλων,  
 ἐς Πηλῆα ἀναχθ'· ὃ δέ με πρόφρων ὑπέδεκτο, 480  
 καὶ με φίλησ' ὥς εἴ τε πατήρ ὃν παῖδα φιλήσῃ  
 μούνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσι,  
 καὶ μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν·  
 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσω.  
 καὶ σε τοσοῦτον ἔθηκε, θεοῖς ἐπείκελ' Ἀχιλλεύ, 485

and by a parable bids him forgive the penitent ;

ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἅμ' ἄλλῃ  
 οὐτ' ἐς δαῖτ' ἵεναι οὐτ' ἐν μεγάροισι πάσασθαι,  
 πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσαι καθίσσας  
 ὄψον ἰ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών.  
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα 490  
 οἶνον ἀποβλύζων ἐν τηπιῇ ἀλεγεινῇ.  
 ὥς ἐπὶ σοὶ μάλα· πολλά πάθον καὶ πολλὰ μόγησα,  
 τὰ φρονέων, ὃ μοι οὔτι θεοὶ γόνον ἐξετέλειον  
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
 ποιέμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνῃς. 495  
 ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ  
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,  
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.  
 καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῇσι  
 λοιβῇ τε κνίσῃ τε παρατρωπῶσ' ἄνθρωποι 500  
 λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.  
 καὶ γάρ τε Λιταί εἰσι Διὸς κούραι μέγαλοιο,  
 χῳλαὶ τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμῷ,  
 αἱ ῥά τε καὶ μετόπισθ' Ἀτῆς ἀλέγουσι κιούσαι.  
 ἢ δ' Ἀτὴ σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505  
 πολλὸν ὑπεκπροθείει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν  
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.  
 ὃς μὲν τ' αἰδέσεται κόρας Διὸς ἄσπον ἰούσας,  
 τὸν δὲ μέγ' ὦνησαν καὶ τ' ἐκλυον εὐξαμένοιο·  
 ὃς δέ κ' ἀνήνῃται καὶ τε στερεῶς ἀποείπη, 510  
 λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιούσαι  
 τῇ Ἀτῇ ἅμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.  
 ἀλλ', Ἀχιλεῦ, πόοε καὶ σὺ Διὸς κούρησιν ἔπεσθαι  
 τιμὴν, ἥτ' ἄλλων περ ἐπιγνάμπει νόον ἐσθλῶν.  
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὅπισθ' ὀνομάζοι 515  
 Ἀτρείδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαίνοι,  
 οὐκ ἂν ἐγωγέ σε μῆνιν ἀπορρίψαντα κελοίμην

and further warns him by the example of Meleager,

Ἄργείοισιν ἀμυνέμεναι, χατέουσί περ ἔμπης·  
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὅπισθεν ὑπίστη,  
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520  
 κρινάμενος κατὰ λαὸν Ἀχαϊκόν, οἶτε σοὶ αὐτῷ  
 φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξης  
 μηδὲ πόδας· πρὶν δ' οὔτι νεμεσσητὸν κεχολῶσθαι.  
 οὕτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν  
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χάλος ἴκῃ· 525  
 ὄωρητοί τε πέλοντο παράρρητοί τ' ἐπέεσσι.  
 μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔτι νέον γε,  
 ὥς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.  
 Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι  
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530  
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἑραννῆς,  
 Κουρήτες δὲ διαπραθέειν μεμαῶτες ἄρῃ.  
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὥρσε  
 χωσαμένη ὃ οἱ οὔτι θαλύσια γουνῶ ἀλφῆς  
 Οἰνεὺς ῥέξ'· ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας, 535  
 οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο,  
 ἣ λάθετ' ἢ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ.  
 ἣ δὲ χολωσαμένη δῖον γένος ἰοχέαιρα  
 ὥρσεν ἔπι χλοῦνην σὺν ἄγριον ἀργιόδοντα,  
 ὃς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλφῆν· 540  
 πολλὰ δ' ὃ γε προθέλυμα χαμαὶ βάλε δένδρεα μακρὰ  
 αὐτῇσιν ῥίζῃσι καὶ αὐτοῖς ἀνθεσι μήλων.  
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,  
 πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας  
 καὶ κύνας· οὐ μὲν γάρ κε δάμη παύροισι βροτοῖσι· 545  
 τόσσοις ἔην, πολλοὺς δὲ πυρὴς ἐπέβησ' ἀλεγεινῆς.  
 ἣ δ' ἀμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτήν,  
 ἀμφὶ σὺς κεφαλῇ καὶ δέρματι λαχνήεντι,  
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων,

whose stubborn wrath was punished by the gods.

ὄφρα μὲν οὖν Μελέαγρος ἀρητίφιλος πολέμιζε, 550  
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδὲ δύναντο  
 τείχεος ἔκτοσθεν μίμνειν, πολέες περ ἐόντες·  
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδν χόλος, ὅς τε καὶ ἄλλων  
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεότων,  
 ἦτοι ὁ μητρὶ φίλῃ 'Αλθαίῃ χωόμενος ἤρ 555  
 κῆτο παρὰ μνηστῆ ἁλόχῳ, καλῇ Κλεοπάτρῃ,  
 κοῦρῃ Μαρπήσσης καλλισφύρου Εὐηνίνης  
 'Ἴδεω θ', ὅς κάρτιστος ἐπιχθονίων γένηε' ἀνδρῶν  
 τῶν τότε, καὶ ῥα ἄνακτος ἐναντίον εἴλετο τόξον  
 Φοῖβου 'Απόλλωνος, καλλισφύρου εἵνεκα νύμφης· 560  
 τὴν δὲ τότε' ἐν μεγάροισι πατήρ καὶ πότνια μήτηρ  
 'Αλκυόνην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς  
 μήτηρ Ἀλκυόνης πολυπενθέος οἶτον ἔχουσα  
 κλαῖ', ὅτε μιν ἐκάεργος ἀνῆρπασε Φοῖβος 'Απόλλων.  
 τῇ ὁ γε παρκατέλεκτο χόλον θυμαλγέα πέσσων, 565  
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἥ ῥα θευῖσι  
 πόλλ' ἀχέουσ' ἡρᾶτο κασιγιήτοιο φόνιοι,  
 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα  
 κικλήσκουσ' 'Αἶδην καὶ ἐπαινήν· Περσεφόνηιαν,  
 πρόχην καθεζομένην, δεύοντο δὲ δάκρυσι κέλποι, 570  
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφοῖτις 'Ερινὺς  
 ἔκλυεν ἐξ 'Ερέβεσφιν, ἀμείλιχον ἦτορ ἔχουσα·  
 τῶν δὲ τάχ' ἀμφὶ πύλους ὁμαδος καὶ δοῦπος ὕρῳρει  
 τύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες  
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους, 575  
 ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·  
 ὅππόθι πιότατον πεδῖον Καλυδῶνος ἐραννῆς,  
 ἵνθα μιν ἦνῳγον ἰέμενος περικαλλὲς ἐλέσθαι  
 πεντηκοντόγνον, τὸ μὲν ἡμισυ αἰνοπέδοιο,  
 ἡμισυ δὲ ψιλὴν ἄροσιν πεδῖοιο ταμέσθαι. 580  
 πολλὰ δὲ μιν λιγάνευε γέρων ἱππηλάτα Οἰνεύς,



And though Achilles was touched, yet he did not relent.

οὐλοῦ ἐπεμβεβραῖος ὑψηρέφης θαλάμοιο,  
 σείων κολλητὰς σανίδας, γουσιόμενος υἱόν·  
 πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ  
 ἑλλίσσοντο· ὁ δὲ μᾶλλον ἀναίετο· πολλὰ δ' ἑταῖροι, 585  
 οἱ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·  
 ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσιν ἐπέειπον,  
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύργων  
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστο.  
 καὶ τότε δὴ Μελέαγρον ἐύζωνος παράκοιτις 590  
 λίσσεν' ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα  
 κήδε', ὅσ' ἀνθρώποισι πέλει τῶν ἄστῃ ἀλώη·  
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,  
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.  
 τοῦ δ' ὠρίετο θυμὸς ἀκούοντος κακὰ ἔργα, 595  
 βῆ δ' ἰέναι, χροὶ δ' ἔνγε' ἐδύσετο παμφανώνοντα.  
 ὥς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἥμαρ  
 εἶξας φ' θυμῷ· τῷ δ' οὐκέτι ἔωρα τέλεσσατ'  
 πολλὰ τε καὶ χαρίεντα, κακὸν δ' ἤμυνε καὶ αὐτως.  
 ἀλλὰ σὺ μὴ τοι ταῦτα νόει φρεσὶ, μηδὲ σε δαίμων 600  
 ἐνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἴη,  
 νηυσὶν καιομένῃσιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροις  
 ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί·  
 εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δῖης,  
 οὐκέθ' ὁμῶς τιμῆς ἔσσει, πόλεμόν περ ἀλαλκῶν.' 605  
 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 'Φοῖνιξ, ἄττα γεραῖέ, διοτρεφές, οὔτι με ταύτης  
 χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἵσῃ,  
 ἢ μ' ἔξει παρὰ ἱηυσὶ κορωνίσιν, εἰσόκ' αὐτμῇ  
 ἐν στήθεσσι μένῃ καὶ μοι φίλα γούνατ' ὀρώρη. 610  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·  
 μὴ μοι σύγχχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,  
 Ἀτρεΐδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρῆ

Finally Ajax rebuked his unreasoning anger ;

τὸν φιλέειν, ἵνα μὴ μοι ἀπέχθῃαι φιλέοντι.  
καλὸν τοι σὺν ἐμοὶ τὸν κῆδεῖν ὅς κ' ἐμὲ κήδῃ. 615  
ἴσον ἐμοὶ βασιλεὺς καὶ ἥμισυ μείροο τιμῆς·  
οὗτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξο μίμων  
εὐνῇ ἐνι μαλακῇ· ἅμα δ' ἡοῖ φαινομένηφι  
φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ', ἢ κε μένωμεν.  
Ἦ καὶ Πατρόκλῳ ὃ γ' ἐπ' ὀφρύσι νεῦσε σιωπῇ 620  
Φοῖνικι στορέσαι πυκινὸν λέχος, ὅφρα τάχιστα  
ἐκ κλισίης νόστοιο μεδοίατο. τοῖσι δ' ἄρ' Αἴας  
ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·  
‘Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,  
ἴομεν· οὐ γάρ μοι δοκείει μῦθοιο τελευτῇ 625  
τῇδ' ὅδ' ὃν κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα  
χρὴ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθὸν περ εἶναι,  
οἵ που νῦν ἔσται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς  
ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν,  
σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἐταίρων 630  
τῆς ἥ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,  
νηλῆς· καὶ μὲν τίς τε κασιγνήτοιο φονῆος  
ποινὴν ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·  
καὶ ῥ' ὁ μὲν ἐν δῆμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,  
τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635  
ποινὴν δεξαμένη. σοὶ δ' ἄληκτόν τε κακὸν τε  
θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης  
οἴης. νῦν δέ τοι ἐπὶ παρὶσχομεν ἔξοχ' ἀρίστας,  
ἄλλα τε πόλλ' ἐπὶ τῇσι· σὺ δ' ἴλαον ἐνθεο θυμόν,  
αἰδέσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοι εἶμεν 640  
πληθύνος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων  
κῆδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.  
Τὸν δ' ἀπαμειβόμενος προσέφη Πύδας ὦκ' Ἀχιλλεύς·  
‘Αἴαν διογενὲς, Τελαμώνιε, κοίρανε λαῶν,  
πάντα τί μοι κατὰ θυμὸν εἰσαο μνηθασσθαι· 645

but Achilles sends them away, repeating his refusal.

ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε' ἐκείνων  
 μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν  
 Ἀτρείδης, ὥς εἴ τιν' ἀτίμητον μετανάστην.  
 ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·  
 οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντός, 650  
 πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,  
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι  
 κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.  
 ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ  
 Ἑκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἶω. 655  
 Ὡς ἔφαθ', οἱ δὲ ἕκαστος ἐλὼν δέπας ἀμφικύπελλον  
 σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.  
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσε  
 Φοῖνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.  
 αἱ δ' ἐπιτειθόμεναι στορέσυν λέχος ὥς ἐκέλευσε, 660  
 κῶεά τε ῥῆγός τε λίνου τε λεπτὸν ἄωτον.  
 ἔνθ' ὁ γέρων κατέλεκτο καὶ ἧῶ διαν ἔμιμνεν.  
 αὐτὰρ Ἀχιλλεὺς εὐδε μυχῶ κλισίης εὐπῆκτου·  
 τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγε,  
 Φόρβαντος θυγάτηρ, Διομήδῃ καλλιπάρῃος. 665  
 Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ  
 Ἴφιδι ἐϋζῶνος, τὴν οἱ πόρε δῖος Ἀχιλλεὺς  
 Σκυῖρον ἐλὼν αἰπεῖαν, Ἐνυῆος προλιεθρον.  
 Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρείδαο γέγοντο,  
 τοὺς μὲν ἄρα χρυσέοισι κυπέλλοις νῖες Ἀχαιῶν 670  
 ζειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἐκ τ' ἐρέοντο·  
 πρῶτος δ' ἐξερέεινεν ἀναξ ἀνδρῶν Ἀγαμέμνων·  
 'Εἵτ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,  
 ἧ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆιον πῦρ,  
 ἧ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν;' 675  
 Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·  
 'Ἀτρείδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,

So they bring the sorrowful tidings to the chiefs,

κεῖνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μάλλον  
 πιμπλάνεται μέτεος, σέ δ' ἀναίνεται ἥδ' ἐσὶ δῶρα.  
 αὐτὸν σὲ φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680  
 ὅπως κεν νῆας τε σύης καὶ λαὸν Ἀχαιῶν·

αὐτὸς δ' ἠπειλησεν ἅμ' ἧοι φαινομένηφι  
 νῆας εὖσσέλμους ἅλαδ' ἑλκέμεν ἀμφιελίσσας.  
 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθῆσασθαι  
 οἰκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ 685·

Ἴλιον αἰπεινῆς· μάλα γάρ ἔθεν εὐρύσκα Ζεὺς  
 χεῖρα ἐὼν ὑπερέσχε, τεθυρσῆκασι δὲ λαοί.  
 ὣς ἔφατ'· εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν, οἳ μοι ἔποντο,  
 Αἴας καὶ κήρυκε δῶω, πεπνυμένω ἄμφω.  
 Φοῖνιξ δ' αὐτ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνῶγει, 690·  
 ὅρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται  
 αὔριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὔτε μιν ἄξει.

Ὡς ἔφειθ', οἱ δ' ἅρα πάντες ἀκὴν ἐγείνοντο σιωπῇ  
 [μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε].  
 δὴν δ' ἀνεφ' ἦσαν τετιηότες νῆες Ἀχαιῶν· 695·  
 οὐδ' ἐπὶ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·

ἝΑτρείδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλείωνα,  
 μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·  
 νῦν αὖ μιν πολὺ μάλλον ἀγνορήσιν ἐνῆκας. 700·  
 ἀλλ' ἦτοι κεῖνον μὲν ἐάσομεν, ἦ κεν ἴησιν,  
 ἦ κε μένῃ· τότε δ' αὖτε μαχήσεται, ὅππότε κέν μιν  
 θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ καὶ θεὸς ὄρσῃ.  
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·  
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705·  
 σίτου καὶ οἴνιοι· τὸ γὰρ μένος ἐστὶ καὶ ἀλήκη·  
 αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥως,  
 καρπαλίμως πρό νεῶν ἐχέμεν λαὸν τε καὶ ἵππους

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who, at Diomedes's bidding, resolve still to give battle at dawn.

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οἳ τὸν ἄνδρα, καὶ ὃν αὐτὸς ἐνὶ πρώτοις μάχεσθαι.'

ὣς ἔφαθ', οἳ δ' ἄρα πάντες ἐπήνησαν βασιλῆες, 710  
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.  
 καὶ τότε δὴ σκείσαντες ἔβαν κλισίῃνδε ἔκιστος,  
 ἔνθα δὲ κοιμήσαντο καὶ ὕπνου λῶρον ἔλοντο.

## ΙΛΙΑΔΟΣ Λ.

### Ἀγαμέμνωνος ἀριστεία.

ARGUMENT.—When Odysseus brought back to the chieftains the hard message of Achilles, they all departed in great tribulation. Yet they received comfort during the night, because Odysseus and Diomedes went forth alone as spies to the Trojan camp, and caught Dolon, Hector's spy, and, guided by him, slew Rhesus, a Thracian king, while he slept, and brought away his horses: all which is told in the tenth book. So on the morrow, as the eleventh book relates, they issued forth to battle with fresh courage, and drove back the Trojans by the prowess of Agamemnon, and went near to defeat them utterly; until, by the counsels of Zeus, Agamemnon first was wounded, and afterwards Tydeides and Odysseus and Machaon; so that by the loss of their chief captains the Achaeans were chased back to the ships. Now Achilles saw Nestor bringing back in his chariot a wounded man, namely Machaon; but he knew not who it was, and sent Patroclus to ask. But when Nestor saw Patroclus come into his tent upon this errand, he besought him to ask Achilles to give help to the Greeks, at least by sending forth his men with Patroclus; and supported his prayers by a story of his own youthful prowess. So Patroclus returned to carry this message back to Achilles, but on his way fell in with Eurypylus, wounded in the thigh, and stopped awhile to dress the wound.

Ἦώς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο  
ἔρρηθ', ἵν' ἀθανάτοισι φάος φέροι ἡδὲ βροτοῖσι·  
Ζεὺς δ' Ἐριδα προΐαλλε θαῶς ἐπὶ νῆας Ἀχαιῶν  
ἀργαλήν, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.  
σῆ δ' ἐπ' Ὀδυσσεύος μεγακήτεϊ νηὶ μελαίνῃ,  
ἥ ῥ' ἐν μεσσήτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσε,

- ἤμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο  
 ἔδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἕϊσας  
 εἵρυσαν, ἡγορή πύσυνοι καὶ κάρτεϊ χειρῶν.  
 ἔνθα στᾶσ' ἤυσε θεὰ μέγα τε δεινόν τε 10  
 ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω  
 καρδίῃ, ἄληκτον πολεμίζειν ἥδ' ἐ μάχεσθαι.  
 [τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένηε' ἢ νέεσθαι  
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.]  
 Ἀτρεΐδης δ' ἐβόησεν ἰδὲ ζῶννυσθαι ἄνωγεν 15  
 Ἀργεῖους, ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν.  
 κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε  
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,  
 τὸν ποτὲ οἱ Κινύρης δῶκε ξεινήϊον εἶναι. 20  
 πύθθετο γὰρ Κύπρονδε μέγα κλέος, οἷνεκ' Ἀχαιοὶ  
 ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·  
 τοῦνεκά οἱ τὸν δῶκε, χαριζόμενος βασιλῆϊ.  
 τοῦ δ' ἦτοι δέκα οἶμοι ἔσαν μέλανος κύναιοι,  
 δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέριοι· 25  
 κύναιοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν  
 τρεῖς ἐκάτερθ', ἱρίσσιν ἰοκότες, ἃς τε Κρονίων·  
 ἐν νέφεϊ στήριξε, τέρας μερόπων ἀνθρώπων.  
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος· ἐν δὲ οἱ ἦλοι  
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν 30  
 ἀργύρεον, χρυπέοισιν ἀορτήρεσσιν ἀρηρός.  
 ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν,  
 καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,  
 ἐν δὲ οἱ ὀμφαλοὶ ἦσαν εἴκοσι κασσιτέριοι  
 λευκοί, ἐν δὲ μέσοισιν ἦν μέλανος κύναιοι. 35  
 τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἑστεφάνωτο  
 δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.  
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ

and the hosts are arrayed at early dawn,

κυνέως ἐλελικοτο δράκων, κεφαλαὶ δὲ οἱ ἦσαν  
 τρεῖς ἀμφιστρεφές, ἐνὸς αὐχένος ἐκπεφυυῖαι. 40  
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον  
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
 εἴλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,  
 ὀξέα· τῇλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω  
 λάμπ'· ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη, 45  
 τιμῶσαι βασιλῆα πολυχρύσειο Μυκῆνης.

Ἡνίοχῳ μὲν ἔπειτα ἔφ' ἐπέτελλεν ἕκαστος  
 ἵππους εὖ κατὰ κόσμον ἐρυκόμεν υἱθ' ἐπὶ τάφρῳ,  
 αὐτοὶ δὲ πρυλῆες σὺν τεύχεσι θωρηχθέντες  
 ῥῶοντ'· ἄσβεστος δὲ βοή γένητ' ἡῶθι πρό. 50  
 φθάν δὲ μέγ' ἱππῶν ἐπὶ τύφρῳ κοσμηθέντες,  
 ἱππῆες δ' ὀλίγον μετεκίαθον. ἐν δὲ κυδοιμὸν  
 ὥρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἑέρσας  
 αἵματι μυδαλέας ἐξ αἰθέρος, οὔνεκ' ἔμελλε  
 πολλὰς ἰφθίμους κεφαλὰς Ἀΐδι προΐαψιν. 55

Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,  
 Ἑκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα  
 Αἰνεΐαν θ', ὃς Τρῶσι θεὸς ὥς τίετο δῆμῳ,  
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον  
 ἡΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 60  
 Ἑκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' ἐΐσην.  
 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλῶς ἀστὴρ  
 παμφαίνων, τοτὲ δ' αὖτις ἔδυν νέφεα σκιόεντα,  
 ὥς Ἑκτωρ ὅτ' ἐν μέν τε μετὰ πρώτοισι φάνεσκεν,  
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῷ 65  
 λάμφ' ὥς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

Οἱ δ', ὥστ' ἀμνητῆρες ἐναντίοι ἀλλήλοισιν  
 ὄγμον ἐλαύνουσιν ἀνδρὸς μάκαρος κατ' ἄρουραν  
 πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·  
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70



and fight fiercely till noon-day.

δῆλουν, οὐδ' ἕτεροι μνώνοντ' ὀλοοῖο φόβοιο·  
 ἴσας δ' ὑσμήνη κεφαλὰς ἔχεν· οἱ δὲ λύκοι ὥς  
 θῦνον. Ἔρις δ' ἄρ' ἔχαιρε πολύστοιχος εἰσορόωσα·  
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,  
 οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι 75  
 σφοῖσιν ἐνὶ μεγάροισι καθεῖατο, ἦχι ἐκάστῳ  
 δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμπιοι.  
 πάντες δ' ἠτιώωντο κελαινεφέα Κροτιῶνα,  
 οὐνεκ' ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.  
 τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νόσφι λιασθεὶς 80  
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδεϊ γαίῳν,  
 εἰσυρόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν  
 χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.  
 Ὅφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,  
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· 85  
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δεῖπνον  
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας  
 τάμνων δένδρεα μακρά, ἄδος τέ μιν ἵκετο θυμόν,  
 σίτου τε γλυκεροῖο περὶ φρένας ἱμερος αἰμεῖ,  
 τῆμος σφῇ ἄρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90  
 κεκλόμενοι ἐτάροισι κατὰ στίχας. ἐν δ' Ἀγαμέμνων  
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήϊορα, ποιμένα λαῶν,  
 αὐτόν, ἔπειτα δ' ἐταῖρον Ὀϊλῆα πλήξιππον.  
 ἦτοι δ' γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·  
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον δῶξ' ἑὶ δουρὶ 95  
 νύξ', οὐδὲ στεφάνῃ δόρυ οἱ σχέθε χαλκοβάρεια,  
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέον, ἐγκέφαλος δὲ  
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.  
 καὶ τοὺς μὲν λίπεν αὖθι ἄναξ ἀνδρῶν Ἀγαμέμνων  
 στήθεσι παμφαίνοντας, ἐπεὶ περιῖδυσε χιτῶνας· 100  
 αὐτὰρ ὁ βῆ ῥ' Ἴσόν τε καὶ Ἀντιφον ἐξεναρίξων,  
 υἱε δ' ὤω Πριάμοιο, νόθον καὶ γιγῆσιον, ἄμφω

εἰν ἐνὶ δῖφρῳ ἑόντε· ὁ μὲν νόθος ἡνιόχευεν,  
 "Αντιφος αὖ παρέβασκε περικλυτός· ὦ πατ' Ἀχιλλεύς  
 "Ιδης ἐν κνημοῖσι δίδῃ μόσχοισι λύγιοις, 105  
 ποιμαίνοντ' ἐπ' ὅεσσι λαβών, καὶ ἔλυσεν ἀποιύνων.

δὴ τότε γ' Ἀτρείδης εὐρὺν κρείων Ἀγαμέμνων  
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στῆθος βάλε δουρί,  
 "Αντιφὸν αὖ παρὰ οὖς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.  
 σπερχόμενος δ' ἀπὸ τοῖιν ἐσύλα τεύχεα καλά, 110  
 γινώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θεῶν  
 εἶδεν, ὅτ' ἐξ Ἰδης ἄγαγεν πόδας ὠκὺς Ἀχιλλεύς.

ὥς δὲ Λέων ἐλάφοιο ταχείης νήπια τέκνα  
 ῥῆϊδίως συνέαξε λαβὼν κρατεροῖσιν ὁδοῦσιν,  
 ἔλθων εἰς εὐνήν, ἀπαλὸν τέ σφ' ἦτορ ἀπηύρα· 115  
 ἢ δ' εἶπερ τε τύχῃσι μάλα σχεδόν, οὐ δύναται σφι  
 χραισμεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·  
 καρπαλίμως δ' ἦξιε διὰ δρυμὰ πυκνὰ καὶ ὕλην  
 σπείδουσ', ἰδρώουσα, κραταιοῦ θηρὸς ὑφ' ὀρμῆς·  
 ὥς ἄρα τοῖς οὕτως δυνατό χραισμῆσαι ὄλεθρον 120  
 Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἰππόλοχον μενεχάρμην,  
 νίεας Ἀντιμάχοιο δαΐφρονος, ὃς ῥα μάλιστα  
 χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,  
 οὐκ εἵασχ' Ἑλένην δόμεναι ξανθῷ Μενελάῳ, 125  
 τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων  
 εἰν ἐνὶ δῖφρῳ ἑόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·  
 ἐκ γάρ σφεας χειρῶν φύγον ἡνία σιγαλόεντα,  
 τῷ δὲ κυκθητήν· ὁ δ' ἐναντίον ὥρτο Λέων ὥς  
 Ἀτρείδης· τῷ δ' αὖτ' ἐκ δῖφρου γουναζέσθην· 130

Ῥώγρει, Ἀτρείος νιέ, σὺ δ' ἄξια δέξαι ἄποινα·  
 πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κεῖται,  
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,  
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,

and drives back the Trojans in headlong rout ;

εἰ νῶϊ ζωὸς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.' 135

ὣς τῷ γε κλαίοντε προσανδρήτην βασιλῆα  
μειλιχίους ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν·

Ἐἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος νίεες ἐστόν,  
ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγει,  
ἀγγελίην ἐλθούτα σὺν ἀντιθέφ' Ὀδυσῆϊ, 140  
αὐθι κατακτεῖναι μῆδ' ἐξέμεν ἂψ ἐς Ἀχαιοὺς,  
νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λώβην.'

Ἥ καὶ Πείσανδρον μὲν ἀφ' ἵππων ὥσε χαμᾶζε,  
δουρὶ βαλὼν πρὸς στήθος· ὁ δ' ὕπτιος οὐδεὶ ἐρείσθη.  
Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξε, 145

χεῖρας ἀπὸ ξίφει τμήζας ἀπὸ τ' αὐχένα κόψας,  
ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλον.  
τοὺς μὲν ἔασ'· ὁ δ' ὅθι πλεῖσται κλονέοντο φάλαγγες,  
τῇ ρ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐϋκνήμιδες Ἀχαιοί.

πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 150  
ἱππεῖς δ' ἱππῆας, ὑπὸ δέ σφισιν ὦρτο κονίη  
ἐκ πεδίου, τὴν ὥρσαν ἐρίγδονποι πόδες ἵππων,  
χαλκῷ δηϊώοντες. ἀτὰρ κρείων Ἀγαμέμνων  
αἰὲν ἀποκτείνων ἔπετ', Ἀργείοισι κελεύων.

ὥς δ' ὅτε πῦρ αἰτῶλον ἐν ἀξύνῳ ἐμπέσῃ ὕλῃ, 155  
πάντῃ τ' εἰλυφόων ἀνεμος φέρει, οἱ δέ τε θάμνοι  
πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὀρμῇ·

ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα  
Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι  
κείν' ὄχρα κριτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160  
ἡνιόχους ποθέοντες ἀμύμονας. οἱ δ' ἐπὶ γαίῃ  
κείατο, γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.

Ἐκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἐκ τε κονίης  
ἐκ τ' ἀνδροκτασίης ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ·  
Ἀτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165  
οἱ δὲ παρ' Ἴλου σῆμα, παλαιοῦ Δαρδανίδαο,

and Zeus bids even Hector retire before him for a while.

μέσσον καὶ πεδῖον παρ' ἐρινεὸν ἐσσεύοντο  
 ἴεμενοι πόλιος· ὁ δὲ κεκληγὼς ἔπετ' αἰεὶ  
 Ἀτρεΐδης, λύθρῳ δὲ καλᾶσσετο χεῖρας ἀάπτους.  
 ἄλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἵκοιτο, 170  
 ἐνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμμυν.  
 οἱ δ' ἔτι καὶ μέσσον πεδῖον φοβέοντο, βόες ὥς,  
 ὅς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῷ  
 πάσας· τῇ δέ τ' ἰὴ ἀναφαίνεται αἰτὺς ὄλεθρος·  
 τῆς δ' ἔξ' αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσι 175  
 πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει·  
 ὡς τοὺς Ἀτρεΐδης ἔφεπε κρείων Ἀγαμέμνων,  
 αἰὲν ἀποκτείνων τὸν ὀπίσταντον· οἱ δὲ φέβοντο,  
 πολλοὶ δὲ κρηγεῖς τε καὶ ὕπτιοι ἔκπεσον ἵππων  
 Ἀτρεΐδῃ ὑπὸ χερσὶ· περικρὸ γὰρ ἔγχεϊ θῆεν. 180  
 ἄλλ' ὅτε δὴ τάχ' ἔμελλεν ὑπὸ πτόλιν αἰπύ τε τεῖχος  
 ἵεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε  
 Ἴδης ἐν κορυφῇσι καθέζετο πιδήσεσσι,  
 οὐρανόθεν καταβάς· ἔχε δ' ἀστεροπὴν μετὰ χερσίν.  
 Ἴριον δ' ὠτρυνε χρυσόπτερον ἀγγελίουσαν· 185  
 'Βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον εἰῖσπες.  
 ὄφρ' ἂν μὲν κεν ὄρῃ Ἀγαμέμνονα, ποιμένα ληϊῶν,  
 θύοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,  
 τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω  
 μάρνασθαι δηΐοισι κατὰ κρατερὴν ὕσμίνην. 190  
 ἀντάρ ἐπεὶ κ' ἦ δουρὶ τυπείς ἢ βλήμενος ἰῶ  
 εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίξω  
 κτείνειν, εἰς δ' κε νῆας ἐϋσσέλμους ἀφίκηται  
 δῦν τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.  
 Ὡς ἔφατ', οὐδ' ἀπίθῃτε ποδῆνεμος ὠκέα Ἴρις, 195  
 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱήν.  
 εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,  
 ἐσταύτ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·

But Agamemnon, after slaying Iphidamas,

ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·

“Ἐκτορ, νιὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε, 200

Ζεὺς με πατὴρ προέηκε τείν τάδε μυθήσασθαι.

ὄφρ' ἂν μὲν κεν ὄρῃς Ἀγαμέμνονα, ποιμένα λαῶν,

θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,

τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθι

μάρνασθαι δηϊόσι κατὰ κρατερὴν ὑσμίνην. 205

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυκείς ἢ βλήμενος ἰῶ

εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίζει

κτείνειν, εἰς δ' κε νῆας εὖσσέλμους ἀφίκηαι

δύη τ' ἥελιος καὶ ἐπὶ κénéφας ἱερὸν ἔλθῃ.”

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, 210

Ἐκτωρ δ' ἔξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,

πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ἔχετο πάντῃ,

ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν,

Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας. 215

ἀρτύνθη δὲ μάχη, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων

πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,

ὅστις δὴ πρῶτος Ἀγαμέμνονος ἀντίος ἦλθεν

ἢ αὐτῶν Τρώων ἢ ἐκλειτῶν ἐπικούρων. 220

Ἴφιδάμας Ἀντηνορίδης, ἧς τε μέγας τε,

ὃς τράφη ἐν Θρήκῃ ἐριβώλακι, μητέρι μῆλων·

Κισσῆς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν εἰότα

μητροπάτωρ, ὃς τίκτε Θεανῶ καλλιπάρηρον·

αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἵκετο μέτρον, 225

αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν·

γῆμας δ' ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν

σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἱ οἱ ἔποιτο.

τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας ἔτσας,

αὐτὰρ ὃ πεζὸς ἐὼν εἰς Ἴλιον εἰληλούθει· 230

is himself wounded in the arm by his brother Coön,

ὅς ῥα τότε Ἄτρεϊδεω Ἀγαμέμνονος ἀντίος ἦλθεν.  
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐγράπετ' ἔγχος,  
Ἰφιδάμας δὲ κατὰ ζώνην θώρηκος ἔνερθε  
νύξ, ἐπὶ δ' αὐτὸς ἔρεισε βαρεῖη χειρὶ πιθήσας· 235

οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν  
ἀργύρῳ ἀντομένη μόλιβος ὥς ἐγράπετ' αἰχμῇ.  
καὶ τό γε χειρὶ λαβὼν εὐρὺ κρείων Ἀγαμέμνων  
ἔλκ' ἐπὶ αἰ μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρὸς  
σπάσασατο· τὸν δ' ἄορι πλῆξ' αὐχένα, λῦσε δὲ γυνῖα. 240

ὥς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκειον ὕπνον  
οἰκτρός, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,  
κουριδίης, ἧς οὐ τι χάριν ἴδε, πολλὰ δ' ἔδωκε·  
πρῶθ' ἑκατὸν βοῦς ζῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,  
αἰγας ὁμοῦ καὶ οἷς, τὰ οἱ ἄσπετα ποιμαίνοντο. 245

δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξε,  
βῆ δὲ φέρων ἄν' ὄμιλον Ἀχαιῶν τεύχεα καλὰ.

Τὸν δ' ὥς σὺν ἐνόησε Κῶων, ἀριδείκετος ἀνδρῶν,  
πρεσβυγενῆς Ἀντηνορίδης, κρατερόν ῥά ἐ πένθος  
ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος. 250

στῇ δ' εὐράξ σὺν δουρί, λαθὼν Ἀγαμέμνονα δῖον,  
νύξ δέ μιν κατὰ χεῖρα μέσσην, ἀγκῶτος ἔνερθεν,  
ἀντικρὺ δὲ διέσχε φαινοῦ δουρὸς ἀκωκή.  
ρίγησέν τ' ἄρ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων·  
ἀλλ' οὐδ' ὥς ἀπέλγη μάχης ἠδὲ πτολέμοιο, 255

ἀλλ' ἐπόρουσε Κῶωνι ἔχων ἀνεμοστρεφές ἔγχος.  
ἦτοι ὁ Ἰφιδάμαντα κασιγνήτην καὶ ὕπατρον  
ἔλκε ποδὸς μεμαῶς, καὶ αὐτεὶ πάντας ἀρίστους·  
τὸν δ' ἔλκοντ' ἄν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης  
οὔτησε ξυστῇ χαλκῆρεϊ, λῦσε δὲ γυνῖα· 260

τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκoiψε παραστάς.  
ἐνθ' Ἀντήνορος νῆες ὑπ' Ἀτρεΐδῃ βασιλῆϊ

and forced to leave the fight; so Hector returns,

πότμον ἀναπλήσαντες ἔδυν δάμον Ἀϊδος εἴσω.

Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν  
ἔγχεϊ τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν, 265

ὄφρα οἱ αἶμ' ἐπὶ θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.

αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσεται, παύσατο δ' αἶμα,  
ὀξεῖαι δ' ὀδύнай δῦνον μένος Ἀτρεΐδαο.

ὥς δ' ὅτ' ἂν ὠδίνουσιν ἔχρ βέλος ὁξὺ γυναικα,  
δριμύ, τό τε προῖεῖσι μογοστόκοι Εἰλείθυιαι, 270

Ἥρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,

ὧς ὀξεῖ' ὀδύнай δῦνον μένος Ἀτρεΐδαο.

ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε  
νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν· ἥχθετο γὰρ κῆρ.  
ἦϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς· 275

᾿Ω φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,

ἡμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποικτοπόροισι

φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς

εἵασε Τρῶεσσι πανημέριον πολεμίζειν.

᾿Ως ἔφαθ', ἡνίοχος δ' ἵμασεν καλλιίτριχας ἵππους 280  
νῆας ἔπι γλαφυράς· τῷ δ' οὐκ ἀέκοντε πετέσθην·

ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κονίη,

τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.

Ἔκτωρ δ' ὥς ἐνόησ' Ἀγαμέμνονα νόσφι κιόντα,  
Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας· 285

᾿Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,

ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.

οἵχετ' ἀνὴρ ὄριστος, ἐμοὶ δὲ μέγ' εὐχος ἔδωκε  
Ζεὺς Κρονίδης. ἄλλ' ἰθὺς ἐλαύνετε μῶνυχας ἵππους  
ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὐχος ἄρσασθε· 290

᾿Ως εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάσπου.

ὥς δ' ὅτε πού τις θρηγῆτῃρ κύνας ἀρχιόδοντας

σεύη ἐπ' ἀγροτέρῳ συτὶ καπρίῳ ἢ ἐ λόντι,

ὥς ἐπ' Ἀχαιοῖσιν σεῦε Τρῶας μεγαθύμους

and captures, save where Diomedes and Odysseus resist ;

Ἔκτωρ Πριαμίδης, βροτολοιγῷ ἴσους Ἀρηϊ. 295

αὐτὸς δ' ἐν πρῶτοισι μέγα φρονέων ἐβεβήκει,  
ἐν δ' ἔπες' ὑσμίνῃ ὑπεραεῖ ἴσος ἀέλλη,  
ἦτε καθαλλομένη ἰοειδέα πόντον ὀρίνει.

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν

Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ; 300

Ἀσαῖον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην  
καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἠδ' Ἀγέλαον  
Λίσυμνόν τ' Ὀρόν τε καὶ Ἰπτόνοον μενεχάρμην.  
τοὺς ἄρ' ὃ γ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα  
πληθύν, ὥς ὅποτε νέφεα Ζέφυρος στυφελίῃ 305  
ἀργιστᾶο Νότιοι, βαθείῃ λαίλαπι τύπτων·  
πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη  
σκιδναται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·

ὥς ἄρα πυκνὰ καρήαθ' ὑφ' Ἑκτορι δάμνατο λαῶν.

Ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 310

καὶ νῦν κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,  
εἰ μὴ Τυδείδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς·

Ἵνδιδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς ;  
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο· δὴ γὰρ ἔλεγχος  
ἔσσεται, εἴ κεν νῆας ἔλῃ κορυθαίολος Ἑκτωρ. 315

Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·

ἦτοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα  
ἡμέων ἔσσεται ἥδος, ἐπεὶ νεφεληγερέτα Ζεὺς  
Τρῳσὶν δὴ βύλεται δοῦναι κράτος ἢ ἐπερ ἡμῖν·

Ἦ καὶ Θυμβραῖον μὲν ἰφ' ἵππων ὥσε χαμαῖζε, 320  
δοῦρι βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσσεύς  
ἀντίθεον θεράποντα Μολίονα τοῖο ἀνακτος.

τοὺς μὲν ἔπειτ' εἶασαν, ἐπεὶ πολέμου ἀπέπανσαν·  
τῷ δ' ἂν' ὁμίλον ἰόντε κυδοίμεον, ὥς ὅτε κάπρῳ  
ἐν κυσὶ θηρευτῇσι μέγα φρονέοντε πέσητον· 325  
ὣς ὄλεον Τρῳᾶς πάλιν ὀρμένῳ· αὐτὰρ Ἀχαιοὶ



but by them he is for a while conquered.

ἀσπασίως φεύγοντες ἀνέπνεον Ἑκτορα δῖον.

Ἔνθ' ἐλέτην δῖφρον τε καὶ ἀνέρε δῆμον ἀρίστω,

νῆε δ' ὧν Μέρπος Περκυσίου, ὃς περὶ πάντων

ἤδεε μαντοσύνας, οὐδὲ οὐδ' παῖδας ἔασκε

330

στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔτι

πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

τοὺς μὲν Τυδείδης δουρὶ κλειτὸς Διομήδης

θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπήνρα·

Ἰππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριζεν.

335

Ἔνθα σφιν κατὰ Ἴσα μάχην ἐτάνυσσε Κρονίων

ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.

ἦτοι Τυδέος υἱὸς Ἀγαστροφον οὔτασε δουρὶ

Παιονίδην ἥρωα κατ' ἰσχίον· οὐ γάρ οἱ ἵπποι

ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ.

340

τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς

θῦνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.

Ἑκτωρ δ' ὁξὺ νόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς

κεκληγώς· ἄμα δὲ Τρώων εἶποντο φάλαγγες.

τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης,

345

αἶψα δ' Ὀδυσσεῖα προσεφώνεεν ἐγγὺς ἐόντα·

Ἐνῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἑκτωρ·

ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες·

Ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,

καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῆφιν,

350

ἄκρην κακὴν κόρυθα· πλάγχθη δ' ἀπὸ χαλκὸφί χαλκός,

οὐδ' ἵκετο χροά καλόν· ἐρύκακε γὰρ τρυφάλεια

τρίπτυχος αὐλῶπις, τὴν οἱ πύρε Φοῖβος Ἀπόλλων.

Ἑκτωρ δ' ὥκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὀμίλῳ,

στῆ δὲ γυνὴ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ

355

γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νυξ ἐκάλυψεν.

ὄφρα δὲ Τυδείδης μετὰ δούρατος ὤχετ' ἐρωήν

τῆλε διὰ προμάχων, ὅθι οἱ καταεῖσατο γαίης,

But Paris wounds Diomedes in the foot with an arrow ;

τόφρ' Ἐκτωρ ἀμπνυτο, καὶ ἄψ ἐς δίφρον ὀρούσας  
ἔξλασ' ἐς πλεθύν, καὶ ἀλεύατο κῆρα μέλαιναν. 360  
δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·

Ἔξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ γέ τοι ἀγχι  
ἦλθε κακόν· νῦν αὐτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων,  
ὃ μέλλεις εὐχέσθαι ἰὼν ἐς δοῦπον ἀκόντων.  
ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365  
εἰ ποῦ τις καὶ ἐμοί γε θεῶν ἐπιτάρροθός ἐστι.  
νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, δν κε κιχίω.'

Ἦ καὶ Παιονίδην δουρὶ κλιτὸν ἔξενάριζεν.  
αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἡῦκόμοιο,  
Τυδείδῃ ἐπὶ τόξα τιταίνεται, ποιμένι λαῶν, 370  
στήλῃ κεκλιμένος ἀνδροκμήτῃ ἐπὶ τύμβῳ  
Ἴδου Δαρδανίδαο, παλαιῷ δημογέροντος.  
ἦτοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο  
αἶνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὦμων  
καὶ κόρυθα βριαρὴν· ὁ δ' ἐ τὸξον πῆχυν ἀνελκε 375  
καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,  
ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἀμπερὲς ἰὸς  
ἐν γαίῃ κατέπηκτο. ὁ δὲ μάλα ἡδὺν γελάσας  
ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἤυδα·

Ἐβέλῃαι, οὐδ' ἄλιον βέλος ἔκφυγεν· ὥς ὄφελόν τοι  
νείατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι. 381  
οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,  
οἳ τέ σε πεφρίκασι λείονθ' ὥς μηκάδες αἰγες.'

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·  
τοξότα, λωβητῆρ, κέραι ἀγλαέ, παρθενοπῖπα, 385  
εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,  
οὐκ ἄν τοι χραίσμησι βιὸς καὶ ταρφέες ἰοί·  
νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὐχέαι αὐτῶς.  
οὐκ ἀλέγω, ὥς εἰ με γυνὴ βάλοι ἢ πάϊς ἄφρων·  
κυφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390

so that Odysseus is left alone and sore pressed,

ἢ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἴ κ' ὀλίγον περ ἐπαύρη,  
ὄξυ βέλος πέλεται, καὶ ἀκήριον ἄνδρα τίθησι·  
τοῦ δὲ γυναικὸς μὲν τ' ἀμφιδρυφοὶ εἰσι παρειαί,  
παῖδες δ' ὀρφανικοί· ὁ δ' ἐθ' αἵματι γαῖαν ἐρεύθων  
πύθεται, οἶωνοι δὲ περὶ πλέες ἡὲ γυναῖκας.' 395

Ὡς φάτο, τοῦ δ' Ὀδυσσεὺς δουρὶ κλυτὸς ἐγγύθεν ἐλθὼν  
ἔστη πρόσθ'· ὁ δ' ὕπισθε καθεζόμενος βέλος ὦκν  
ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.  
ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε  
νηυσὶν ἐπι γλαφυρῇσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ. 400

Οἰώθη δ' Ὀδυσσεὺς δουρὶ κλυτὸς, οὐδέ τις αὐτῷ  
Ἀργείων παρέμεινεν, ἐπὶ φόβος ἔλλαβε πάντας·  
ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·

ὦ μοι ἐγὼ, τί πάθω; μέγα μὲν κακόν, αἶ κε φέβωμαι  
πληθύν ταρβήσας· τὸ δὲ ρίγιον, αἶ κεν ἀλώω 405  
μοῦνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίῳν.  
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;  
οἶδα γὰρ ὅττι κακοὶ μὲν ἀποιχονται πολέμοιο,  
ὃς δὲ κ' ἀριστεύῃσι μάχῃ ἔνι, τὸν δὲ μάλα χρεὼ  
ἐστάμεναι κρατερῶς, ἢ τ' ἔβλητ' ἢ τ' ἔβαλ' ἄλλοι.' 410

Εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιασίων,  
ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.  
ὥς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοὶ  
σεύωνται, ὁ δὲ τ' εἶσι βαθείης ἐκ ξυλόχοιο. 415  
θῆγων λευκὸν ὀδόντα μετὰ γναμπτῇσι γένυσσιν,  
ἀμφὶ δὲ τ' αἴσσονται, ὑπαὶ δὲ τε κόμπος ὀδόντων  
γίγνεται, οἱ δὲ μένουσιν ἄφαρ δεινόν περ ἔοντα,  
ὥς ῥα τότ' ἀμφ' Ὀδυσῆα διύφιλον ἐσσεύοντο  
Τρῶες. ὁ δὲ πρῶτον μὲν ἀμύμονα Διήιοκίτην 420  
οὔτασεν ὦμον ὑπερθεὶν ἐπάλμενος ὀξεῖ δουρί,  
αὐτὰρ ἔπειτα Θόωνα καὶ Ἐννομον ἐξενάρηξε.

and at last is wounded in the side by Socus.

Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἰζάντα,  
 ζυυρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης  
 ἰύξεν· ὁ δ' ἐν κονίῃσι πεσὼν ἔλε γαῖαν ἀγοστῶ· 425  
 τοὺς μὲν ἕασ', ὁ δ' ἥρ' Ἰκπασίδην Χάροκ' οὐτάσε δουρί,  
 αὐτοκασίγνητον εὐηγενέος Σώκοιο.

τῷ δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φως  
 στῇ δὲ μᾶλ' ἐγγυὺς ἰὼν κίε μιν πρὸς μῦθον ἔειπεν·  
 'ὦ Ὀδυσσεῦ πολύαινε, δόλων αἳ' ἡδὲ πόνοιο, 430

σήμερον ἢ δοιοῖσιν ἐπέυξειαι Ἰκπασίδῃσι,  
 τοιῶδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,  
 ἢ κεν ἐμῷ ὑπὸ δουρὶ τυκείς ἀπὸ θυμὸν ὀλέσσης·  
 'ὦς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔτσην.

διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὑβριμον ἔγχος, 435  
 καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο,  
 πάντα δ' ἀπὸ πλευρῶν χροῖα ἔργαθεν, οὐδέ τ' ἔασε  
 Παλλὰς Ἀθηναίῃ μιχθήμεναι ἔγκασι φωτός.  
 γνῶ δ' Ὀδυσσεὺς ὃ οἱ οὔτι τέλος κατακαίριον ἦλθεν,  
 ἀψ' δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν· 440

'Ἄ δειλ', ἢ μάλα δὴ σε κιχάνεται αἰπὺς ὄλεθρος.  
 ἦτοι μὲν ἐμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι·  
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν  
 ἡματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα  
 εὗχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀῖδι κλυτοπόλῳ· 445

Ἦ καὶ ὁ μὲν φύγαδ' αὐτίς ὑπαστρέψας ἐβεβήκει,  
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν  
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε.  
 δούπησεν δὲ πεσὼν· ὁ δ' ἐπέυξατο δῖος Ὀδυσσεύς·

'ὦ Σῶχ', Ἰκπάσου νιὲ δαΐφρατος, ἱπποδάμοιο, 450  
 φθῇ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.  
 ἂ δειλ', οὐ μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ  
 ὅσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἰωνοὶ  
 ὦμησται ἐρύουσι περὶ πτερὰ πυκνὰ βαλόντες.

and drives back the Trojans in headlong rout ;

εἰ νῶϊ ζωὸς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.' 135

Ὡς τῷ γε κλαίοντε προσαυδήτην βασιλῆα  
μειλιχίοις ἐπέεσσιν· ἀμειλικτον δ' ὅπ' ἄκουσαν·

Ἐἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἱέες ἐσόν,  
ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,  
ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσσῇ, 140  
αὖθι κατακτείναι μῆδ' ἐξέμεν ἦψ ἔς Ἀχαιοὺς,  
νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λῶβην.'

Ἡ καὶ Πείσανδρον μὲν ἀφ' ἵππων ὥσε χαμαῖζε,  
δουρὶ βαλὼν πρὸς στήθος· ὁ δ' ὕπτιος οὐδεὶ ἐρείσθη.  
Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξε, 145  
χεῖρας ἀπὸ ξίφεϊ τμήξας ἀπὸ τ' αὐχένα κόψας,  
ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.

τοὺς μὲν ἔασ'· ὁ δ' ὅθι πλεῖσται κλονέοντο φάλαγγες,  
τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐϋκνήμιδες Ἀχαιοί.  
πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 150  
ἵππεῖς δ' ἵππηας, ὑπὸ δέ σφισιν ὥρτο κονίη  
ἐκ πεδίου, τὴν ὥρσαν ἐρίγδουποι πόδες ἵππων,  
χαλκῷ δηϊώωντες. ἀτὰρ κρείων Ἀγαμέμνων  
αἰὲν ἀποκτείνων ἔπετ', Ἀργείοισι κελεύων.

ὥς δ' ὅτε πῦρ ἀΐδηλον ἐν ἀξύνλφ' ἐμπέσῃ ὕλη, 155  
πάντη τ' εἰλυφῶν ἄνεμος φέρει, οἱ δέ τε θάμνοι  
πρόρριζοι πίπτουσιν ἐπείγόμενοι πυρὸς ὀρμῇ·  
ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα  
Τρώων φεηγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι  
κείν' ὄχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160  
ἡνιόχους ποθέοντες ἀμύμονας. οἱ δ' ἐπὶ γαίῃ  
κέατο, γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.

Ἐκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἐκ τε κονίης  
ἐκ τ' ἀνδροκτασίης ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ·  
Ἀτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165  
οἱ δὲ παρ' Ἴλου σῆμα, παλαιοῦ Δαρδανίδα,

Then Paris wounds Machaon with an arrow,

ἦτοι τὸν Μειέλαος ἀρήϊος ἕξαγ' ὀμίλου  
 χειρὸς ἔχων, εἴως θεράπων σχεδὸν ἤλασεν ἵππους.  
 Αἴας δὲ Τρῳέεσσιν ἐπάλμενος εἴλε Δόρυκλον  
 Πριαμίδην, νόθον νιόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490  
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἥδ' ἐκ Πυλάρτην.  
 ὣς δ' ὁπότε πλήθων ποταμὸς πεδίοιςδε κάτεισι  
 χειμάρρους κατ' ὄρεσφιν, ὁπαζόμενος Διὸς ὄμβρῳ,  
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δὲ τε πεύκας  
 ἐσφέρεται, πολλὸν δὲ τ' ἀφυσγετὸν εἰς ἅλα βάλλει, 495  
 ὣς ἔφεπε κλονέων πεδίον τότε φαίδιμος Αἴας,  
 δαΐζων ἵππους τε καὶ ἀνέρας. οὐδὲ πῶ Ἐκτωρ  
 πύθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,  
 ὄχθας παρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα  
 ἀνδρῶν πίπτε κάρηνα, βοῇ δ' ἄσβεστος ὀρώρει 500  
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήϊον Ἴδομενῆα.  
 Ἐκτωρ μὲν μετὰ τοῖσιν ὀμίλει μέρμερα ῥέζων  
 ἔγχεϊ θ' ἵπποσύνη τε, νέων δ' ἀλάπαζε φάλαγγας·  
 οὐδ' ἂν πῶ χάζοντο κελεύθου δίοι Ἀχαιοί,  
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἡὔκόμοιο, 505  
 παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,  
 ἰφ' τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.  
 τῇ ῥα περιδείσαν μένεα πνείοντες Ἀχαιοί,  
 μή πως μιν πολέμοιο μετακλινθέντος ἔλοιεν.  
 αὐτίκα δ' Ἴδομενεὺς προσεφώνεε Νέστορα δῖον· 510  
 'ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,  
 ἄγρει, σῶν ὀχέων ἐπιβήσεο, παρ δὲ Μαχάων  
 βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·  
 ἱπρὸς γὰρ ἀνὴρ πολλῶν ἀντάξις ἄλλων  
 ἰούς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν.' 515  
 'Ὡς ἔφατ', οὐδ' ἀπίθησε Γερῆϊος ἱππότης Νέστωρ.  
 αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο, παρ δὲ Μαχάων  
 βαῖν', Ἀσκληπιωῦ υἱὸς ἀμύμονος ἱητήρος·

and only Aias remains to fight Hector ;

μάστιξεν δ' ἵππους, τῷ δ' οὐκ ἀέκοντε πετέσθην  
νῆας ἐπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520

Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν  
Ἐκτορι παρβεβαώς, καί μιν πρὸς μῦθον ἔειπεν·

“Ἐκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν  
ἐσχατιῇ πολέμοιο δυσηχέως· οἱ δὲ δὴ ἄλλοι  
Τρῶες ὀρίνονται ἐπιμῆξ, ἵπποι τε καὶ αὐτοί. 525  
Αἴας δὲ κλονέει Τελαμώνιος· εὐ δέ μιν ἔγνω·  
εὐρὺ γὰρ ἄμφ' ὤμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς  
κεῖσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἔνθα μάλιστα  
ἵππηες πεζοί τε κακὴν ἔριδα προβαλόντες  
ἀλλήλους ὀλέκουσι, βοῇ δ' ἄσβεστος ὄρωρεν.” 530

“Ὡς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους  
μάστιγι λιγυρῇ· τοῖ δὲ πληγῆς αἰτῶντες  
ρίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοῦς,  
στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄζων  
νέρθεν ἅπας πεπάλακτο καὶ ἀντυγες αἱ περὶ δίφρον, 535  
ᾧς ἄρ' ἀφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον  
αἷ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἔετο δῦναι ὄμιλον  
ἀνδρόμεον ρῆξαί τε μετάλμενος· ἐν δὲ κυδοιμὸν  
ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο ζουρός.  
αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν 540  
ἔγχεϊ τ' ἄορι τε μεγάλοισι τε χερμαδίοισιν,  
Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.

[Ζεὺς γάρ οἱ νεμεσᾷθ', ὅτ' ἀμείνονι φωτὶ μάχοιτο.]

Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσε·  
στῇ δὲ ταφών, ὕπιθεν δὲ σάκος βάλεν ἐπταβόειον, 545  
τρίσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ εὐικώς,  
ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.  
ὥς δ' αἰθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο  
ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροῖωται,  
οἳ τε μιν οὐκ εἰῶσι βῆναι ἐκ πίᾱρ ἐλέσθαι 550

so that he is beaten back by numbers. And Eurypylus

πάννυχοι ἐγρήσσοντες· ὁ δὲ κρείων ἐρατίζων  
 ἰθύνει ἄλλ' οὔτε πρήσσει· θαμέες γὰρ ἄκοντες  
 ἀντίον ἀΐσσοισι θρασειάων ἀπὸ χειρῶν,  
 καϊόμεναί τε δεταί, τάς τε τρεῖ ἐσσύμενός περ·  
 ἤϊθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555

ὥς Αἴας τότ' ἀπὸ Τρώων τετιημένος ἦτορ  
 ἦε, πᾶλλ' ἀέκων· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν.  
 ὥς δ' ὄτ' ὄνος παρ' ἄρουραν ἰὼν ἐβίησατο παῖδας  
 γωθῆς, φ' δὴ πολλὰ περὶ ῥόπαλ' ἀμφὶς ἐάγη,  
 κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἱ δέ τε παῖδες 560

τύπτουσιν ῥοπάλοισι· βίη δέ τε νηπίη αὐτῶν·  
 σπουδῇ δ' ἐξήλασαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·  
 ὥς τότ' ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,  
 Τρῶες ὑπέρθυμοι πολυηγερέες τ' ἐπίκουροι  
 νύσσοιτες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο. 565

Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς  
 αὐτὶς ὑποστρεφθεῖς, καὶ ἐρητύσασκε φάλαγγας  
 Τρώων ἱπποδάμων· ὅτε δὲ τρωπάσκετο φεύγειν,  
 πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὁδεύειν,  
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θύνε μεσηγνὴν 570  
 ἰστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν  
 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν ὄρμενα πρόσσω,  
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν,  
 ἐν γαίῃ ἴσταντο, ληλαιόμενα χροὺς ἄται.

Τὸν δ' ὥς οὖν ἐνόησ' Εὐαίμοιός ἠγλαὺς υἱός 575  
 Εὐρύπυλος πυκινυῖσι βιαζόμενον βελέεσσι,  
 σπῆ ῥα παρ' αὐτὸν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,  
 καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,  
 ἦπαρ ὑπὸ πρᾶκίδων, εἵθαρ δ' ὑπὸ γούνατ' ἔλυσεν·  
 Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων. 580  
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς  
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον



is wounded by Paris. But Achilles sees Nestor pass

ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μῆρόν οἱ στῆ  
 ξεζῖον· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μῆρόν.  
 ἂψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' Ἀλεείνων, 585  
 ἦϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·

‘ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
 στήτ' ἐλελεχθέντες καὶ ἀμύνετε νηλεὲς ἡμαρ  
 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἔφημι  
 φεύξεσθ' ἐκ πολέμοιο δυσηχέος. ἀλλὰ μάλ' ἀντήν 590  
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν·’

‘ὦς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν  
 πλησίοι ἕστησαν, σάκε' ὅμοισι κλίναντες,  
 δούρατ' ἀνασχόμενοι. τῶν δ' ἀντίος ἦλυθεν Αἴας,  
 στή δὲ μεταστρεφθεὶς, ἐπεὶ ἴκετο ἔθνος ἐταίρων. 595

ὥς οἱ μὲν μάργναντο δέμας πυρὸς αἰθομένοιο·  
 Νέστορα δ' ἐκ πολέμοιο φέρον Νηλήϊαι ἵπποι  
 ἰδρῶσαι, ἦγον δὲ Μαχάονα, ποιμένα λαῶν.  
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·  
 ἐστήκει γὰρ ἐπὶ πρυμνῇ μεγακότηϊ νηϊ, 600

εἰσορόων πόνον αἰπὺν ἰωκά τε δακρυόεσσαν.  
 αἶψα δ' ἐταῖρον ἐὼν Πατροκλῆα προσέειπε,  
 φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας  
 ἐκμολεν Ἴσος Ἀρηϊ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.  
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός· 605

‘Τίπτε με κικλήσκες, Ἀχιλεῦ; τί δέ σε χρεὼ ἔμεϊο;’  
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

‘Δῖε Μενoitιάδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,  
 νῦν οἷω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς  
 λισσομένους· χρειῶ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610  
 ἀλλ' ἴθι νῦν, Πάτροκλε δίφιλε, Νέστορ' ἔρειο  
 δντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.  
 ἦτοι μὲν γὰρ ὅπισθε Μαχάονι πάντα ἔοικε  
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·’

and bids Patroclus enquire who is the wounded man with him.

ἵπποι γάρ με παρήϊξαν πρόσσω μεμανῖαι· 615

Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπειθεθ' ἐταίρῳ,  
βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.

Οἱ δ' ὅτε δὴ κλισίην Νηληιάδew ἀφίκοιτο,  
αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,  
ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος 620

ἐξ ὀχέων· τοὶ δ' ἰδρῷ ἀπεψύχοντο χιτώνων,  
στάντε ποτὶ πνοὴν παρὰ θῖν' ἄλός· αὐτὰρ ἔπειτα  
εἰς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζον.

τοῖσι δὲ τεύχε λυκειῷ εὐπλόκαμος Ἑκαμήδη,  
τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς, 625  
θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ  
ἐξέλον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.

ἢ σφωῖν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν  
καλὴν κυανόπεζαν ἐΰξοον, αὐτὰρ ἐπ' αὐτῆς  
χάλκειον κάναον, ἐπὶ δὲ κρόμυον, ποτῶ ὄψον, 630

ἠδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν,  
πάρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραίος,  
χρυσείους ἥλοισι πεπαρμένον· οὐατα δ' αὐτοῦ  
τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον

χρυσεῖαι νεμέθοντο, δύνω δ' ὑπὸ πυθμένες ἦσαν. 635  
ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης

πλεῖον ἐόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.  
ἐν τῷ ῥά σφι κύκησε γυνὴ εἰκυῖα θεῇσιν  
οἶνῳ Πραμνείῳ, ἐπὶ δ' αἴγειον κνή τυρὸν 640

κνήσσι χαλκείῃ, ἐπὶ δ' ἄλφιτα λευκὰ πάλυνε,  
πινόμεναι δὲ κέλευσεν, ἐπεὶ ῥ' ὥπλισσε κυκειῷ.

τῷ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,  
μῦθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,  
Πάτροκλος δὲ θύρῃσιν ἐφίστατο, ἰσόθεος φώς.  
τὸν δὲ ἰδὼν ὁ γεραίος ἀπὸ θρόνου ὤρτο φαιεινοῦ, 645  
εἰς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγε.

Now when Patroclus comes to Nestor, the old man tells him

Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἰπέ τε μῦθον·

‘Οὐχ ἔδος ἐστί, γεραιὲ διοτρεφές, οὐδέ με κείσεις.

αἰδοῖος νεμεσητὸς δ' με προέηκε πυθέσθαι

ὃν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 650

γινώσκω, ὁρώ δὲ Μαχάονα, ποιμένα λαῶν.

νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἰμ' Ἀχιλλῆϊ.

εὖ δὲ σὺ οἶσθα, γεραιὲ διοτρεφές, οἷος ἐκείνος

δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόφθω·’

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ 655

‘τίπτε τ' ἄρ' ὧδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,

ὅσσοι δὴ βέλεσιν βεβλήηται; οὐδέ τι οἶδε

πένθεος ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι

ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.

βέβληται μὲν ὁ Τυδεΐδης, κρατερὸς Διομήδης, 660

οὐτασται δ' Ὀδυσσεὺς δουρὶ κλυτὸς ἦδ' Ἀγαμέμνων·

[βεβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἷστῳ·]

τοῦτον δ' ἄλλον ἐγὼ νέον ἦγαγον ἐκ πολέμοιο

ἰφ' ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς

ἑσθλὸς ἐὼν Δαναῶν οὐ κήδεται οὐδ' ἐλαιοῖται. 665

ἦ μένει εἰς δ' κε δὴ νῆες θοαὶ ἄγχι θαλάσσης,

Ἀργείων ἀέκητι, πυρὸς δηΐοιο θέρωνται,

αὐτοὶ τε κτεινόμεθ' ἐπισχερώ; οὐ γὰρ ἐμὴ ἱς

ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.

εἴθ' ὥς ἡβῶοιμι, βίη τέ μοι ἔμπεδος εἴη, 670

ὥς ὅπότ' Ἥλείοισι καὶ ἡμῖν νεῖκος ἐτύχθη

ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴγυμονῆα,

ἑσθλὸν Ὑπείροχιδην, ὃς ἐν Ἥλιδι ναιοτάασκε,

ῥῦσί' ἐλαυνόμενος. ὁ δ' ἀμύνων ᾗσι βόεσσιν

ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675

κὰδ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροῖωται.

ληϊδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν,

πεντήκοντα βουῶν ἀγέλας, τόσα πῶεα οἰῶν,

how in his youth he shewed great valour against the Epeians,

τόσσα συὼν συβόσια, τόσ' αἰκόλια πλατέ' αἰγῶν,  
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοιτα, 680  
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν.  
 καὶ τὰ μὲν ἤλασάμεσθα Πύλον Νηληϊὸν εἴσω  
 ἐννύχιοι προτὶ ἄστυ· γεγῆθει δὲ φρένα Νηλεύς,  
 οὐνεκά μοι τύχε πολλὰ νέψ πόλεμόνδε κίοντι.  
 κήρυκες δ' ἐλίγαινον ἅμ' ἧοῖ φαινομένηφι 685  
 τοὺς ἴμεν οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δῖη·  
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες  
 δαίτρευνον· πολέσιν γὰρ Ἑπειῶι χρεῖος ὀφείλον,  
 ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν.  
 ἔλθῶν γάρ ῥ' ἐκάκωσε βίη Ἡρακληεῖη 690  
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι.  
 δώδεκα γὰρ Νηληϊος ἀμύμονος υἱέες ἦμεν·  
 τῶν οἷος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.  
 ταῦθ' ὑπερφηανέοντες Ἑπειοὶ χαλκοχίτωνες,  
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανώοντο. 695  
 ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶῦ μέγ' οἶων  
 εἴλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.  
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δῖη,  
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχρσφι  
 ἔλθόντες μετ' ἀεθλα. περὶ τρίποδος γὰρ ἔμελλον 700  
 θύσεσθαι· τοὺς δ' αὖθι ἀναξ ἀνδρῶν Ἀνγείας  
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.  
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων  
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε  
 δαιτρεύειν, μή τις οἱ ἀτεμβόμενος κίοι ἴσης. 705  
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφὶ τε ἄστυ  
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες  
 ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι,  
 πανσυδῖη· μετὰ δέ σφι Μολιόνη θωρήσσοντο  
 παῖδ' ἔτ' ἐόντ', οὐπὼ μάλα εἰδότε θούριδος ἀλκῆς. 710

But Menelaus brings him safely off.

- αὐτὰρ ἔμ', εἴ κε θάνω, κτεριοῦσί γε εἴτοι Ἀχαιοί.' 455  
 Ὡς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχος  
 ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης ·  
 αἶμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.  
 Τρῶες δὲ μεγάθυμοι ὅπως ἴδον αἶμ' Ὀδυσῆος,  
 κεκλόμενοι καθ' ὄμιλον ἐπ' αὐτῷ πάντες ἔβησαν. 460  
 αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, αἶε δ' ἐταίρους.  
 τρίς μὲν ἔπειτ' ἦυσεν, ὅσον κεφαλὴ χάδε φωτός,  
 τρίς δ' αἶεν ἰάχοντος ἀρηϊφίλος Μενέλαος.  
 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἐόντα ·  
 'Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν, 465  
 ἄμφι μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὐτῇ,  
 τῷ ἱκέλῃ ὡς εἴ ἐ βίψατο μῶνον ἐόντα  
 Τρῶες, ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ.  
 ἀλλ' ἴομεν καθ' ὄμιλον · ἀλεξέμεναι γὰρ ἄμεινον.  
 δεῖδω μή τι πάθῃσιν ἐνὶ Τρώεσσι μονωθεῖς, 470  
 ἐσθλὸς ἐών, μεγάλη δὲ ποθὴ Δαναῖσι γένηται.'  
 Ὡς εἰπὼν ὁ μὲν ἦρχ', ὃ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.  
 εὐθρον ἔπειτ' Ὀδυσῆα δίφιλον · ἄμφι δ' ἄρ' αὐτὸν  
 Τρῶες ἔπον ὡς εἴ τε δαφοῖνοι θῶες ὄρεσφιν  
 ἄμφ' ἔλαφον κεραὸν βεβλημένον, ὃν τ' ἔβαλ' αἰθήρ 475  
 ἰὼ ἀπὸ νευρῆς · τὸν μὲν τ' ἤλυξε πόδεσσι  
 φεύγων, ὄφρ' αἶμα λιαρὸν καὶ γούνα τ' ὀρωρῇ ·  
 αὐτὰρ ἐπειδὴ τὸν γε δαμάσσεται ὥκυν δίστοξ,  
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάρουσι  
 ἐν νέμει σκιερῷ · ἐπὶ τε λῖν ἦγαγε δαίμων 480  
 σίντην · θῶες μὲν τε διέτρεσαν, αὐτὰρ ὃ δάπτει ·  
 ὣς ῥα τότε ἄμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην  
 Τρῶες ἔπον πολλοί τε καὶ ἄλκιμοι, αὐτὰρ ὃ γ' ἥρως  
 αἰτῶσων ᾗ ἔγχει ἀμύνετο νηλεὲς ἥμαρ.  
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥντε πύργον, 485  
 στῇ δὲ παρέξ · Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.

Then Paris wounds Machaon with an arrow,

ἦτοι τὸν Μειέλαος ἀρήϊος ἔξαγ' ὀμίλου  
 χειρὸς ἔχων, εἴως θεράπων σχεδὸν ἤλασεν ἵππους.  
 Αἴας δὲ Τρῶεσσιν ἐπάλμενος εἴλε Δόρυκλον  
 Πριαμίδην, νόθον νιόν, ἔπειτα δὲ Πάνδοκον οὗτα, 490  
 οὗτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.  
 ὥς δ' ὅποτε πλήθων ποταμὸς πεδίονδε κάτεισι  
 χιμάρρους κατ' ὄρεσφιν, ὅπαζόμενος Διὸς ὄμβρῳ,  
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δὲ τε πύκας  
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἅλα βάλλει, 495  
 ὥς ἔφεπε κλονέων πεδίον τότε φαίδιμος Αἴας,  
 δαΐζων ἵππους τε καὶ ἀνέρας. οὐδὲ πῶ' Ἐκτωρ  
 πύθεται, ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,  
 ὄχθας παρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα  
 ἀνδρῶν πίπτε κάρηνα, βοῇ δ' ἄσβεστος ὀρώρει 500  
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήϊον Ἰδομενῆα.  
 Ἐκτωρ μὲν μετὰ τοῖσιν ὀμίλει μέρμερα ῥέζων  
 ἔγχεϊ θ' ἵπποσύνη τε, νέων δ' ἀλάπαζε φάλαγγας·  
 οὐδ' ἂν πῶ χάζοντο κελεύθου δίοι Ἀχαιοί,  
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἡυκόμοιο, 505  
 παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,  
 ἰῶ τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.  
 τῷ ῥα περιδείσαν μένεα πνείοντες Ἀχαιοί,  
 μὴ πως μιν πολέμοιο μετακλινθέντος ἔλοιεν.  
 αὐτίκα δ' Ἰδομενεὺς προσεφώνεε Νέστορα διον· 510  
 "ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,  
 ἄγρει, σὼν ὀχέων ἐπιβήσεο, παρ δὲ Μαχάων  
 βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·  
 ἱηρὸς γὰρ ἀνὴρ πολλῶν ἀντάξις ἄλλων  
 ἰοὺς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν." 515  
 "ὦς ἔφατ', οὐδ' ἀπίθῃσε Γερῆϊος ἱππότη Νέστωρ.  
 αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο, παρ δὲ Μαχάων  
 βαῖν', Ἀσκληπιοῦ νιὸς ἀμύμονος ἱητῆρος·

and only Ajax remains to fight Hector ;

μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἀέκοντε πετέσθην  
νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 524

Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν  
Ἔκτορι παρβεβαώς, καὶ μιν πρὸς μῦθον ἔειπεν·  
“Ἐκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν

ἔσχατιν πολέμοιο δυσηχέος· οἱ δὲ δὴ ἄλλοι  
Τρῶες ὀρίνονται ἐπιμῆξ, ἵπποι τε καὶ αὐτοί. 525

Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·  
εὐρὺ γὰρ ἄμφ' ὤμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς  
κεῖσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἔνθα μάλιστα  
ἱππῆες πεζοὶ τε κακὴν ἔριδα προβαλόντες  
ἀλλήλους ὀλέκουσι, βοῇ δ' ἄσβεστος ὕρῳρεν.” 530

Ὡς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους  
μάστιγι λιγυρῇ· τοὶ δὲ πληγῆς ἀτόντες  
ρίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς,  
στείβοντες νέκυσά τε καὶ ἀσπίδας· αἵματι δ' ἄζων  
νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἱ περὶ δίφρον, 535  
ἃς ἄρ' ἀφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον  
αἱ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἵετο δῦναι ὄμιλον  
ἀνδρόμεον ῥῆξαι τε μετάλμενος· ἐν δὲ κυδοιμὸν  
ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο ζουρός.  
αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν 540  
ἔγχετ' ἄορι τε μεγάλοισι τε χερμαδίοισιν,  
Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάεα.

[Ζεὺς γάρ οἱ νεμεσᾷθ', ὅτ' ἀμείνονι φωτὶ μάχοιτο.]

Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβῳ ὥρσε·  
στῇ δὲ ταφῶν, ὕπιθεν δὲ σάκος βάλεν ἐπταβόειον, 545  
τρέσσε δὲ πατρίνας ἐφ' ὀμίλου, θηρὶ ἐοικώς,  
ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.  
ὥς δ' αἰθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο  
ἔσσεύαντο κύνες τε καὶ ἀνέρες ἀγροῖωται,  
οἱ τε μιν οὐκ εἰῶσι βηῶν ἐκ πῖαρ ἐλέσθαι 550

so that he is beaten back by numbers. And Eurypylus

πάννυχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων  
 ἰθύει ἄλλ' οὔτι πρήσσει· θαμέες γὰρ ἄκοντες  
 ἀντίον ἀΐσσουσι θρασειάων ἀπὸ χειρῶν,  
 καιόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·  
 ἡῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555  
 ὥς Αἴας τότε ἀπὸ Τρώων τετιημένος ἦτορ  
 ἦε, πόλλ' ἀέκων· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν.  
 ὥς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβίησατο παῖδας  
 νωθῆς, φ' δὴ πολλὰ περὶ ῥόπαλ' ἀμφὶς ἔαγη,  
 κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἱ δέ τε παῖδες 560  
 τύκτουσιν ῥοπάλοισι· βίη δέ τε νηπίη αὐτῶν·  
 σπουδῇ δ' ἐξήλασαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·  
 ὥς τότε ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,  
 Τρῶες ὑπέρθυμοι πολυηγερέες τ' ἐπίκουροι 565  
 νύσσοιτες ξυστοῖσι μέσον· σάκος αἰὲν ἔποντο.  
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς  
 αὐτὶς ὑποστρεφθεῖς, καὶ ἐρητύσασκε φάλαγγας  
 Τρώων ἱπποδάμων· ὅτε δὲ τρωπάσκετο φεύγειν,  
 πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὁδεύειν,  
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγνὴν 570  
 ἱστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν  
 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν ὄρμενα πρόσσω,  
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χρόα λευκὸν ἐπαυρεῖι,  
 ἐν γαίῃ ἴσαντο, λιλαιόμενα χρόους ἅπαι.  
 Τὸν δ' ὥς οὖν ἐνόησ' Εὐαίμοιος ἠγλαὸς υἱὸς 575  
 Εὐρύπυλος πυκινούσι βιαζόμενον βελέεσσι,  
 στῇ ῥα παρ' αὐτῶν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,  
 καὶ βάλε Φαυσιάδην Ἀπιδάονα, ποιμένα λαῶν,  
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·  
 Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων. 580  
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς  
 τεύχε' ἀπαινύμενον Ἀπιδάονος, αὐτίκα τόξον



is wounded by Paris. But Achilles sees Nestor pass

ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μῆρόν οἱ στῆ  
 ξεῖόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μῆρόν.  
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' Ἀλεείνων, 585  
 ἦϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
 στῆτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεές ἦμαρ  
 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἔφημι 590  
 φεύξεσθ' ἐκ πολέμοιο δυσσηχέος. ἀλλὰ μάλ' ἀντήν  
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”

“Ὡς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν  
 πλησίοι ἕστησαν, σάκε' ὥμοισι κλίναντες,  
 δούρατ' ἀνασχόμενοι. τῶν δ' ἀντίος ἤλυθεν Αἴας,  
 στῆ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἑταίρων. 595  
 ὧς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·  
 Νέστορα δ' ἐκ πολέμοιο φέρον Νηλήϊαι ἵπποι  
 ἰδρῶσαι, ἦγον δὲ Μαχάονα, ποιμένα λαῶν.  
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·  
 ἐστήκει γὰρ ἐπὶ πρυμνῇ μεγακῆτϊ νῆϊ, 600  
 εἰσορόων πόνον αἰπὺν ἰωκά τε δακρυόεσσαν.  
 αἰψα δ' ἑταῖρον ἐὼν Πατροκλῆα προσέειπε,  
 φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας  
 ἐκμολεν Ἴσος Ἀρηΐ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.  
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός· 605

“Τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεῶ ἔμεϊο;  
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“Δῖε Μενoitιάδῃ, τῷ ἐμῷ κεχαρισμένῃ θυμῷ,  
 νῦν οἶω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς  
 λισσομένους· χρειῶ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610  
 ἀλλ' ἴθι νῦν, Πάτροκλε δίφιλε, Νέστορ' ἔρειο  
 δντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.  
 ἦτοι μὲν τά γ' ὅπισθε Μαχάονι πάντα ἔοικε  
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·

and bids Patroclus enquire who is the wounded man with him.

ἵπποι γάρ με παρήϊζαν πρύσσω μεμανῦαι· 615

ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεκείθεθ' ἑταίρῳ,  
βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.

Οἱ δ' ὅτε δὴ κλισίην Νηληϊάδew ἀφίκοιτο,  
αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,  
ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖo γέροντος 620

ἐξ ὀχέων· τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτῶνων,  
στάντε ποτὶ πνοῇν παρὰ θιν' ἄλός· αὐτὰρ ἔπειτα  
εἰς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζον.

τοῖσι δὲ τεύχε κυκείῳ ἐνπλόκαμος Ἑκαμήδη,  
τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς, 625

θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ  
ἐξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.

ἡ σφῶϊν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν  
καλὴν κυανόπεζαν ἐϋξοον, αὐτὰρ ἐπ' αὐτῆς  
χάλκειον κάνεον, ἐπὶ δὲ κρόμμυον, ποτῶ ὄψον, 630

ἠδὲ μέλι χλωρόν, παρὶ δ' ἀλφίτου ἱεροῦ ἀκτῆν,  
πὰρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραίός,

χρυσείους ἥλοισι πεπαρμένον· οὐατα δ' αὐτοῦ  
τέσσαρ' ἔσαν, δοαὶ δὲ πελειάδες ἀμφὶς ἕκαστον  
χρυσεῖαι νεμέθοντο, δύνω δ' ὑπὸ πυθμένες ἦσαν. 635

ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης  
πλεῖον ἑόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.

ἐν τῷ ῥά σφι κύκησε γυνὴ εἰκνία θεῇσιν  
οἶνῳ Πραμνείῳ, ἐπὶ δ' αἷγειον κνῆ τυρὸν  
κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιτα λευκὰ πάλυνε, 640

πινόμεναι δὲ κέλευσεν, ἐπεὶ ῥ' ὥπλισσε κυκείῳ.

τῷ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,  
μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,  
Πάτροκλος δὲ θύρῃσιν ἐφίστατο, ἰσόθεος φώς.

τὸν δὲ ἰδὼν ὁ γεραίός ἀπὸ θρόνου ὤρτο φαεινοῦ, 645  
εἰς δ' ἅγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγε.

Now when Patroclus comes to Nestor, the old man tells him

Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἰπέ τε μῦθον·

‘Οὐχ ἔδος ἐστί, γεραιὲ διοτρεφές, οὐδέ με πείσεις.

αἰδοῖος νεμεσητὸς δ' με προέηκε πυθέσθαι

ὃν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 650

γινώσκω, ὁρώ δὲ Μαχάονα, ποιμένα λαῶν.

νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἰμ' Ἀχιλῆϊ.

εὖ δὲ σὺ οἶσθα, γεραιὲ διοτρεφές, οἷος ἐκείνος

δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίγιον αἰτιόητο·

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ 655

‘τίπτε τ' ἄρ' ὧδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,

ὅσσοι δὴ βέλεσιν βεβλήηται; οὐδέ τι οἶδε

πένθεος ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι

ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.

βέβληται μὲν ὁ Τυδεΐδης, κρατερὸς Διομήδης, 660

οὕτασται δ' Ὀδυσσεὺς δουρὶ κλυτὸς ἦδ' Ἀγαμέμνων·

[βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἰστῶ·]

τοῦτον δ' ἄλλον ἐγὼ νέον ἦγαγον ἐκ πολέμοιο

ἰφ' ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς

ἔσθλός ἐων Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει. 665

ἧ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης,

Ἀργείων ἀέκητι, πυρὸς δηΐοιο θέρωνται,

αὐτοὶ τε κτεινόμεθ' ἐπισχερώ; οὐ γὰρ ἐμὴ ἴς

ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.

εἶθ' ὥς ἡβώοιμι, βίη τέ μοι ἔμπεδος εἴη, 670

ὥς ὅπότε Ἥλαιοισι καὶ ἡμῖν νεῖκος ἐτύχθη

ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,

ἔσθλὸν Ὑπείροχιδην, ὃς ἐν Ἥλιδι ναιετάασκε,

ῥύσι' ἐλαυνόμενος. ὁ δ' ἀμύνων ᾗσι βόεσσιν

ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675

καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροῖωται.

ληϊδα δ' ἐκ πεδίου συνελάσσαμεν ἡλιθα πολλήν,

πεντήκοντα βοῶν ἀγέλας, τόσα πῶεα οἰῶν,

how in his youth he shewed great valour against the Epeians,

τόσσα συὼν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,  
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοιτα, 680  
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν.  
 καὶ τὰ μὲν ἤλασάμεσθα Πύλον Νηληϊὸν εἴσω  
 ἐννύχιοι προτὶ ἄστυ· γεγῆθει δὲ φρένα Νηλεύς,  
 οὐνεκά μοι τύχε πολλὰ νέφ' πόλεμόνδε κίοντι.  
 κήρυκες δ' ἐλίγαινον ἅμ' ἡοὶ φαινομένηφι 685  
 τοὺς ἴμεν οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δῖη·  
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες  
 δαίτρευνον· πολέσιν γὰρ Ἑπειῶι χρεῖος ὀφείλον,  
 ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν.  
 ἔλθῶν γάρ ῥ' ἐκάκωσε βίη Ἡρακληεῖη 690  
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι.  
 δώδεκα γὰρ Νηληϊὸς ἀμύμονος υἱέες ἦμεν·  
 τῶν οἷος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.  
 ταῦθ' ὑπερφηφάνεοντες Ἑπειῶι χαλκοχίτωνες,  
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανώοντο. 695  
 ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶῦ μέγ' οἶων  
 εἶλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.  
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δῖη,  
 τίσκαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν  
 ἐλθόντες μετ' ἀεθλα. περὶ τρίποδος γὰρ ἔμελλον 700  
 θεύσεσθαι· τοὺς δ' αὖθι ἄναξ ἀνδρῶν Λύγείας  
 κάσχεθε, τὸν δ' ἔλατῃρ' ἀφίει ἀκαχήμενον ἵππων.  
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων  
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε  
 δαιτρεύειν, μή τις οἱ ἀτεμβόμενος κίοι ἴσης. 705  
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφὶ τε ἄστυ  
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες  
 ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι,  
 πανσυδῖη· μετὰ δέ σφι Μολιόνη θωρήσσοντο  
 παῖδ' ἔτ' ἐόντ', οὐπὼ μάλα εἰδότε θούριδος ἀλκῆς. 710

and did good service for his own countrymen ;

ἔστι ἕ τις Θρωέσσα πάρις, αἰτεῖα κολώνη,  
 τηλοῦ ἐκ' Ἀλφειῷ, νεάτη Πύλον ἡμαθόεντος·  
 τὴν ἀμφεστρατώνοντο διαρραῖσαι μεμαῶτες.  
 ἀλλ' ὅτε πᾶν πεῖσον μετεκίαθον, ἄμμι δ' Ἀθήνη  
 ἄγγελος ἦλθε θέουσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715  
 ἐννηχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν,  
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδὲ με Νηλεὺς  
 εἷα θωρήσσεσθαι, ἀπέκρυσεν δέ μοι ἵππους·  
 οὐ γάρ τώ τί μ' ἔφη ἔμμεν πολεμήϊα ἔργα.  
 ἀλλὰ καὶ ὥς ἵππεῦσι μετέπρεπον ἡμετέροισι, 720  
 καὶ πεζός περ ἑών, ἐπεὶ ὥς ἄγε νεῖκος Ἀθήνη.  
 ἔστι δέ τις ποταμὸς Μινυήιος εἰς ἅλα βάλλων  
 ἐγγύθεν Ἀρήνης, ὅθι μέιναμεν ἡῶ διαν  
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεον ἔθνεα πεζῶν.  
 ἐνθεν πανσυδὴ σὺν τεύχεσι θωρηχθέντες 725  
 ἐνδῶι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.  
 ἐνθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλά,  
 ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,  
 αὐτὰρ Ἀθηναίῃ γλαυκῶπιδι βοῦν ἀγελαίην,  
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσι 730  
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος  
 ἀμφὶ ῥοὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ  
 ἀμφίσταντο δὴ ἄστυ διαρραῖσαι μεμαῶτες.  
 ἀλλὰ σφι προπάροιθε φάνη μέγα ἔργον Ἄρης·  
 εὖτε γὰρ ἥελιος φαέθων ὑπερέσχεθε γαίης, 735  
 συμφερόμεσθα μάχῃ, Διὶ τ' εὐχόμενοι καὶ Ἀθήνῃ.  
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,  
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,  
 Μούλιον αἰχμητὴν· γαμβρὸς δ' ἦν Αὐγείας,  
 πριεστυάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην, 740  
 ἡ τόσα φάρμακα ἤδη ὅσα τρέφει εὐρεῖα χθών.  
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκῆρεϊ δουρί,

and reproves Achilles for neglecting his friends ;

ἦριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον οὔρουσας  
 στῆν ῥα μετὰ προμάχοισιν. ἀτὰρ μεγάλθυμοι Ἑπείοι  
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745  
 ἡγεμόν' ἱππῶν, ὃς ἀριστεύεσκε μάχεσθαι.  
 αὐτὰρ ἐγὼν ἐνόρουσα κελαινῇ λαίλαπι Ἴσος,  
 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον  
 φῶτες οὐδ' ἔλον οὐδας, ἐμῷ ὑπὸ δουρὶ δαμέντες.  
 καὶ νῦν κεν Ἀκτορίωνε Μολλίονε παῖδ' ἀλάπαξαι, 750  
 εἰ μὴ σφωε πατήρ εὐρὺ κρείων ἐνοσίχθων  
 ἐκ πολέμου ἐσάωσε, καλύψας ἡέρι πολλῇ.  
 ἔνθα Ζεὺς Πυλῖνισι μέγα κράτος ἐγγυάλιξε·  
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο,  
 κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντές, 755  
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσασιν ἵππους  
 κέρηρας τ' Ὀλυνίης, καὶ Ἀλκείου ἐνθα κολώνῃ  
 ἐκκληται, ὅθεν αὐτίς ἀπέγραψε λαὸν Ἀθῆναι.  
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ  
 ἄψ' ἀπὸ Βουπρασίου Πύλονδ' ἔχον ὠκέας ἵππους, 760  
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορι τ' ἀνδρῶν.  
 ὣς ἔον, εἵποντ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς  
 οἷος τῆς ἀρετῆς ἀπονήσεται· ἥ τέ μιν οἶω  
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄληται.  
 ὦ κέπον, ἥ μὲν σοὶ γε Μενότιος ὧδ' ἐπέτελλεν 765  
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε.  
 νῶϊ δέ τ' ἔνδον ἐόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,  
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὡς ἐπέτελλε.  
 Πηλῆος δ' ἰκόμεσθα δόμους εἴ ναιετάοντας  
 λαὸν ἀγείροντες κατ' Ἀχαιῖδα πουλυβότειραν. 770  
 ἔνθα δ' ἔπειθ' ἥρωα Μενότιον εὕρομεν ἔνδον  
 ἡδὲ σέ, παρ δ' Ἀχιλλῆα. γέρων δ' ἱππηλάτα Πηλεὺς  
 πῖονα μηρὶ ἔκαιε βοῶς Διὶ τερπικεραύνῃ  
 αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλεισον,

begging that at least he should send Patroclus with his hosts.

σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσι. 775  
 σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα  
 στήμεν ἐνὶ προθύροισι· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,  
 ἐς δ' ἄγε χειρὸς ἑλών, κατὰ δ' ἐδριάσθαι ἄνωγε,  
 ξείνιά τ' εὖ παρέθηκεν, ἅ τε ξείνοις θέμις ἐστίν.  
 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἡδὲ ποτῆτος, 780  
 ἦρχον ἐγὼ μύθοιο, κελεύων ὕμμ' ἅμ' ἔπεσθαι·  
 σφῶ δὲ μάλ' ἠθέλετον, τῷ δ' ἄμφω πόλλ' ἐπέτελλον.  
 Πηλεὺς μὲν φ' παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ  
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·  
 σοὶ δ' αὖθ' ὧδ' ἐπέτελλε Μενοίτιος, Ἀκτορος υἱός· 785  
 ἴτεκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,  
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὃ γε πολλὸν ἀμείνων.  
 ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἡδ' ὑποθέσθαι  
 καὶ οἱ σημαίνειν· ὃ δὲ πείσεται εἰς ἀγαθὸν περ·  
 ὧς ἐπέτελλ' ὃ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν 790  
 ταῦτ' εἴποις Ἀχιλῆϊ δαΐφρονι, αἶ κε πίθῃται.  
 τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις  
 παρειπῶν; ἀγαθὴ δὲ παραιφασίς ἐστιν ἐταίρου.  
 εἰ δέ τινα φρεσὶν ᾗσι θεοπροπίην ἀλεείνει  
 καὶ τινά οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ, 795  
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω  
 Μυρμιδόνων, αἳ κέν τι φόως Δαναοῖσι γένῃαι·  
 καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,  
 αἳ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο  
 Τρῶες, ἀναπνεύσωσι ἔ' ἀρήϊοι υἱες Ἀχαιῶν 800  
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.  
 ρεῖτα δέ κ' ἀκμῆτες κεκμηότας ἄνδρας αὐτῇ  
 ὥσαισθε προτὶ ἄστυ νεῶν ἅπο καὶ κλισιάων·  
 "Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσιν ὄρινε,  
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδαην Ἀχιλῆα. 805  
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσεὺς θεῖοιο

As Patroclus bears this message to Achilles, he stops awhile

Ἴξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε  
 ἦν, τῇ δὴ καὶ σφι θεῶν ἐτετεύχατο βωμοί,  
 ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησε,  
 διωγενὴς Εὐαίμονιδης, κατὰ μηρὸν οἷστω,  
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς  
 ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλέοιο  
 αἷμα μέλαν κελάρυζε· νόος γε μὲν ἔμπεδος ἦεν.  
 τὸν δὲ ἰδὼν ᾤκτειρε Μενoitίου ἄλκιμος υἱός,  
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

810

815

ἽΑ δειλοί, Δαναῶν ἡγήτορες ἠδὲ μέδοντες,  
 ὥς ἄρ' ἐμέλλετε τῇλε φίλων καὶ πατρίδος αἵης  
 ἄσιν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ.  
 ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφὲς Εὐρύπυλ' ἦρως,  
 ἦ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοί,  
 ἦ ἦδ' φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες·

820

Τὸν δ' αὖτ' Εὐρύπυλος βεβλημένος ἀντίον ἤυδα·  
 'οὐκέτι, διωγενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν  
 ἔσsetαι, ἀλλ' ἐν νηυσὶ μελαινῆσιν πεσέονται.  
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,  
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε  
 χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.  
 ἀλλ' ἐμὲ μὲν σὺ σώσον ἄγων ἐπὶ νῆα μέλαιναν,  
 μηροῦ δ' ἔκταμ' οἷστόν, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν  
 νιζ' ὕδατι λιαρῷ, ἐπὶ δ' ἥπια φάρμακα πάσσε,  
 ἐσθλά, τά σε προτὶ φασιν Ἀχιλλῆος δεδιδάχθαι,  
 ὃν Χείρων ἐδίδαξε, δικαίωτατος Κενταύρων.  
 ἱητροὶ μὲν γὰρ Ποδαλείριος ἠδὲ Μαχάων,  
 τὸν μὲν ἐνὶ κλισίῃσιν οἶτομαι ἔλκος ἔχοντα,  
 χρητίζοντα καὶ αὐτὸν ἀμύμονος ἱητῆρος,  
 κείσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὄξυν ἄρηα·

825

830

835

Τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·  
 'πῶς τ' ἄρ' εἰσι τάδε ἔργα; τί ῥέξομεν, Εὐρύπυλ' ἦρως;



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to help Eurypylus, whom he meets wounded.

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ἔρχομαι, ὄφρ' Ἀχιλῆϊ δαΐφρονι μῦθον ἐνίσπω,  
 ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν· 840  
 ἀλλ' οὐδ' ὥς περ σεῖο μεθήσω τειρομένοιο.'

Ἦ καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν  
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.  
 ἔνθα μιν ἔκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ  
 ὃξὺ βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν 845  
 νίζ' ὕδατι λιαρῶ, ἐπὶ δὲ ῥίζαν βάλε πικρὴν  
 χερσὶ διατρίψας, ὀδυνήφατον, ἥ οἱ ἀπάσας  
 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα.

## ΙΛΙΑΔΟΣ Π.

### Πατρόκλεια.

**ARGUMENT.**—While Patroclus was thus tending Eurypylus, the Trojans pressed ever onwards, and passed the moat and broke through the wall by the valour of Sarpedon and Hector. And though by wiles Here and Poseidon deceived Zeus for a time, and gave some succour to the Achaeans, yet in the end Zeus perceived their craft and bade them refrain; so that Hector was able to force his way to the ships and set one on fire, since the Telamonian Ajax was the only great warrior of the Achaeans who remained unwounded to resist him.

These things are told in four books, from the twelfth to the fifteenth, and now in the sixteenth Homer relates how Patroclus at last brought Nestor's message to Achilles. And Achilles did as Nestor besought him: he lent his own divine armour to Patroclus, and gave him command over the Myrmidons, only charging him not to pursue the Trojans far from the ships. But Patroclus was so lifted up by the havoc he made among the foe that he forgot this charge; and when he had killed Sarpedon, the son of Zeus, he chased the Trojans with great slaughter even to the walls of Troy. But here Apollo smote him, and gave him over as a prey to his enemies and to Hector, who slew him, and took from him Achilles' armour.

Ὅς οἱ μὲν περὶ νηὸς ἐϋστέλμοιο μάχοντο·  
Πάτροκλος δ' Ἀχιλῆϊ παρίστατο, ποιμένι λαῶν,  
δάκρυα θερμὰ χέων ὥστε κρήνη μελάνυδρος,  
ἥ τε κατ' αἰγίλιπος πέτρης ἐνοφερὸν χέει ὕδωρ.  
τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς,  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Τίττε δεδάκρυσαι, Πατρόκλεις, ἥντε κούρη

*Patroclus asks Achilles to send him forth with his armour,*

νηπίη, ἥθ' ἅμα μητρὶ θεῶν ἀνελέσθαι ἀνώγει,  
 εἰανοῦ ἀπτομένη, καὶ τ' ἐσσυμένην κατερύκει,  
 δακρυνέσσα δέ μιν ποτιδέρκεται, ὅφρ' ἀνέληται· 10  
 τῇ ἵκελος, Πάτροκλε, τέρεν κατὰ δάκρυνον εἵβεις.  
 ἥε τι Μυρμιδόνεσσι πιφαύσκεαι, ἦ ἔμοι αὐτῷ;  
 ἥε τιν' ἀγγελίην Φθίης ἐξ ἐκλυες οἶος;  
 ζῶειν μὰν ἔτι φασὶ Μενόϊτιον, Ἄκτορος υἱόν,  
 ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσι, 15  
 τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.  
 ἦε σύ γ' Ἀργείων ὀλοφύρεαι, ὥς ὀλέκονται  
 νηυσὶν ἔπι γλαφυρῇσιν ὑπερβασίης ἔνεκα σφῆς;  
 ἐξαύδα, μὴ κεῦθε νόψ, ἵνα εἶδομεν ἄμφω.'

Τὸν δὲ βαρὺ στενάχων προσέφη, Πατρόκλεις ἱππεῦ·  
 'ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν, 21  
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς.  
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,  
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε.  
 βέβληται μὲν ὁ Τυδείδης κρατερὸς Διομήδης, 25  
 οὔτασται δ' Ὀδυσσεὺς δουρὶ κλυτὸς ἠδ' Ἀγαμέμνων,  
 βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν δίστῳ.  
 τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπέπονται,  
 ἔλκε' ἀκείόμενοι· σὺ δ' ἀμήχανος ἔπλευ, Ἀχιλλεῦ.  
 μὴ ἐμέ γ' οὖν οὐτός γε λάβοι χόλος, ὃν σὺ φυλάσσεις,  
 αἰναρέτη. τί σευ ἄλλος ὀνήσεται ὀψίγονός περ, 31  
 αἶ κε μὴ Ἀργείοισιν ἀεικέα λοιγὸν ἀμύνης;  
 νηλεές, οὐκ ἄρα σοὶ γε πατήρ ἦν ἱππότης Πηλεὺς,  
 οὐδὲ Θέτις μήτηρ· γλαυκῇ δέ σε τίκτε θάλασσα  
 πέτραι δ' ἡλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής. 35  
 εἰ δέ τινα φρεσὶ σῇσι θεοπροπίην ἀλεείνεις  
 καὶ τινά τοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,  
 ἀλλ' ἐμέ περ πρόες ὥχ', ἅμα δ' ἄλλον λαὸν ὕπασσον  
 Μυρμιδόνων, ἣν πού τι φόως Δαναοῖσι γένομαι.

which Achilles, though reluctant, consents to do ;

δὸς δέ μοι ὦμουιν τὰ σὰ τεύχεα θωρηχθῆναι, 40  
 αἶ κέ με σοὶ ἴσκοντες ἀπόσχωνται πολέμοιο  
 Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι νῆες Ἀχαιῶν  
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.  
 βρεία δέ κ' ἄκμητες κεκμηότας ἄνδρας αὐτῇ  
 ὦσαιμεν προτὶ ἄστυ νεῶν ἀπο καὶ κλισιάων. 45  
 "Ὡς φάτο λισσόμενος μέγα νήπιος· ἦ γὰρ ἔμελλεν  
 οἱ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λιτέσθαι.  
 τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 "Ὡ μοι, διογενὲς Πατρόκλεις, οἷον ἔειπες·  
 οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα οἶδα, 50  
 οὔτε τί μοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·  
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,  
 ὅππότε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλῃσιν ἀμέρσαι  
 καὶ γέρας ἅψ ἀφελέσθαι, ὃ τε κράτει προβεβήκη·  
 αἰνὸν ἄχος τό μοι ἔστιν, ἐπεὶ πάθον ἄλγεα θυμῷ. 55  
 κοῦρην ἦν ἄρα μοι γέρας ἔξελον νῆες Ἀχαιῶν,  
 Ἰουρὶ δ' ἐμῷ κτεάτισσα πόλιν εὐτείχεα πέρσας,  
 τὴν ἅψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων  
 Ἀτρεΐδης ὡς εἴ τιν' ἀτίμητον μετανάστην.  
 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν· οὐδ' ἄρα πως ἦν 60  
 ἄσπερχές κεχολῶσθαι ἐνὶ φρεσὶν· ἥτοι ἔφην γε  
 οὐ πρὶν μηνιθμὸν καταπαυσέμεν, ἀλλ' ὅπότ' ἂν δὴ  
 νῆας ἐμὰς ἀφίκηται αὐτὴ τε πτόλεμός τε.  
 τῦνη δ' ὦμουιν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,  
 ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι, 65  
 εἰ δὴ κῦάνεον Τρώων νέφος ἀμφιβέβηκε  
 νηυσὶν ἐπικρατέως, οἱ δὲ ῥηγμῖνι θαλάσσης  
 κεκλίαται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,  
 Ἀργεῖοι· Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκε  
 θάρσυνος. οὐ γὰρ ἐμῆς κόρυθος λεύσσουνσι μέτωπον 70  
 ἰγγύθι λαμπομένης· τάχα κεν φεύγοντες ἐναύλους

straitly charging him not to follow the Trojans too far.

πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων  
 ἦπια εἰδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.  
 οὐ γὰρ Τυδεΐδew Διομήδεος ἐν παλάμῃσι  
 μαίνεται ἐγγεῖη Δαναῶν ἀπὸ λοιγὸν ἀμῦναι· 75  
 οὐδέ πω Ἀτρεΐδew ὅπως ἔκλυον αὐδήσαντος  
 ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἔκτορος ἀνδροφόνοιο  
 Τρωσὶ κελεύοντος περιάγνυται, οἱ δ' αἰαλητῇ  
 πᾶν πεδῖον κατέχουσι, μάχῃ νικῶντες Ἀχαιοῦς.  
 ἀλλὰ καὶ ὧς, Πάτροκλε, νεῶν ἀπὸ λοιγὸν ἀμύνων 80  
 ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο  
 νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλονται.  
 πείθεο δ' ὧς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείῳ,  
 ὥς ἂν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι  
 πρὸς πάντων Δαναῶν, ἅτῃρ οἱ περικαλλέα κούρην 85  
 ἄψ ἀπονάσσωσιν, ποτὶ δ' ἄγλαῖα δῶρα πόρωσιν.  
 ἐκ νηῶν ἐλάσας ἰέναι πάλιν· εἰ δέ κεν αὖ τοι  
 δῶῃ κῦδος ἀρέσθαι ἐρίγδονκος πόσις Ἥρης,  
 μὴ σύ γ' ἀνευθεν ἐμεῖο λιλαιέσθαι πολεμίζειν  
 Τρωσὶ φιλοπτολέμοισιν· ἀτιμότερον δέ με θήσεις. 90  
 μῆδ' ἐπαγαλλόμενος πολέμῳ καὶ δηϊότητι,  
 Τρῶας ἐναιρόμενος, προτὶ Ἴλιον ἡγεμονεύειν,  
 μὴ τις ἀπ' Οὐλύμποιο θεῶν αἰειγενετῶν  
 ἐμβήῃ· μάλα τοὺς γε φιλεῖ ἐκέργος Ἀπόλλων· 95  
 ἀλλὰ πάλιν τρωπᾶσθαι, ἐπὴν φάος ἐν νήεσσι  
 θήῃς, τοὺς δέ τ' εἴαν πεδῖον κάτα δηριάσθαι.  
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλῶνι,  
 μήτε τις οὖν Τρώων θάνατον φύγοι, ὅσσοι ἔασι,  
 μήτε τις Ἀργείων, νῶϊν δ' ἐκδῶμεν ὄλεθρον,  
 ὅφρ' οἶοι Τροίης ἱερὰ κρήδεμνα λύωμεν.' 100  
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσι·  
 δάμνα μιν Ζηνὸς τε νόος καὶ Τρῶες ἀγανοὶ

Meantime Ajax is disarmed and the ships set on fire,

βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαιρινὴ  
πῆληξ βαλλομένη καναχὴν ἔχε, βάλλετο δ' αἰεὶ 105  
καὶ φάλαρ' εὐποίηθ'· ὁ δ' ἀριστερὸν ὤμον ἔκαμνεν,  
ἔμπεδον αἰὲν ἔχων σάκος αἰόλον· οὐδ' ἐδύναντο  
ἀμφ' αὐτῷ πελεμίζαι ἐρείδοντες βελέεσσιν.

αἰεὶ δ' ἀργαλέῳ ἔχετ' ἄσθματι, καὶ δὲ οἱ ἰδρῶς  
πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδέ πη εἶχεν 110  
ἀμπνεῦσαι· πάντῃ δὲ κακὸν κακῷ ἐστήρικτο.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσai,  
ὅπως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.

Ἐκτὼρ Αἴαντος δόρυ μείλινον ἄγχι παραστάς  
πλῆξ' ἄορι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὀπισθεν, 115  
ἀντικρὺ δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴις  
τῆλ' αὐτῶς ἐν χειρὶ κόλον δόρυ· τῆλε δ' ἀπ' αὐτοῦ  
αἰχμὴ χαλκείῃ χαμάδις βόμβησε πεσοῦσα.

γνῶ δ' Αἴας κατὰ θυμὸν ἀμύμονα ῥίγησέν τε  
ἔργα θεῶν, ὃ ῥα πάγχυ μάχης ἐπὶ μῆδεα κεῖρε 120  
Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην·

χάζετο δ' ἐκ βελέων. τοὶ δ' ἔμβαλον ἀκάματον πῦρ  
νῆι θοῇ· τῆς δ' αἰψα κατ' ἀσβέστη κέχυτο φλόξ.  
ὥς τὴν μὲν πρυμνὴν πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς  
μῆρ' ὀκνητὸν Πατροκλῆα προσέειπεν· 125

Ἦ Ὀρσεο, διογενὲς Πατρόκλεις, ἱπποκέλευθε·

λείσσω δὴ παρὰ νηυσὶ πυρὸς δηϊοιο ἰώην·

μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλωνται·

εὖ σοι τεύχεα θάσσον, ἐγὼ δὲ κε λαὸν ἀγέλω.

Ὡς φάτο, Πάτροκλος δὲ κορύσσετο νώροπι χαλκῷ.

κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε 131

καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·

δεύτερον αὖ θώρηκα περὶ στήθεσσι νῆδυγε

τοικίλον ἀστερόεντα ποδώκεος Αἰακίδαο.

ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρῶλον 135

so that Achilles arms Patroclus with hasta.

χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε ·  
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν  
 ἵππουριν · δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
 εἶλετο δ' ἄλκιμα δοῦρε, τὰ οἱ παλάμηφιν ἀρήρει.  
 ἔγχος δ' οὐχ' ἔλετ' οἷον ἀμύμονος Αἰακίδαο, 140  
 βριθὺ μέγα στιβαρόν · τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν  
 πάλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς,  
 Πηλιάδα μελήην, τὴν πατρὶ φίλῳ πόρε Χείρων  
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.  
 ἵππους δ' Αὐτομέδοντα θοῶς ζευγνῦμεν ἄνωγε, 145  
 τὸν μετ' Ἀχιλλῆα ῥήξήνορα τίε μάλιστα,  
 πιστότατος δέ οἱ ἔσκε μάχῃ ἐνι μεῖναι ὁμοκλήν.  
 τῷ δὲ καὶ Αὐτομέδων ὑπαγε ζυγὸν ὠκέας ἵππους,  
 Ξάνθον καὶ Βαλίον, τῷ ἅμα πνοιῇσι πετέσθην,  
 τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ Ἀρπυια Ποδάργη, 150  
 βοσκομένη λειμῶνι παρὰ ῥόον Ὠκεανοῖο.  
 ἐν δὲ παρηορήσιν ἀμύμονα Πήδασον ἴει,  
 τὸν ῥά ποτ' Ἡετίωνος ἑλὼν πόλιν ἦγαγ' Ἀχιλλεύς,  
 ὃς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισι.

Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεὺς  
 πάντας ἀνὰ κλισίας σὺν τεύχεσιν · οἱ δὲ λύκοι ὥς 156  
 ὠμοφάγοι, τοῖσιν τε περὶ φρεσὶν ἄσπετος ἀλκή,  
 οἳ τ' ἔλαφον κεραὸν μέγαν οὔρεσι δηώσαντες  
 δάπτουσιν · πᾶσιν δὲ πορρήϊον αἵματι φοινόν ·  
 καὶ τ' ἀγεληδὸν ἴασιν ἀπὸ κρήνης μελανύδρου 160  
 λάψοντες γλώσσησιν ἀραιῇσιν μέλαν ὕδωρ  
 ἄκρον, ἐρευγόμενοι φόνον αἵματος · ἐν δὲ τε θυμὸς  
 στήθεσιν ἄτρομός ἐστι, περιστένεται δὲ τε γαστήρ ·  
 τοῖοι Μυρμιδόνων ἡγήτορες ἡδὲ μέδοντες  
 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο 165  
 ῥῶοντ' · ἐν δ' ἄρα τοῖσιν ἀρήϊος ἵστατ' Ἀχιλλεύς,  
 ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.





Achilles with solemn rites sends forth his men to battle,

'Μυρμιδόνες, μή τίς μοι ἀπειλάων λελαθέσθω, 200  
 ὥς ἐπὶ νηυσὶ θοῇσιν ἀπειλεῖτε Τρῶεςσι  
 πάνθ' ὑπὸ μνηθμόν, καὶ μ' ἤτιάσθε ἕκαστος·  
 'σχέτλιε Πηλέος νιέ, χόλῳ ἄρα σ' ἔτρεφε μήτηρ,  
 νηλεές, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἐταίρους·  
 οἰκαδέ περ σὺν νηυσὶ νεώμεθα ποντοπόροισιν 205  
 αὐτίς, ἐπεὶ ρά τοι ὦδε κακὸς χόλος ἔμπεσε θυμῷ.  
 ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε· νῦν δὲ πέφανται  
 φυλόπιδος μέγα ἔργον, ἧς τὸ πρὶν γ' ἐράασθε.  
 ἔνθα τις ἄλκιμον ἦτορ ἔχων Τρῶεςσι μαχέσθω.  
 Ὡς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου. 210  
 μᾶλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἄκουσαν.  
 ὥς δ' ὅτε τοῖχον ἀνὴρ ἀράρῃ πυκνοῖσι λίθοισι  
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων,  
 ὥς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.  
 ἀσπὶς ἄρ' ἀσπὶδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνὴρ· 215  
 ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισι  
 νενόντων· ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισι.  
 πάντων δὲ προκάροιθε δὴ ἀνέρε θωρήσσοντο,  
 Πάτροκλός τε καὶ Αὐτομέδων, ἓνα θυμὸν ἔχοντες,  
 πρόσθεν Μυρμιδόνων πολεμιζέμεν. αὐτὰρ Ἀχιλλεὺς 220  
 βῆ ῥ' ἵμεν ἐς κλισίην, χηλοῦ δ' ἀπὸ πῶμ' ἀνέφυγε  
 καλῆς λαιδᾶλέης, τὴν οἱ Θέτις ἀργυρόπεζα  
 θῆκε ἐπὶ νηὸς ἄγεσθαι, εὐὲν πλήσασα χιτῶνων  
 χλαινῶν τ' ἀνεμοσκεπέων οὐλῶν τε ταπήτων.  
 ἔνθα δὲ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος 225  
 οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἶθρα οἶνον,  
 οὔτε τεφρὸν σπένδεσκε θεῶν, ὅτι μὴ Διὶ πατρί.  
 τό ρα τότε ἐκ χηλοῖο λαβὼν ἐκάθηρε θεεῖφ  
 πρῶτον, ἔπειτα δὲ νίψ' ὕδατος καλῇσι ῥοῇσι,  
 νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθρα οἶνον. 230  
 εὐχετ' ἔπειτα στᾶς μέσῳ ἔρκει, λεῖβε δὲ οἶνον

praying for Patroclus' victory and safe return.

οὐρανὸν εἰσανιδῶν· Δία δ' οὐ λάθε τερπικέραυνον·  
 'Ζεῦ ἄνα, Δωδωναίε, Πελασγικέ, τηλόθι ναίων,  
 Δωδώνης μεδέων δυσχειμέρου· ἀμφὶ δὲ Σελλοὶ  
 σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι. 235  
 ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες εὐξαμένοιο,  
 τίμησας μὲν ἐμέ, μέγα δ' ἵψαιο λαὸν Ἀχαιῶν,  
 ἦδ' ἔτε καὶ νῦν μοι τόδ' ἐπικρήνην ἐέλδωρ·  
 αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,  
 ἀλλ' ἔταρον πέμπω πολέσιν μετὰ Μυρμιδόνεσσι 240  
 μάρνασθαι· τῷ κῦδος ἅμα πρόες, εὐρύσπα Ζεῦ,  
 θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὄφρα καὶ Ἐκτωρ  
 εἴσεται ἢ ῥα καὶ οἶος ἐπίσταιται πολεμίζειν  
 ἡμέτερος θεράπων, ἢ οἱ τότε χεῖρες ἄαπτοι  
 μαίνονθ', ὅππότε' ἐγὼ περ ἴω μετὰ μῶλον Ἀρης. 245  
 αὐτὰρ ἐπεὶ κ' ἀπὸ ναῦφι μάχην ἐνοπὴν τε δῖται,  
 ἀσκηθῆς μοι ἔπειτα θαῶς ἐπὶ νῆας ἵκοιτο  
 τεύχεσσι τε ξὺν πᾶσι καὶ ἀγχεμάχοις ἐτάροισιν·  
 "Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς.  
 τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσε· 250  
 νηῶν μὲν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε  
 ἔδωκε, σόον δ' ἀνένευσε μάχης ἐξ ἀπονέεσθαι.  
 ἦτοι ὁ μὲν σπείσας τε καὶ εὐξάμενος Διὶ πατρὶ  
 ἀψ κλισίην εἰσῆλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῷ,  
 σῆ δὲ πάροιθ' ἐλθὼν κλισίης, ἔτι δ' ἤθελε θυμῷ 255  
 εἰσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν.  
 Οἱ δ' ἅμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες  
 ἔστιχον, ὄφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.  
 ἀντίκα δὲ σφήκεσιν ἑοικότες ἐξεχέοντο  
 εἰνοδίοις, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες, 260  
 αἰεὶ κερτομέοντες, ὃν ἔπι οἰκί' ἔχοντας,  
 νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσι.  
 τοὺς δ' εἶπερ παρά τις τε κίων ἄνθρωπος ὀδῖτης

Patroclus drives the Trojans from the ships,

- κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες  
 πρόσσω πᾶς πέτεται καὶ ἡμύνει οἷσι τέκεσσι. 265
- τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες  
 ἐκ νηῶν ἐχέοντο· βοή δ' ἄσβεστος ὀρώρει.  
 Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὔσας·  
 'Μυρμιδόνες, ἔταροι Πηληϊάδεω Ἀχιλῆος,  
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270  
 ὡς ἂν Πηλεΐδην τιμήσομεν, ὃς μέγ' ἄριστος  
 Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες,  
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων  
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.'  
 Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστω. 275  
 ἐν δ' ἔπεσον Τρῶεσσιν ἀολλέες· ἀμφὶ δὲ νῆες  
 σμερδαλέον κονάβησαν αὔσαντων ὑπ' Ἀχαιῶν.  
 Τρῶες δ' ὡς εἶδοντο Μενoitίου ἄλκιμον υἱόν,  
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,  
 πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες, 280  
 ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλεΐωνα  
 μνηθμόν μὲν ἀπορρῖψαι, φιλότητα δ' ἐλέσθαι·  
 πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὺν ὄλεθρον.
- Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ  
 ἀντικρὺ κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο, 285  
 νηῖ πάρα πρυμνῇ μεγαθύμου Πρωτεσιλάου,  
 καὶ βάλε Πυραΐχμην, ὃς Παίονας ἱπποκορυστὰς  
 ἤγαγεν ἐξ Ἀμυδῶνος ἀπ' Ἀξιοῦ εὐρὺ ρέοντος·  
 τὸν βάλε δεξιὸν ὦμον· ὃ δ' ὕπτιος ἐν κονίησι  
 κάππεσεν οἰμῶξας, ἔταροι δέ μιν ἀμφεφόβηθεν 290  
 Παίονες· ἐν γὰρ Πάτροκλος φόβον ἦεν ἅπασιν  
 ἡγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.  
 ἐκ νηῶν δ' ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ.  
 ἡμιδαῆς δ' ἄρα νηὺς λίπετ' αὐτόθι· τοὶ δὲ φόβηθεν  
 Τρῶες θεσπεσίῳ ὁμάδῃ· Δαναοὶ δ' ἐπέχυντο 295

and the battle rages furiously.

νῆας ἀνὰ γλαφυράς· ὄμαδος δ' ἄλυστος ἐτύχθη.  
 ὥς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὕρεος μεγάλοιο  
 κινήσῃ πυκινὴν νεφέλην στεροπήγερέτα Ζεὺς,  
 ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι  
 καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγῃ ἄσπετος αἰθήρ, 300  
 ὥς Δαναοὶ νηῶν μὲν ἀπώσάμενοι δῆϊον πῦρ  
 τυτθὸν ἀρέπνευσαν, πολέμου δ' οὐ γίγνεται ἔρωή.  
 οὐ γάρ πώ τι Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν  
 προτροπάδην φοβέοντο μελαινάων ἀπὸ νηῶν,  
 ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκη. 305

Ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα κεδασθείσης ὑσμίνης  
 ἡγεμόνων. πρῶτος δὲ Μενoitίου ἄλκιμος υἱὸς  
 αὐτίκ' ἄρα στρεφθέντος Ἀρηϊλύκου βάλε μῆρὸν  
 ἔγχρῃ ὀξυόεντι, διαπρὸ δὲ χαλκὸν ἔλασσε·  
 ῥῆξεν δ' ὀστέον ἔγχος, ὃ δὲ πρηνῆς ἐπὶ γαίῃ 310  
 κάππεσ'. ἀτὰρ Μενέλαος ἀρήϊος οὔτα θόαιτα  
 στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα.  
 Φυλείδης δ' Ἀμφικλὸν ἐφορμηθέντα δοκεύσας  
 ἔφθῃ ὀρεζάμενος πρυμνὸν σκέλος, ἔνθα πάχιπτος  
 μῶν ἀνθρώπου πέλεται· περὶ δ' ἔγχους αἵχμῃ 315  
 νεῦρα διεσχίσθη· τὸν δὲ σκότος ὅσσε κάλυψε.  
 Νηστορίδαι δ' ὁ μὲν οὔτας Ἀτύνμνιον ὀξέϊ δουρὶ  
 Ἀντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·  
 ἦριπε δὲ προπάροιθε. Μάρις δ' αὐτοσχεδὰ δουρὶ  
 Ἀντιλόχῳ ἐπόρουσε κασιγνήτοιο χολωθείς, 320  
 στὰς πρόσθεν νέκυος· τοῦ δ' ἀντίθεος Θρασυμήδης  
 ἔφθῃ ὀρεζάμενος πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν,  
 ὦμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκῇ  
 ἐρύψ' ἀπὸ μυώνων, ἀπὸ δ' ὀστέον ἄχρις ἄραξε.  
 δούπησεν δὲ πεσὼν, κατὰ δὲ σκότος ὅσσε κάλυψεν. 325  
 ὥς τῷ μὲν δοιοῖσι κασιγνήτοισι δαμέντε  
 βήτην εἰς Ἑρεβος, Σαρπηδόνοιο ἐσθλοὶ ἐταῖροι,

The Greek captains slay each his man,

νῆες ἀκοντισταὶ Ἄμισωδάρων, ὅς ῥα Χίμαιραν  
 θρέψεν ἀμαιμακέτην, πολέσιν κακὸν ἀνθρώποισιν.  
 Αἴας δὲ Κλεόβουλον Ὀϊλιάδης ἐπορούσας 330  
 ζῶν ἔλε, βλαφθέντα κατὰ κλόνον· ἀλλὰ οἱ αὖθι  
 λῦσε μένος, πλήξας ξίφει αὐχένα κωπήεντι.  
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὕσσε  
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.  
 Πηνέλεως δὲ Λύκων τε συνέδραμον· ἔγχεσι μὲν γὰρ 335  
 ἡμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω·  
 τῷ δ' αὖτις ξιφέεσσι συνέδραμον. ἔνθα Λύκων μὲν  
 ἱπποκόμου κόρυθος φάλον ἤλασεν, ἀμφὶ δὲ καυλὸν  
 φάσγανον ἐρραίσθη· ὁ δ' ὑπ' οὐάτος αὐχένα θεῖτε  
 Πηνέλεως, πᾶν δ' εἴσω ἔδω ξίφος, ἔσχεθε δ' οἶον 340  
 δέρμα, παρηέρθη δὲ κάρη, ὑπέλυντο δὲ γυῖα.  
 Μηριόνης δ' Ἀκάμαντα κιχεῖς ποσὶ καρπαλίμοισι  
 νύξ' ἱππων ἐπιβησόμενον κατὰ δεξιὸν ὤμων·  
 ἥριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.  
 Ἰδομενεὺς δ' Ἐρύμαντα κατὰ στόμα νηλεῖ χαλκῷ 345  
 νύξε· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε  
 νέρθεν ὑπ' ἐγκεφάλοιο, κέασσε δ' ἄρ' ὀστέα λευκά·  
 ἐκ δ' ἐτίναχθεν ὀδόντες, ἐνέπλησθεν δέ οἱ ἄμφω  
 αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥῖνας  
 πρῆσε χανῶν· θανάτου δὲ μέλιν νέφος ἀμφεκάλυψεν. 350  
 Οὗτοι ἄρ' ἠγεμόνες Δαναῶν ἔλον ἄνδρα ἕκαστος.  
 ὥς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισι  
 σίνται, ὑπὲκ μήλων αἰρεύμενοι, αἶτ' ἐν ὄρεσσι  
 ποιμένος ἀφραδίῃσι διέτμαγεν· οἱ δὲ ἰδόντες  
 αἶψα διαρπάζουσιν ἀνάλκιδα θυμὸν ἐχούσας· 355  
 ὥς Δαναοὶ Τρῶεσσιν ἐπέχραον· οἱ δὲ φύβοιο  
 ὑσσελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.  
 Αἴας δ' ὁ μέγας αἰὲν ἐφ' Ἑκτορι χαλκοκορυστῇ  
 ἔειτ' ἀκοντίσσαι· ὁ δὲ ἰδρεῖη πολέμοιο,

and Hector is carried away by the rout,

ἀσπίδι ταυρείῃ κεκαλυμμένος εὐρέας ὤμους, 360  
 ἔκεπτε' οἷστων τε ῥοίζον καὶ δούπον ἀκόντων.  
 ἧ μὲν δὴ γίγνωσκε μάχης ἑτεραλκεία νίκην·  
 ἀλλὰ καὶ ὥς ἀνέμινε, σάω δ' ἐρίηρας ἐταίρους.

Ὡς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἰσω  
 αἰθέρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τείνη, 365  
 ὥς τῶν ἐκ νηῶν γένητο ἰαχὴ τε φόβος τε,  
 οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἔκτορα δ' ἵπποι  
 ἔκφερον ὠκύποδες σὺν τεύχεσι, λείπε δὲ λαὸν  
 Τρωϊκόν, οὓς αἰκοντας ὀρυκτὴ τάφρος ἔρυκε.  
 πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι 370  
 ἄξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἄρματ' ἀνάκτων.  
 Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων,  
 Τρωσι κακὰ φρονέων· οἳ δὲ ἰαχῇ τε φήβῃ τε  
 πάσας πλησαν ὁδοὺς, ἐπεὶ ἄρ τμάγεν· ὕψι δ' ἄελλα  
 σκίδναθ' ὑπὸ νεφέων, τανύοντο δὲ μώνυχες ἵπποι 375  
 ἄψορρον προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων.  
 Πάτροκλος δ' ἦ πλεῖστον ὀρινόμενον ἶδε λαόν,  
 τῇ ῥ' ἔχ' ὁμοκλήσας· ὑπὸ ᾧ ἄξοσι φῶτες ἐπιπτον  
 κρηνέες ἐξ ὀχέων, δίφροι δ' ἀνεκυμβαλίσσον.  
 ἀντικρὺ δ' ἦρα τάφρον ὑπέρθορον ὠκέες ἵπποι 380  
 [ἄμβροτοι, οὓς Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα,]  
 πρόσσω ἰέμενοι· ἐπὶ δ' Ἔκτορι κέκλετο θυμός·  
 ἵετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι.  
 ὥς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθών  
 ἡματ' ὑπωρινῷ, ὅτε λαβρότατον χέει ὕδωρ · 385  
 Ζεὺς, ὅτε δὴ ῥ' ἀνδρεσσι κοτεσσάμενος χαλεπήνῃ,  
 οἳ βίῃ εἰν ἀγορῇ σκολιάς κρίνωσι θέμιστας,  
 ἐκ δὲ δίκην ἐλάσσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες·  
 τῶν δὲ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,  
 πολλὰς δὲ κλιτῦς τότ' ἀποτμήγουσι χαράδραι, 390  
 ἐς δ' ὕλα πορφυρέην μεγάλα στενάχουσι ῥέουσai

leaving Patroclus to make great slaughter unchecked ;

ἐξ ὁρέων ἐπὶ κάρ, μινύθει δέ τε ἔργ' ἀνθρώπων·

ὥς ἵπποι Τρῳαὶ μεγάλα στενάχοντο θεούσαι.

Πάτροκλος δ' ἐπεὶ οὖν πρῶτας ἐπέκερσε φάλαγγας,  
ἅψ ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόληος 395

εἶα ἱεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγὺ

νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο

κτεῖνε μεταίτσων, πολέων δ' ἀπεινύντο ποιήνῃ.

ἔνθ' ἦτοι Πρόνοον πρῶτον βάλε δουρὶ φαεινῷ,

στέρνον γυμνώθέντα παρ' ἀσπίδα, λῦσε δὲ γυνῖα· 400

δούπησεν δὲ πεσών. ὁ δὲ Θέστορα, Ἥνοπος υἱόν,

δεύτερον ὀρμηθεῖς—ὁ μὲν εὐξέστω ἐνὶ δίφρῳ

ἦστο ἀλείς· ἐκ γὰρ πλήγη φρένας, ἐκ δ' ἄρα χειρῶν

ἠνία ἤτχθησαν—ὁ δ' ἔγχρῃ νύξε παραστάς

γναθμόν δεξιερὸν, διὰ δ' αὐτοῦ πεῖρεν ὀδόντων, 405

ἔλκε δὲ δουρὸς ἑλὼν ὑπὲρ ἄντυγος, ὥς ὅτε τις φῶς

πέτρῃ ἔπι προβλῆτι καθήμενος ἱερὸν ἰχθύν

ἐκ πόντοιο θύραζε λίνῳ καὶ ἥνοπι χαλκῷ·

ὥς ἔλκε' ἐκ δίφροιο κεχηνότα δουρὶ φαεινῷ,

καὶ δ' ἦρ' ἐπὶ στόμ' ἔωσε· πεσόντα δέ μιν λίπε θυμός.

αὐτὰρ ἔπειτ' Ἑρύλαον ἐπεσσύμενον βάλε πέτρῳ 411

μέσσην κακὰ κεφαλὴν· ἥ δ' ἀνδιχα πᾶσα κείσθη

ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ

κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.

αὐτὰρ ἔπειτ' Ἑρύμαντα καὶ Ἀμφοτερόν καὶ Ἐπάλτην, 416

Τληπόλεμόν τε Δαμαστορίδην Ἐχίον τε Πύριν τε,

Ἰφέα τ' Εὐνιπόν τε καὶ Ἀργεάδην Πολύμηλον,

πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.

Σαρπηδὼν δ' ὥς οὖν ἴδ' ἀμυροχίτωνας ἐταίρους

χέρσ' ὑπο Πατρόκλοιο Μενoitιιάδο δαμέντας, 420

κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν·

Ἄϊδῶς, ὦ Λύκιοι, πόσε φεύγετε; νῦν θοοὶ ἔστε·

ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὅφρα δαείω

till Sarpedon, son of Zeus, comes to meet him.

δοσις ὃδε κρατεεί, καὶ δὴ κακὰ πολλὰ ἔργε  
Τρῶας, ἔπει πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.' 425

Ἴη ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.  
Πάτροκλος δ' ἐτέρωθεν, ἔπει ἴδεν, ἔκθορε δίφρου.  
οἱ δ', ὥστ' αἰγυπιοὶ γαμψώνυχες, ἀγκυλοχεῖλαι,  
πίτρη ἐψ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,  
ὥς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν. 430  
τοὺς δὲ ἰδὼν ἐλέησε Κρόνου πάϊς ἀγκυλομήτεω,  
Ἥρην δὲ προσέειπε κασιγνήτην ἄλοχόν τε·

“ὦ μοι ἐγών, ὅτε μοι Σαρπηδόνα, φίλτατον ἀνδρῶν,  
μοῦψ' ὑπὸ Πατρόκλοιῳ Μενoitιάδαο δαμῆναι.  
διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι, 435  
ἢ μιν ζωὸν ἐόντα μάχης ἅπο δακρυέσσης  
θεῶν ἀναρπάξας Λυκίης ἐν πίοιι δῆμψ,  
ἢ ἤδη ὑπὸ χερσὶ Μενoitιάδαο δαμάσσω.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·  
‘αἰνύτατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 440  
ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,  
ἂψ ἐθέλεις θανάτοιο δυσσχέος ἐξαναλῦσαι;  
ἔρξ'· ἀτὰρ οὗ τοι πάντες ἐπαινέομεν θεοὶ ἔλλοι.  
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·

αἱ κε ζῶν πέμψης Σαρπηδόνα ὄνδε δόμονδε, 445  
φράζω μή τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος  
πέμπειν ὃν φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης·  
πολλοὶ γὰρ περὶ ἄστυ μέγα Πριάμοιο μάχονται  
υἷες ἀθανάτων, τοῖσιν κότον αἰνὸν ἐνήσεις·  
ἀλλ' εἴ τοι φίλος ἐστί, τεὸν δ' ὀλοφύρεται ἦτορ, 450  
ἦτοι μὲν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ  
χέρσ' ὑπὸ Πατρόκλοιῳ Μενoitιάδαο δαμῆναι·  
ἀντὰρ ἐπεὶ δὴ τὸν γε λίπη ψυχὴ τε καὶ αἰὼν,  
πέμπειν μιν Θάνατόν τε φέρειν καὶ νήδυμον Ὕπνον,  
εἰς ὃ κε δὴ Λυκίης εὐρείης δῆμον ἵκωνται, 455



How Patroclus kills Sarpedon, by the consent of Zeus.

εἰθα ἐ ταρχύσουσι κασίγνητοί τε ἔται τε  
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.  
 Ὡς ἔφατ', οὐδ' ἀπίθησε πατήρ ἀνδρῶν τε θεῶν τε.  
 αἵματοέσσας δὲ ψιάδας κατέχευεν ἔραζε  
 παῖδα φίλον τιμῶν, τόν οἱ Πάτροκλος ἔμελλε 460  
 φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.  
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 ἔνθ' ἦτο Πάτροκλος ἀγακλειτὸν Θρασύμηνον,  
 ὃς ῥ' ἥς θεράπων Σαρπηδόνοσ ἦεν ἀνακτος,  
 τὸν βάλε νείαιραν κατὰ γαστέρα, λῦσε δὲ γυῖα. 465  
 Σαρπηδῶν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ  
 δεύτερος ἱρμηθείς, ὃ δὲ Πήδασον οὔτασεν ἵππον  
 ἔγχρ' ἐδεῖον ὦμον· ὃ δ' ἔβραχε θυμὸν ἀΐσθων.  
 καδ' ὃ ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπατο θυμός.  
 τῷ δὲ διαστήτην, κρίκε δὲ ζυγόν, ἡνία δὲ σφι 470  
 σύγχυτ', ἐπειδὴ κεῖτο παρήγορος ἐν κονίησι.  
 τοῖο μὲν Αὐτομέδων δουρὶ κλυτὸς εὔρετο τέκμωρ·  
 σπασσάμενος τανύηκες ἄορ πυχέος παρὰ μηροῦ,  
 ἀΐξας ἀπέκοψε παρήγορον οὐδὲ μάτησε·  
 τῷ δ' ἰθυνθήτην, ἐν δὲ ῥυτῆρσι τάνυσθεν. 475  
 τῷ δ' αὖτις συνίτην ἔριδος πέρι θυμοβόροιο.  
 Ἐνθ' αὖ Σαρπηδῶν μὲν ἀπήμβροτε δουρὶ φαεινῷ,  
 Πατρόκλου δ' ὑπὲρ ὦμον ἀριστερόν ἤλυθ' ἀκωκῇ  
 ἔγχρεος, οὐδ' ἔβαλ' αὐτόν· ὃ δ' ὕστερος ὠρνυτο χαλκῷ  
 Πάτροκλος· τοῦ δ' οὐχ' ἄλιον βέλος ἔκφυγε χειρός, 480  
 ἀλλ' ἔβαλ' ἔνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν κῆρ.  
 ἤριπε δ' ὥς ὅτε τις δρυς ἤριπεν ἢ ἀχερωΐς,  
 ἡὲ πίτυς βλωθρῇ, τήν τ' οὐρεσι τέκτονες ἄνδρες  
 ἐξέταμον πελέκεσσι νεήκεσι νήϊον εἶναι·  
 ὥς ὁ πρόσθ' ἵππων καὶ εἴφρου κεῖτο τανυσθείς, 485  
 βεβρυχώς, κόνιος δεδραγμένος αἵματοέσσης.  
 ἥντε ταῦρον ἔπεφε λέων ἀγέληφι μετελθών,

Sarpedon dies calling on Glaukos to avenge him.

αἶθωνα μεγάθυμον, ἐν εἰλιπόδεσσι βόεσσιν,  
 ὤλετό τε στενάχων ὑπὸ γαμφηλῇσι λένυτος,  
 ὥς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀπιστάων 490  
 κτεινόμενος μενέαινε, φίλον δ' ὀνόμηγεν ἑταῖρον·

‘Γλαῦκε πέπον, πολεμιστὰ μετ’ ἀνδράσι, νῦν σε μῖλα

χρῆ

αἰχμητὴν τ’ ἔμεναι καὶ θαρσαλέον πολεμιστὴν·  
 νῦν τοι ἐλδέσθω πόλεμος κακός, εἰ θεός ἐσσι.  
 πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας, 495  
 πάντῃ ἐποιχόμενος, Σαρπηδόνος ἀμφιμάχεσθαι·  
 αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ πέρι μάρναο χαλκῷ.  
 σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος  
 ἔσσομαι ἤματα πάντα διαμπερές, εἴ κέ μ’ Ἀχαιοὶ  
 τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα. 500  
 ἀλλ’ ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.’

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν  
 ὀφθαλμούς ρῖνᾶς θ’. ὁ δὲ λαὸς ἐν στήθεσι βαίνων  
 ἐκ χροὸς ἔλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἔποντο·  
 τοιοῦ δ’ ἅμα ψυχῇ τε καὶ ἔγχεος ἐξέρυσ’ αἰχμὴν. 505  
 Μυρμιδόνες δ’ αὐτοῦ σχέθον ἵππους φυσιόωντας,  
 ἰεμένους φοβέεσθαι, ἐπεὶ λίπεν ἄρματ’ ἀνάκτων.

Γλαῦκῳ δ’ αἰνὸν ὄχος γένετο φθογγῆς ἄτοντι·  
 ὠρίνθη δέ οἱ ἦτορ, ὅτ’ οὐ δύνάτο προσαμῦναι.  
 χειρὶ δ’ ἐλὼν ἐπέεζε βραχίονα· τείρε γὰρ αὐτὸν 510  
 ἔλκος, ὃ δὴ μιν Τεύκρος ἐπεσσύμενον βάλεν ἰφί  
 τείχεος ὑψηλοῖο, ἀρὴν ἐτάροισιν ἀμύνων.  
 ἐνχόμενος δ’ ἄρα εἶπεν ἐκῆβίλῳ Ἀπόλλωνι·

‘Κλυθι, ἄναξ, ὃς που Λυκίης ἐν πτόνι δήμῳ  
 εἰς ἧ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ’ ἀκούειν 515  
 ἀνέρι κηδομένῳ, ὥς νῦν ἐμὲ κῆδος ἰκάνει.  
 ἔλκος μὲν γὰρ ἔχω τόδε καρτερόν, ἀμφὶ δέ μοι χεῖρ  
 ὀξείης ὀδύνησιν ἐλήλαται, οὐδέ μοι αἶμα

Apollo heals Glaucus' wound, so that he rallies the Trojans,

τερσῆναι δύναται, βαρύθει δέ μοι ὤμος ὑπ' αὐτοῦ·  
 ἔγχος δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι 520  
 ἔλθων δυσμενέεσσιν. ἀνὴρ δ' ὤριστος ὄλωλε,  
 Σαρπηδῶν, Διὸς υἱός· ὁ δ' οὐδ' ᾗ παιδὶ ἀμύνει.  
 ἀλλὰ σύ πέρ μοι, ἄναξ, τόδε καρτερὸν ἔλκος ἄκεσσαι,  
 κοίμησον δ' οὔνας, δὸς δὲ κράτος, ὅφρ' ἐτάροισι  
 κεκλόμενος Λυκίοισιν ἐποτρύνῃ πολεμίζειν, 525  
 αὐτὸς τ' ἀμφὶ νέκυνι κατατεθνηῶτι μάχωμαι.'

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
 αὐτίκα παῦσ' οὔνας, ἀπὸ δ' ἔλκος ἀργαλείῳ  
 αἷμα μέλαν τέρσηνε, μένος δέ οἱ ἔμβαλε θυμῷ.  
 Γλαῦκος δ' ἔγνω ἥσιν ἐνὶ φρεσὶ, γήθησέν τε, 530  
 ὅττι οἱ ὦκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.  
 πρῶτα μὲν ὥτρυνεν Λυκίων ἡγήτορας ἄνδρας,  
 πάντη ἐποιχόμενος, Σαρπηδόνης ἀμφιμάχεσθαι·  
 αὐτὰρ ἔπειτα μετὰ Τρῶας κίε μακρὰ βιβάζσθων,  
 Πουλυδάμαντ' ἐπὶ Πανθοῖδην καὶ Ἀγήνορα διον, 535  
 βῆ δὲ μετ' Αἰνείαν τε καὶ Ἑκτορα χαλκοκορυστήν.  
 ἀγχού δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

Ἑκτορ, νῦν δὴ πάγχυ λελασμένος εἰς ἐπικούρων,  
 οἷ σέθεν εἵνεκα τῆλε φίλων καὶ πατρίδος αἵης  
 θυμὸν ἀποφθινύθουσι· σὺ ἔ' οὐκ ἐθέλεις ἐπαμύνειν. 540  
 κεῖται Σαρπηδῶν, Λυκίων ἀγὸς ἀσπιστῶν,  
 δὲ Λυκίην εἴρυτο δίκησί τε καὶ σθένει ᾗ·  
 τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχεϊ χάλκεος Ἄρης.  
 ἀλλὰ, φίλοι, πάροσσητε, νεμεσσήθητε δὲ θυμῷ,  
 μὴ ἀπὸ τεύχε' ἔλωνται, ἀεικίσσωσι δὲ νεκρὸν 545  
 Μυρμιδόνες, Δαναῶν κεχλωμένοι ὅσσοι ὄλοντο,  
 τοὺς ἐπὶ νηυσὶ θοῇσιν ἐπέφνομεν ἐγχείησιν.'

Ὡς ἔφατο, Τρῶας δὲ κατὰ κρῆθην λάβει πένθος  
 ἄσχετον, οὐκ ἐπιεικτόν, ἐπεὶ σφισιν ἔρμα πόλῃος  
 ἔσκε, καὶ ἀλλοδαπὸς περ ἔων· πολέες γὰρ ἄμ' αὐτῷ 550

and for a time drives back the Myrmidons,

λαοὶ ἔποντ', ἐν δ' αὐτὸς ἄριστεύεσκε μάχεσθαι.  
βᾶν δ' ἰθὺς Δαναῶν λεληημένοι· ἦρχε δ' ἄρα σφιν  
Ἔκτωρ χωόμενος Σαρπηδόνας. αὐτὰρ Ἀχαιοὺς  
ὤρσε Μενoitιάδew Πατροκλῆος λάσιον κῆρ·  
Αἴωντε πρῶτῳ προσέφη, μεμαῶτε καὶ αὐτῷ· 555

Ἄϊαντε, νῦν σφῶϊν ἀμύνεσθαι φίλον ἔστω,  
οἷοι περ πάρος ἦτε μετ' ἀνδράσιν, ἦ καὶ ἀρείους.  
κεῖται ἀνὴρ ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν,  
Σαρπηδῶν. ἀλλ' εἴ μιν ἀεικισσαίμεθ' ἐλόντες,  
τεύχεά τ' ὥμοιιν ἀφελοίμεθα, καὶ τιν' ἐταίρων 560·  
αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλεῖ χαλκῷ.

Ὡς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον.  
οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,  
Τρῶες καὶ Λύκιοι καὶ Μυρμιδόνες καὶ Ἀχαιοί,  
σύμβalon ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι 565·  
ἔκινον αὖσαντες· μέγα δ' ἔβραχε τεύχεα φωτῶν.  
Ζεὺς δ' ἐπὶ νύκτ' ὅλοην τάνυσσε κρατερῇ ὕσμνῃ,  
ὄφρα φίλῳ περὶ παιδὶ μάχης ὀλοὸς πόνος εἴη.

Ἦσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς·  
βλήτῳ γὰρ οὔτι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν, 570  
νῖος Ἀγακλῆος μεγαθύμου, δῖος Ἐπειγεύς,  
ὃς ῥ' ἐν Βουδείῳ εὖ ναιομένῳ ἦνασσε  
τὸ πρῖν· αὐτὰρ τότε γ' ἐσθλὸν ἀνεψιὸν ἐξενarίξας  
ἰς Πηλῆ' ἰκέτευσε καὶ ἰς Θέτιν ἀργυρόπεζαν·  
οἱ δ' ἄμ' Ἀχλλῆϊ ῥῆξήνορι πέμπον ἔπεισθαι 575

Ἴλιον εἰς εὐπωλον, ἵνα Τρῶεσσι μάχοιτο.  
τόν ῥα τόθ' ἀπτόμενον νέκυος βάλε φαίδιμος Ἔκτωρ  
χερμαδίῳ κεφαλῇ· ἥ δ' ἀνδριχα πᾶσα κεᾶσθη  
ἐν κόρυθι βριαρῇ· ὃ δ' ἄρα πρηνὴς ἐπὶ νεκρῷ  
κάππεσεν, ἀμφὶ δὲ μιν θάνατος χύτο θυμοραϊστής. 580·  
Πατρόκλῳ δ' ἄρ' ὄχος γένετο φθιμένον ἐτάριοι,  
ἴθυσεν δὲ διὰ προμάχων ἵρῃκι εὐκῶς

and many of their warriors are slain,

ὣκέϊ, ὅστ' ἐφόβησε κολοιούς τε ψῆράς τε·  
 ὧς ἰθὺς Λυκίων, Πατρόκλεις ἵπποκέλευθε,  
 ἔσσυνο καὶ Τρώων, κεχόλωσο δὲ κῆρ ἑτάριοιο. 585  
 καὶ ῥ' ἔβαλε Σθενέλαον, Ἰθαιμένεος φίλον υἱόν,  
 αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῦο τένοντας.  
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ.  
 ὄσση δ' αἰγανέης ῥιπὴ ταναοῖο τέτυκται,  
 ἦν ῥά τ' ἀνὴρ ἀφῆν πειρώμενος ἢ ἐν ἀέθλῳ 590  
 ἥ καὶ ἐν πολέμῳ, δηῖων ὑπο θυμοραϊστέων,  
 τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.  
 Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστῶν,  
 ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάλθυμον,  
 Χάλκωνος φίλον υἱόν, ὃς Ἑλλάδι οἰκία ναίων 595  
 ὄλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσι.  
 τὸν μὲν ἄρα Γλαῦκος στῆθος μέσον οὔτασε δουρί,  
 στρεφθεὶς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων·  
 δούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ' Ἀχαιοῦς,  
 ὡς ἔπεσ' ἐσθλὸς ἀνὴρ· μέγα δὲ Τρῶες κεχάροντο, 600  
 στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ  
 ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.  
 ἔνθ' αὖ Μηριόνης Τρώων ἔλεν ἀνδρα κορυστήν,  
 Λαόγονον, θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱεὺς  
 Ἰδαίου ἐτέτυκτο, θεὸς δ' ὧς τίετο δῆμῳ· 605  
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμὸς  
 ᾤχετ' ἀπὸ μελέων, στυγερός δ' ἄρα μιν σκότος εἶλεν.  
 Αἰνείας δ' ἐπὶ Μηριόνῃ δόρυ χάλκεον ἤκεν·  
 ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβῶντος.  
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος· 610  
 πρόσσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν  
 οὔδεϊ ἐνισκίμθη, ἐπὶ δ' οὐρίαχος πελεμήχθη  
 ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἀρης.  
 [αἰχμῇ δ' Αἰνείαιο κρᾶδινομένη κατὰ γαίης

and both sides fight very heroely.

ῥχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν.] 615  
 Αἰνείας δ' ἄρα θυμὸν ἐχώσατο φώνησέν τε·

‘Μηριόνη, τάχα κέν σε, καὶ ὀρχηστήν περ ἰόντα,  
 ἔγχος ἐμὸν κατέκρινε διαμπερές, εἴ σ' ἔβαλόν περ.’

Τὸν δ' αὖ Μηριόνης δουρὶ κλυτὸς ἀντίον ἤυδα·

‘Αἰνεία, χαλεπὸν σε, καὶ ἴφθιμόν περ ἰόντα, 620

πάντων ἀνθρώπων σβέσσαι μένος, ὅς κε σεῦ ἄντα  
 ἔλθῃ ἀμυνόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.

εἰ καὶ ἐγὼ σε βάλοιμι τυχὼν μέσον ὀξεῖ χαλεπῷ,  
 αἰψά κε, καὶ κρατερός περ ἔων καὶ χερσὶ πεπειθώς,  
 εὐχος ἐμοὶ δοίης, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ.’ 625

Ὡς φάτο, τὸν δ' ἐνένιπε Μενoitίου ἄλκιμος υἱός·

‘Μηριόνη, τί σὺ ταῦτα καὶ ἐσθλὸς ἔων ἀγορεύεις;

ὦ πέπον, οὐ τοι Τρῶες ὄνειδείους ἐπέεσσι

νεκροῦ χωρήσουσι· πάρος τινὰ γαῖα καθέξει.

ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ· 630

τῷ οὔτι χρὴ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.’

Ὡς εἰπὼν ὁ μὲν ἤρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φώς.

τῶν δ', ὥστε δρυτόμων ἀνδρῶν ὀρυμαγδὸς ὀρώρη

οὔρεος ἐν βήσσης· ἔκαθεν δέ τε γίγνεται ἀκουή·

ὥς τῶν ὠρνυτο δοῦπος ἀπὸ χθονὸς εὐρυοδείης 635

χαλκοῦ τε ῥινοῦ τε βοῶν τ' εὐποιητάων,

νυσσομένων ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύουσιν.

οὐδ' ἂν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα δῖον

ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κονίησιν

ἐκ κεφαλῆς εἵλντο διαμπερές ἐς πόδας ἄκρους. 640

οἱ δ' αἰεὶ περὶ νεκρὸν ὀμίλειον, ὥς ὅτε μυῖαι

σταθμῷ ἔνι βρομέωσι περιγλαγέας κατὰ πέλλας

ῥῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·

ὥς ἄρα τοὶ περὶ νεκρὸν ὀμίλειον, οὐδέ ποτε Ζεὺς

τρέψεν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαεινῷ, 645

ἀλλὰ κατ' αὐτοὺς αἰὲν ὄρα, καὶ φράζετο θυμῷ,

Zeus bids Phoebus send Sarpedon's body safe to Lycia.

πολλά μάλ' ἀμφὶ φόνῳ Πατρόκλου μερμηρίζων,  
 ἢ ἤδη καὶ κείνον ἐνὶ κρατερῇ ὕσμινῃ  
 αὐτοῦ ἐπ' ἀντιθέῳ Σαρπηδόνι φαίδιμος Ἔκτωρ  
 χαλκῷ δηώσῃ, ἀπὸ τ' ὤμων τεύχε' ἔλγεται, 650  
 ἢ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν.  
 ὧδε δέ οἱ φρονέοντι δοῦσασατο κέρδιον εἶναι,  
 ὄφρ' ἥνς θεράπων Πηληϊάδew Ἀχιλῆος  
 ἕξαυτίς Τρῳάς τε καὶ Ἔκτορα χαλκοκορυστήν  
 ὦσαιτο προτὶ ἄστρ, πολέων δ' ἀπὸ θυμὸν ἔλοιτο. 655  
 Ἔκτορι δὲ πρωτίστῳ ἀνάγκιδα θυμὸν ἐνήκεν·  
 ἐς δίφρον δ' ἀναβὰς φύγαδ' ἔτραπε, κέκλετο δ' ἄλλους  
 Τρῳας φευγέμεναι· γινῶ γὰρ Διὸς ἱρὰ τάλαντα.  
 ἔνθ' οὐδ' ἴφθιμοι Λύκιοι μένον, ἀλλὰ φόβηθεν  
 πάντες, ἐπεὶ βασιλῆα ἴδον βεβλαμμένον ἦτορ, 660  
 κείμενον ἐν νεκρῶν ἀγύρει· πολέες γὰρ ἐπ' αὐτῷ  
 κάππεσον, εὖτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.  
 οἱ δ' ἄρ' ἀπ' ὤμοιιν Σαρπηδόνοσ ἐντὲ ἔλοντο  
 χάλκεα μαρμαίροντα, τὰ μὲν κοίλας ἐπὶ νῆας  
 δῶκε φέρειν ἐτάροισι Μενoitίου ἄλκιμος υἱός. 665  
 καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·  
 'Εἰ δ' ἄγε νῦν, φίλε Φοῖβε, κελαινεφές αἶμα κάθηρον  
 ἐλθὼν ἐκ βελέων Σαρπηδόνα, καὶ μιν ἔπειτα  
 πολλὸν ἀποπρὸ φέρων λοῦσον ποταμοῖο ῥοῇσι  
 χρῖσόν τ' ἀμβροσίῃ, περὶ δ' ἀμβροτα εἶματα ἔσσουν· 670  
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,  
 Ὑπνῷ καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὦκα  
 θήσουσ' ἐν Λυκίης εὐρείης πτόνι δῆμῳ,  
 ἐνθα ἔταρχύουσιν κασίγνητοί τε ἔται τε  
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.' 675  
 ὣς ἔφατ', οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων.  
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς φύλοπιν αἰνῆν,  
 αὐτίκα δ' ἐκ βελέων Σαρπηδόνα δῖον ἀείρας,

Patroclus chases the Trojans to the city, till Apollo stops him,

πολλὸν ἀποκρὸ φέρων, λούσεν ποταμοῖο ῥοῇσι  
 χρῖσιν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἵματα ἔσσε· 680  
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,  
 Ὕπνῳ καὶ Θανάτῳ Σιδυμάοσιν, οἳ ῥά μιν ὤκα  
 κάτθεσαν ἐν Λυκίῃς εὐρείῃς πίοιι δῆμῳ.

Πάτροκλος δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσας  
 Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη 685  
 νήπιος· εἰ δὲ ἔπος Πηληϊάδαο φύλαξεν,  
 ἧ τ' ἂν ὑπέκφυγε κῆρα κακὴν μέλανος θανάτοιο.  
 ἀλλ' αἰεὶ τε Διὸς κρείσσων νόος ἤεπερ ἀνδρῶν·  
 [ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφειλετο νίκην  
 ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνῃσι μάχεσθαι·] 690  
 ὅς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσιν ἀνῆκει.

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξας,  
 Πατρόκλεις, ὅτε δὴ σε θεοὶ θάνατόνδε κάλεσσαν;

Ἀδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἐχεκλον  
 καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάνιππον,  
 αὐτὰρ ἔπειτ' Ἐλασον καὶ Μούλιον ἠδὲ Πυλάρτην· 696  
 τοὺς ἔλεν· οἳ δ' ἄλλοι φύγαδε μνῶοντο ἕκαστος.

Ἔνθα κεν ὑψίπυλον Τροίην ἔλον υἷες Ἀχαιῶν·  
 Πατρόκλου ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχρῃ θῦεν·  
 εἰ μὴ Ἀπόλλων Φοῖβος ἐϋδμήτου ἐπὶ πύργου 700  
 ἔστη, τῷ ὅλοα φρονέων, Τρῶεσσι δ' ἀρήγων.  
 τρὶς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖο·  
 Πάτροκλος, τρὶς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,  
 χεῖρεσσ' ἀθανάτῃσι φαεινὴν ἀσπίδα νύσπων.  
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι Ἴσος, 705  
 λινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·

Ἥχάζεο, διογενὲς Πατρόκλεις· οὐ νύ τοι αἶσα  
 σφ' ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,  
 οὐδ' ὑπ' Ἀχιλλῆος, ὅσπερ σέο πολλὸν ἀμείνων·

Ὡς φάτο, Πάτροκλος δ' ἀνεχάζετο πολλὸν ὀπίσσω,



and rouses Hector to oppose him.

μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος. 711

Ἔκτωρ δ' ἐν Σκαιῇσι πύλης ἔχε μῶνυχας ἵππους·  
δίξε γὰρ ἥε μάχοιτο κατὰ κλόνον αὐτὶς ἐλάσσας,  
ἢ λαοὺς ἐς τεῖχος ὁμοκλήσειεν ἀλῆναι.

ταῦτ' ἄρα οἱ φρονέοιτι παρίστατο Φοῖβος Ἀπόλλων, 715

ἀνέρι εἰσάμενος αἰζήῃ τε κρατερῇ τε,  
Ἀσίῳ, ὃς μήτρως ἦν Ἔκτορος ἱπποδάμοιο,  
αὐτοκασίγνητος Ἐκάβης, υἱὸς δὲ Δύμαντος,  
ὃς Φρυγίῃ ναίσκε ρόῃς ἐπὶ Σαγγαρίοιο·

τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων· 720

Ἔκτορ, τίπτε μάχης ἀποπαύεαι; οὐδέ τί σε χρῆ.  
αἰθ' ὅσον ἦσσαν εἰμί, τόσον σέο φέρτερος εἶην·  
τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσειας.

ἀλλ' ἄγε, Πατρόκλῳ ἔφεπε κρατερῶνυχας ἵππους,  
αἰ κέν πῶς μιν ἔλῃς, δῶή δέ τοι εὖχος Ἀπόλλων.' 725

Ὡς εἰπὼν ὁ μὲν αὐτὶς ἔβη θεὸς ἅμ πόνον ἀνδρῶν,

Κεβριόνη δ' ἐκέλευσε δαΐφρονι φαίδιμος Ἔκτωρ  
ἵππους ἐς πόλεμον πεπληγέμεν. αὐτὰρ Ἀπόλλων  
δύσεθ' ὁμιλον ἰών, ἐν δὲ κλόνον Ἀργείοισιν  
ἦκε κακάν, Τρωσὶν δὲ καὶ Ἔκτορι κῦδος ὄπαζεν. 730

Ἐκτωρ δ' ἄλλους μὲν Δαναοὺς ἔα οὐδ' ἐνάριζεν·  
αὐτὰρ ὁ Πατρόκλῳ ἔφεπε κρατερῶνυχας ἵππους.

Πάτροκλος δ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε,  
σκαίῃ ἔγχος ἔχων· ἐτέρρῃ δὲ λάζετο πέτρον  
μάρμαρον ὀκρίοντα, τόν οἱ περὶ χεῖρ ἐκάλυνεν. 735

ἦκε δ' ἐρεισάμενος, οὐδὲ δὴν χάζετο φωτός,  
οὐδ' ἀλίωσε βέλος, βάλε δ' Ἔκτορος ἡνιοχῆα,  
Κεβριόνην, νόθον υἱὸν ἀγακλῆος Πριάμοιο,  
ἵππων ἡνὶ ἔχοντα, μετώπιον ὤξει λαῖ.

ἀμφοτέρας δ' ὄφρ' ὤς συνέλεν λίθος, οὐδέ οἱ ἔσχεν 740

ὄστέον, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίῃσιν  
αὐτοῦ πρόσθε ποδῶν· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικώς

Patroclus kills Cebriones, Hector's charioteer,

κάππεσ' ἀπ' εὐεργέους δίφρου, λίπε δ' ὅστέα θυμός.

τὸν δ' ἐκυκερτομέων προσέφη, Πατρόκλεις ἱππεύ·

‘ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ· ὥς ρεῖα κυβιστᾷ.

εἰ δὴ που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο, 746

πολλοὺς ἂν κορέσειεν ἀνὴρ ὃδε τήθεα διφῶν,

νῆος ἀποβρῦσκων, εἰ καὶ δυσπέμφελος εἴη,

ὥς νῦν ἐν πεδίῳ ἐξ ἵππων ρεῖα κυβιστᾷ.

ἦ ῥα καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν.’ 750

‘Ὡς εἰπὼν ἐπὶ Κεβριόνῃ ἥρωϊ βεβήκει,

οἶμα λέοντος ἔχων, ὅστε σταθμοὺς κεραΐζων

ἔβλητο πρὸς στῆθος, ἐή τέ μιν ὤλεσεν ἀλκή·

ὥς ἐπὶ Κεβριόνῃ, Πατρόκλεις, ἄλσο μεμαῶς.

Ἐκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε. 755

τὼ περὶ Κεβριόναο λέονθ' ὥς δηρινθήτην,

ὅτ' ὄρεος κορυφῇσι περὶ κταμένης ἐλάφοιο,

ἄμφω πεινᾶοντε, μέγα φρονέοντε μάχεσθον·

ὥς περὶ Κεβριόναο δῶν μῆστωρες αὐτῆς,

Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἐκτωρ, 760

ἵεν' ἀλλήλων ταμέειν χρὸα νηλεῖ χαλκῷ.

Ἐκτωρ μὲν κεφαλῇφιν ἐπεί λάβεν, οὐχὶ μεθίει·

Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός· οἱ δὲ δὴ ἄλλοι

Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.

‘Ὡς δ' Εὐρώς τε Νότος τ' ἐριδαίνετον ἀλλήλουιν 765

ὄρεος ἐν βήσσης βαθέην πελεμιζέμεν ὕλην,

φηγόν τε μελίην τε τανύφλοιόν τε κρᾶνειαν,

αἶτε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους

ἤχῃ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων,

ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 770

ἔηουν, οὐδ' ἕτεροι μνώνοντ' ὀλοοῖο φόβοιο.

πολλὰ δὲ Κεβριόνῃν ἄμφ' ὀξέα δούρα πεπήγει

ιοὶ τε πτερόεντες ἀπὸ νευρῇφι θορόντες,

πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν

but is stunned and disarmed by a blow from Apollo ;

μαρναμένων ἀμφ' αὐτόν· ὁ δ' ἐν στροφάλιγγι κονίης 775  
κεῖτο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.

"Ὅφρα μὲν Ἥελιος μέσον οὐρανὸν ἀμφιβεβήκεε,  
τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·  
ἦμος δ' Ἥελιος μετενίσσεται βουλυτόνδε,  
καὶ τότε δὴ ῥ' ὑπὲρ αἴσαν Ἀχαιοὶ φέρτεροι ἦσαν. 780

ἐκ μὲν Κεβριόνην βελέων ἦρωα ἔρυσσαν  
Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἔλοντο,  
Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσε.  
τρίς μὲν ἔπειτ' ἐπόρουσε θεῶν ἀτάλαντος Ἀρηϊ,  
σμερδαλέα ἰάχων, τρίς δ' ἐννέα φῶτας ἔπεφνεν. 785

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι Ἴσος,  
ἔνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή·  
ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ  
δεινός· ὁ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·  
ἡέρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησε· 790

στῇ δ' ὤπιθε, πλῆξεν δὲ μετάφρενον εὐρέε τ' ὤμῳ  
χειρὶ καταπρηνεῖ, στρεφεῖνθεν δέ οἱ ὄσσε.  
τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλλων·  
ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἱππων  
αὐλῶπις τρυφάλεια, μιάνθησαν δὲ ἔθειραι 795

αἵματι καὶ κονίησι. πάρος γε μὲν οὐ θέμις ἦεν  
ἱππόκομον πῆληκα μιαίνεσθαι κονίησιν,  
ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον  
ῥύετ', Ἀχιλλῆος· τότε δὲ Ζεὺς Ἑκτορι δῶκεν  
ῥ' κεφαλῇ φορέειν, σχεδύθεν δέ οἱ ἦεν ὄλεθρος. 800

πᾶν δέ οἱ ἐν χεῖρεσσιν ἄγῃ δολιχόσκιον ἔγχος,  
βριθὺ μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἀπ' ὤμων  
ἄσπις σὺν τελαμῶνι χαμαὶ πέσσε τερμιόεσσα.  
λῦσε δέ οἱ θώρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων.  
τὸν δ' αἶη φρένας εἶλε, λύθεν δ' ὑπὸ φαίδιμα γυνῖα, 805  
στῇ δὲ ταφών· ὤπιθεν δὲ μετάφρενον ὀξεῖ δουρὶ

so that Euphorbus wounds him, and then Hector,

ῥῳων μεσσηγυὺς σχεδὸθεν βάλε Δάρδανος ἀνὴρ,  
 Πανθοίδης Εὐφορβος, ὅς ἡλικίην ἐκέκαστο  
 ἔγχει θ' ἵπποσύνη τε, πόδεσσί τε καρπαλίμοισι·  
 καὶ γὰρ δὴ τότε φῶτας εἴκοσι βῆσεν ἀφ' ἵππων, 810  
 πρῶτ' ἔλθων σὺν ὄχεσφι, διδασκόμενος πολέμοιο·  
 ὃς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεις ἵππευ,  
 οὐδὲ δάμασσε· ὁ μὲν αὖτις ἀνέδραμε, μίκτο δ' ὀμίλῳ,  
 ἐκ χροὸς ἀρπάξας δόρυ μείλινον, οὐδ' ὑπέμεινε  
 Πάτροκλον, γυμνὸν περ ἑόντ', ἐν δηϊοτῇτι. 815  
 Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεὺς  
 ἀψ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.

"Ἐκτωρ δ' ὡς εἶδεν Πατροκλῆα μεγάλθυμον  
 ἀψ' ἀναχαζόμενον, βεβλημένον ὀξεῖ χαλκῷ,  
 ἀγχίμολόν ῥά οἱ ἦλθε κατὰ στίχας, οὐτα δὲ δουρὶ 820  
 νείατον ἐς κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσε.  
 δοῦπησεν δὲ πεσών, μέγα δ' ἤκαχε λαὸν Ἀχαιῶν.  
 ὡς δ' ὅτε σὺν ἀκίμαντα λέων ἐβίησατο χάρμη,  
 ὣτ' ὄρεος κορυφῇσι μέγα φρονέοντε μίχεσθον  
 πῖδακος ἀμφ' ὀλίγης· ἐθέλονσι δὲ πιέμεν ἄμφω· 825  
 πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν·  
 ὡς πολέας πέφνοντα Μενoitίου ἄλκιμον υἱὸν  
 Ἐκτωρ Πριαμίδης σχεδὸν ἔγχει θυμὸν ἀπηύρα,  
 καὶ οἱ ἐπενχόμενος ἔπεα πτερόεντα προσηύδα·

Ἰ Πάτροκλ', ἧ που ἔφησθα πόλιν κεραϊζέμεν ἀμήν, 830  
 Τρωϊάδας δὲ γυναῖκας ἐλεύθερον ἦμαρ ἀπούρας  
 ἄξιν ἐν νήεσσι φίλην ἐς πατρίδα γαῖαν,  
 ἰήπιε· τάων δὲ πρόσθ' Ἐκτορος ὠκέες ἵπποι  
 ποσσὶν ὀρωρέχεται πολεμίζειν· ἔγχει δ' αὐτὸς  
 Τρωσὶ φιλοπτολέμοισι μεταπρέπω, ὃ σφιν ἀμύνω 835  
 ἦμαρ ἀναγκαῖον· σὲ δέ τ' ἐνθάδε γῦπες ἔδονται.  
 ἂ δεῖλ', οὐδέ τοι ἐσθλὸς ἔων χραίσμησεν Ἀχιλλεύς,  
 ὃς πού τοι μάλα πολλὰ μένων ἐπετέλλετ' ἰόντι·

whom he reproaches and warns, and so dies.

“μή μοι πρὶν ἵεναι, Πατρόκλεις ἱπποκέλευθε,  
νῆας ἐπὶ γλαφυράς, πρὶν Ἑκτορος ἀνδροφόνοιο 840  
αἵματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι.”

ὣς πού σε προσέφη, σοὶ δὲ φρένυς ἄφρονι πῖθιθε.

Τὸν δ' ὀλιγοδρανέων προσέφη, Πατρόκλεις ἱππεύ·  
‘ἤδη νῦν, Ἑκτωρ, μεγάλ' εὐχεα· σοὶ γὰρ ἔδωκε  
νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ μ' ἐδάμασσαν 845  
ρήϊδίως· αὐτοὶ γὰρ ἅπ' ὤμων τεύχε' ἔλονται.

τοιούτοι δ' εἶπερ μοι εἰκόσιν ἀντεβόλησαν,  
πάντες κ' αὐτόθ' ὄλοντο ἐμῷ ὑπὸ δουρὶ δαμέντες.  
ἀλλὰ με μοῖρ' ὅλῳ καὶ Λητοῦς ἔκτανεν υἱός,  
ἀνδρῶν δ' Εὐφορβος· σὺ δέ με τρίτος ἐξαναρίζεις. 850  
ἄλλο δέ τοι ἱέρω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
οὐ θην οὐδ' αὐτὸς δηρὸν βέη, ἀλλὰ τοι ἤδη  
ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή,  
χερσὶ δαμέντ' Ἀχιλλῆος ἀμύμονος Αἰακίδαο.

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε· 855  
ψυχὴ δ' ἐκ ῥεθέων παμμένη Ἀϊδόσδε βεβήκει,  
δν πότμον γούωσα, λιποῦσ' ἀνδροτῆτα καὶ ἥβην.  
τὸν καὶ τεθνηῶτα προσήνδα φαίδιμος Ἑκτωρ·

‘Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον;  
τίς δ' οἶδ' εἴ κ' Ἀχιλεὺς, Θέτιδος πάϊς ἠϋκόμοιο, 860  
φθῆῃ ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσαι;’

Ὡς ἄρα φωνήσας δόρυ χάλκεον ἐξ ὠτειλῆς  
εἷρυσε, λαΐ προσβάς, τὸν δ' ὕπτιον ὥς ἀπὸ δουρός.  
αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοιτα βεβήκει,  
ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο· 865

ἴετο γὰρ βαλλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι  
ἄμβροτοι, οὓς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα.

## ΙΛΙΑΔΟΣ Ρ.

### Μενελάου ἀριστεία.

**ARGUMENT.**—Though Patroclus was now dead, and the armour gone, yet the Achaeans set themselves to save at least his body, and to bring it to the ships. And this in the end they did by the valorous deeds of Menelaus and Ajax, but only after very fierce fighting amid thick darkness which Zeus sent upon them. But in the meantime Antilochus had gone before them to tell Achilles that his friend was dead and despoiled, and that his body was being brought to the ships, and that Hector was pressing hard upon those that bore it.

Οὐδ' ἔλαθ' Ἀτρείος υἱόν, ἀρητίφιλον Μενέλαον,  
Πάτροκλος Τρώεσσι δαμείς ἐν δηϊοτήτι.  
βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,  
ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὥς τις περὶ πόρτακι μήτηρ  
πρωτοτόκος κινυρή, οὐ πρὶν εἰδυῖα τόκοιο· 5  
ὥς περὶ Πατρόκλῳ βαῖνε ξανθὸς Μενέλαος.  
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔτσην,  
τὸν κτάμεναι μεμαώς, ὅστις τοῦ γ' ἀντίος ἔλθοι.  
οὐδ' ἄρα Πάνθου υἱὸς εὐμμελὲς ἀμέλησε  
Πατρόκλοιο πεσόντος ἀμύμονος· ἄγχι δ' ἄρ' αὐτοῦ 10  
ἔστη, καὶ προσέειπεν ἀρητίφιλον Μενέλαον·  
"Ἀτρεΐδη Μενέλαε, διοτρεφές, ὄρχαμε λαῶν,  
χάζιο, λείπε δὲ νεκρόν, ἔα δ' ἔναρα βροτόεντα·  
οὐ γάρ τις πρότερος Τρώων κλειτῶν τ' ἐπικούρων  
Πάτροκλον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην· 15

Euphorbus and Menelaus fight over Patroclus' body,

τῷ με ἕα κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι,  
μή σε βάλω, ἀπὸ δὲ μελιηδέα θυμὸν ἔλωμαι.'

Τὸν δὲ μέγ' ὀχθήσας πρυσέφη ξανθὸς Μενέλαος·  
'Ζεῦ πάτερ, οὐ μὲν καλὸν ὑπέρβιον εὐχετάασθαι.  
οὐτ' οὖν παρδάλιος τύσσον μένος οὔτε λέοντος 20  
οὔτε σὺς κάπρον ὀλοόφρονος, οὐδ' τε μέγιστος  
θυμὸς ἐνὶ στήθεσσι περὶ σθένει βλεμεαίνει,  
ὅσσον Πάνθου νῆες ἐῦμμελῖαι φρονέουσιν.  
οὐδὲ μὲν οὐδὲ βίη Ὑπερήνορος ἵπποδάμοιο  
ἧς ἤβης ἀπόννηθ', ὅτε μ' ὦνατο καὶ μ' ὑπέμεινε , 25  
καὶ μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν  
ἔμμεναι· οὐδέ ἔφημι πόδεσσί γε οἷσι κίοντα  
εὐφρῆναι ἄλοχόν τε φίλην κεδνούς τε τοκῆας.  
ὥς θην καὶ σὸν ἐγὼ λύσω μένος, εἰ κέ μεν ἄντα  
στήης· ἀλλὰ σ' ἔγωγ' ἀναχωρήσαντα κελεύω 30  
ἐς πληθὺν λέναι, μῆδ' ἀντίος ἵστασ' ἑμῖο,  
πρὶν τι κακὸν παθεῖν· ῥεχθὲν δέ τε νήπιος ἔγνω.'

Ὡς φάτο, τὸν δ' οὐ πειῖθεν· ἀμειβόμενος δὲ προσηύδα·  
'νῦν μὲν δῆ, Μενέλαε διοτρεφές, ἧ μάλα τίσεις  
γνωτὸν ἐμόν, τὸν ἔπεφνες, ἐπευχόμενος δ' ἀγορεύεις, 35  
χήρωσας δὲ γυναῖκα μυχῶ θαλάμοιο νέοιο,  
ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας.  
ἦ κέ σφιν δειλοῖσι γόον κατάπαυμα γενοίμην,  
εἰ κεν ἐγὼ κεφαλὴν τε τεῖν καὶ τεύχε' ἐνείκας  
Πάνθῳ ἐν χεῖρεσσι βάλω καὶ Φρόντιδι δῖῃ, 40  
ἀλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται  
οὐδέ τ' ἀδῆριτος, ἦτ' ἀλκῆς ἦτε φόβοιο.'

Ὡς εἰπὼν οὕτῃσε κατ' ἀσπίδα πάντοσ' εἴσῃν·  
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμῇ  
ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερος ὤρνυτο χαικῶ 45  
'Ατρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·  
ἀψ' δ' ἀναχιζόμενοι κατὰ στομάχοιο θέμεθλα

and Menelaus slays Euphorbus, and begins to spoil him ;

νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖη χειρὶ πιθήσας ·  
ἀντικρὺ δ' ἀπαλοῖο εἰ' αὐχένος ἤλυθ' ἄκωκή.  
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 50

αἱματὶ οἱ δέοντο κόμαι Χαρίτεσσιν ὁμοῖαι  
πλοχμοὶ θ', οἳ χρυσῷ τε καὶ ἀργύρῳ ἐσφῆκωντο.  
οἷον δὲ τρέφει ἔρνος ἀνὴρ ἐριθηλὲς ἐλαίης  
χώρῳ ἐν οἰοπόλῳ, δῖθ' ἄλις ἀναβέβρυχεν ὕδωρ,  
καλὸν τηλεθάον · τὸ δέ τε πνοιῶν δονέουσι 55

παντοίων ἀνέμων, καὶ τε βρύει ἀνθεῖ λευκῷ ·  
ἐλθὼν δ' ἐξαπίνης ἄνεμος σὺν λαίλαπι πολλῇ  
βόθρου τ' ἐξέστρεψε καὶ ἐξεάνυσσ' ἐπὶ γαίῃ ·  
τοῖον Πάνθου υἱὸν ἔμμελιν Εὐφορβον  
'Ατρείδης Μενέλαος ἐπεὶ κτάνε, τεύχε' ἐσύλα. 60

Ὡς δ' ὅτε τίς τε λέων ὀρεσίτροφος, ἀλκί πεποιθώς,  
βοσκομένης ἀγέλης βοῦν ἀρπάσῃ, ἥτις ἀρίστη ·  
τῆς δ' ἐξ αὐχέν' ἔαξε λαβῶν κρατεροῖσιν ὁδοῦσι  
πρῶτον, ἔπειτα δὲ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει  
δῆων · ἀμφὶ δὲ τὸν γε κύνες τ' ἄνδρες τε νομῆες 65

πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν οὐδ' ἐθέλουσιν  
ἀντίον ἐλθέμεναι · μάλα γὰρ χλωρόν δέος αἰρεῖ ·  
ὥς τῶν σὺ τινι θυμὸς ἐνὶ στήθεσσι ἐτόλμα  
ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο.

ἔνθα κε ρεῖα φέροι κλυτὰ τεύχεα Πανθοῖδαο 70

'Ατρείδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος 'Απόλλων,  
ὅς ῥά οἱ 'Εκτορ' ἐπῶρσε θεῷ ἀτάλαντον Ἀρηϊ,  
ἀνέρι εἰσάμενος, Κικόνων ἡγήτορι Μέντρῳ ·  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα ·

'Εκτορ, νῦν σὺ μὲν ὧδε θέεις ἀκίχῃτα διώκων, 75

ἵπκους Αἰακίδαο δαΐφρονος · οἱ δ' ἄλεγεινοι  
ἀνδράσι γε θνητοῖσι δαμήμεναι ἤδ' ὀχέεσθαι,  
ἄλλω γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτῃ τέκε μήτηρ.  
τόφρα δέ τοι Μενέλαος ἄρηϊος, 'Ατρεὺς υἱός,



till Hector brings the Trojans to the rescue.

Πατρόκλῳ περιβάς Τρώων τὸν ἄριστον ἔπεφνε, 80  
Πανθοϊδὴν Εὐφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς·

“Ὡς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἅμ πόνον ἀνδρῶν,  
“Ἐκτορα δ’ αἰνὸν ἄχος πύκασε φρένας ἀμφιμελαίνας·  
πάπτηνεν δ’ ἄρ’ ἔπειτα κατὰ στίχας, αὐτίκα δ’ ἔγνω  
τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ’ ἐπὶ γαίῃ 85  
κείμενον· ἔρρει δ’ αἷμα κατ’ οὐταμένην ὠτειλῇν.  
βῆ δὲ διὰ προμάχων κεκυρθυμένος αἶθοπι χαλκῷ,  
ὀξέα κεκληγγώς, φλογὶ εἵκελος Ἥφαιστοιο  
ἀσβέστω· οὐδ’ υἱὸν λάθειν Ἀτρείος ὀξὺ βοήσας·  
ὠχθήσας δ’ ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 90

“ὦ μοι ἐγών, εἰ μὲν κε λίπω κάτα τεύχεα καλὰ  
Πάτροκλόν θ’, ὃς κεῖται ἐμῆς ἔνεκ’ ἐνθάδε τιμῆς,  
μή τίς μοι Δαναῶν νεμεσῆσεται, ὃς κεν ἴδηται.  
εἰ δέ κεν Ἐκτορι μῶνος ἐὼν καὶ Τρωσὶ μάχωμαι  
αἰδεσθεῖς, μή πῶς με περιστήσω’ ἕνα πολλοί· 95  
Τρῶας δ’ ἐνθάδε πάντας ἄγει κορυθαίολος Ἔκτωρ.  
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;  
ὀππότε’ ἀνὴρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι  
ὃν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλλίσθη.  
τῷ μ’ οὕτις Δαναῶν νεμεσῆσεται, ὃς κεν ἴδηται 100  
Ἐκτορι χωρήσαντ’, ἐπεὶ ἐκ θεόφιν πολεμίζει.  
εἰ δέ που Αἴαντός γε βοὴν ἀγαθοῖο πυθοίμην,  
ἄμφω κ’ αὖτις ἰόντες ἐπιμνηταίμεθα χάρμης  
καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσαιέμεθα νεκρόν  
Πηλεΐδῃ Ἀχιλῆϊ· κακῶν δέ κε φέρτατον εἴη· 105

Εἶος ὁ ταῦθ’ ὥρμαινε κατὰ φρέϊα καὶ κατὰ θυμόν,  
τόφρα δ’ ἐπὶ Τρώων στίχες ἤλυθον· ἤρχε δ’ ἄρ’ Ἐκτωρ.  
αὐτὰρ ὃ γ’ ἐξοπῖσω ἀνεχάζετο, λεῖπε δὲ νεκρόν,  
ἐντροπαλιζόμενος ὥστε λῖς ἡϋγένηιος,  
ὃν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δῖωνται 110  
ἔγχεσι καὶ φωνῇ· τοῦ δ’ ἐν φρεσὶν ἄλκιμον ἦτορ

Then Ajax comes to the succour of Menelaus.

παχρῶνται, ἀέκων δέ τ' ἔβη ἀπὸ μεσσανύλου·  
 ὡς ἀπὸ Πατρόκλοιο κίε ξανθὸς Μενέλαος.  
 στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἵκετο ἔθνος ἑταίρων,  
 πατταίνων Αἴαντα μέγαν, Τελαμώνιον υἱόν. 115  
 τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης  
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι·  
 θεσπέσιον γάρ σφιν φόβον ἔμβαλε Φοῖβος Ἀπόλλων·  
 βῆ δὲ θίειν, εἶθαρ δὲ παριστάμενος ἔπος ηὔδα·  
 'Αἴαν, δεῦρο, πέπον, περὶ Πατρόκλοιο θανόντος 120  
 σπύεσμεν, αἱ κε νέκυν περ' Ἀχιλλῆϊ προφέρωμεν  
 γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.'  
 "Ὡς ἔφατ', Αἴαντι δὲ δαΐφρονι θυμὸν ὄρινε.  
 βῆ δὲ διὰ προμάχων, ἅμα δὲ ξανθὸς Μενέλαος.  
 Ἔκτωρ μὲν Πάτροκλον, ἐπεὶ κλυτὰ τεύχε' ἀπήύρα, 125  
 ἔλχ', ἵν' ἀπ' ὤμοισιν κεφαλὴν τάμοι ὀξεῖ χαλκῷ,  
 τὸν δὲ νέκυν Τρωῆσιν ἐρυσσάμενος κυσὶ δούῃ.  
 Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος ἥτε πύργον.  
 Ἔκτωρ δ' ἄψ ἑς ὄμιλον ἰὼν ἀνεχάζεθ' ἑταίρων,  
 ἐς δίφρον δ' ἀνόρουσε· δίξου δ' ὃ γε τεύχεα καλὰ 130  
 Τρωσὶ φέρειν προτὶ ἄστυ, μέγα κλέος ἔμμεναι αὐτῷ.  
 Αἴας δ' ἀμφὶ Μενοιτιάδῃ σάκος εὐρὺ καλύψας  
 ἱσθήκει ὥς τις τε λέων περὶ οἷσι τέκεσσιν,  
 ᾧ ῥά τε νῆπι' ἄγοντι συναντήσωνται ἐν ὕλῃ  
 ἄνδρες ἐπακτῆρες· ὃ δὲ τε σθένει βλεμεαίνει· 135  
 πᾶν δέ τ' ἐπισκύνιον κάτω ἔλκεται ὅσσε καλύπτων·  
 ὥς Αἴας περὶ Πατρόκλῳ ἥρωϊ βεβήκει.  
 Ἀτρεΐδης δ' ἐτέρωθεν, ἀρηϊφίλος Μενέλαος,  
 ἱσθήκει, μέγα πένθος ἐνὶ στήθεσσιν ἀέξων.  
 Γλαῦκος δ', Ἴππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,  
 "Ἔκτορ' ὑπόδρα ἰδὼν χαλεπῷ ἡνίκαπε μύθῳ· 141  
 "Ἔκτορ, εἶδος ἄριστε, μάχης ἄρα πολλὸν ἐδέεο.  
 ἢ σ' αὐτῶς κλέος ἐσθλὸν ἔχει, φύξηλιν ἐόντα.

Glaucus reproves Hector for cowardly neglect of his allies.

- φράζω νῦν ὅπως κε πόλιν καὶ ἄστυ σώσεις  
οἶος σὺν λαοῖσι, τοὶ Ἴλιῳ ἐγγεγάασιν· 145
- οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν  
εἴσι περὶ πτόλιος, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν  
μάρνασθαι δῆτοισιν ἐπ' ἀνδράσι νωλεμέσ αἰεί.  
πῶς κε σὺ χεῖρονα φῶτα σώσειας μεθ' ὄμιλον,  
σχέτλι', ἐπεὶ Σαρπηδόν', ἅμα ξεῖνον καὶ ἑταῖρον, 150  
κάλλιπες Ἀργείοισιν ἔλωρ καὶ κύρμα γενέσθαι,  
ὅς τοι πόλλ' ὄφελος γένητο, πτόλεῖ τε καὶ αὐτῷ,  
ζῶς ἑών· νῦν δ' οὐ οἱ ὑλαλκόμεναι κύνας ἔγλης.  
τῷ νῦν εἴ τις ἔμοι Λυκίων ἐπιπείσεται ἀνδρῶν,  
οἴκαδ' ἵμεν, Τροίῃ δὲ πεφήσεται αἰπὺς ὄλεθρος. 155  
εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσὲς ἐνείη,  
ἄτρομον, οἷόν τ' ἀνδρας ἐσέρχεται οἱ περὶ πάτρης  
ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,  
αἰψά κε Πάτροκλον ἐρυνταίμεθα Ἴλιον εἴσω.  
εἰ δ' οὗτος προτὶ ἄστυ μέγα Πριάμοιο ἀνακτος 160  
ἔλθοι τεθνηὼς καὶ μιν ἐρυσαίμεθα χάρμης,  
αἰψά κεν Ἀργεῖοι Σαρπηδόνοσ ἐντεα καλὰ  
λύσειαν, καὶ κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω·  
τοῖον γὰρ θεράπων πέφατ' ἀνέρος, ὃς μέγ' ἄριστος  
Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες. 165  
ἀλλὰ σύ γ' Αἴαντος μεγαλήτορος οὐκ ἐτάλασσας  
στήμεναι ἄντα, κατ' ὅσσε ἰδὼν δῆτων ἐν αὐτῇ,  
οὐδ' ἰθὺς μαχέσασθαι, ἐπεὶ σέο φέρτερός ἐστι·  
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ·  
' Γλαῦκε, τίη δὲ σὺ τυῖος ἑὼν ὑπέροπλον ἔειπες; 170  
ὦ πόποι, ἦ τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων,  
τῶν ὅσσοι Λυκίην ἐριβώλακα ναιετάουσι·  
νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες,  
ὅστε με φῆς Αἴαντα πελώριον οὐχ ὑπομῖναι.  
οὔτοι ἐγὼν ἔργωα μάχην οὐδὲ κτύπον ἔππων· 175

Hector arms himself in Achilles' armour, whereat Zeus is wroth.

ἀλλ' αἰεὶ τε Διὸς κρείσσω νῆος αἰγιόχοιο,  
 ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην  
 ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.  
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἵστασο καὶ ἴδε ἔργον,  
 ἥε πανημέριος κακὸς ἔσσομαι, ὥς ἀγορεύεις, 180  
 ἢ τινα καὶ Δαναῶν ἀλκῆς, μάλα περ μεμαῶτα,  
 σχίσω ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος.'

Ὡς εἰπὼν Τρῶεσσιν ἐκέκλετο μακρὸν ἄντας.  
 Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχίται,  
 ἄνερες ἔστε, φίλοι, μνήσασθε δὲ θυρίδος ἀλκῆς, 185  
 ὅφρ' ἂν ἐγὼν Ἀχιλῆος ἀμύμονος ἔντεα δύω  
 καλά, τὰ Πατρόκλοιο βίην ἐνέριξα κατακτάς.'

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ  
 δῆτις ἐκ πολέμοιο· θεῶν δ' ἐκίχανεν ἐταίρους  
 ὧκα μάλ', οὐπὼ τῆλε, ποσὶ κραιπνοῖσι μετασπών, 190  
 οἱ προτὶ ἄστυ φέρον κλυτὰ τεύχεα Πηλεΐδαο.  
 στὰς δ' ἀπάνευθε μάχης πολυδακρύου ἔντε' ἄμειβεν·  
 ἦτοι οἱ μὲν τὰ ἄδῳκε φέρειν προτὶ Ἴλιον ἱρὴν  
 Τρῳαὶ φιλοπτολέμοισιν, ὃ δ' ἄμβροτα τεύχε' ἔδυνε  
 Πηλεΐδew Ἀχιλῆος, ἃ οἱ θεοὶ Οὐρανίωνες 195  
 πατρὶ φίλῳ ἔπορον· ὃ δ' ἄρα ᾧ παιδὶ ὅπασσε  
 γηράς· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.

Τὸν δ' ὥς οὖν ἀπάνευθεν ἶδεν νεφεληγερέτα Ζεὺς  
 τεύχεσι Πηλεΐδαο κορυσσόμενον θείοιο,  
 κινήσας ῥά κάρη προτὶ δὴν μύθησατο θυμόν· 200

ἘΑ δεῖλ', οὐδέ τί τοι θάνατος καταθύμιός ἐστιν,  
 ὃς δὴ τοι σχεδὸν εἴσι· σὺ δ' ἄμβροτα τεύχεα δύνεις  
 ἀνδρὸς ἀριστῆος, τόν τε τρομέουσι καὶ ἄλλοι.  
 τοῦ δὴ ἑταῖρον ἔπεφνες ἐνῆέα τε κρατερόν τε,  
 τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὤμων 205  
 εἴλευ· ἀτάρ τοι νῦν γε μέγα κράτος ἐγγυαλίξω,  
 τῶν ποιήνῃ ὃ τοι οὔτι μάχης ἐκ νοστήσαντι

Hector summons the allies to charge the Achaeans.

δέζεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλεΐωνος·

Ἥ καὶ κυανέησιν ἐπ' ὄφρ' οὖσι νεῦσε Κρονίων.

Ἔκτορι δ' ἤρμωσε τεύχε' ἐπὶ χροῖ, δὴ δέ μιν Ἄρης 210

δεινὸς ἐνυάλιος, πλησθεν δ' ἄρα οἱ μέλε' ἐντὸς

ἀλκῆς καὶ σθένεος. μετὰ δὲ κλειτοὺς ἐπικύρους

βῆ ῥα μέγα ἰάχων· ἰνδάλλετο δὲ σφισι πᾶσι

τεύχεσι λαμπόμενος μεγαθύμῳ Πηλεΐωνι·

ῥωτρυνεν δὲ ἕκαστον ἐποικόμενος ἐπέεσσι, 215

Μέσθλην τε Γλαῦκόν τε Μίδοντά τε Θερσίλοχόν τε,

Ἄστεροπαῖόν τε Δεισῆνορά θ' Ἰππόθοόν τε,

Φόρκυν τε Χρομίον τε καὶ Ἐννομον οἰωνιστήν·

τοὺς δ' ὅ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·

Ῥέκλυτε, μυρία φῦλα περικτιόνων ἐπικούρων· 220

οὐ γὰρ ἐγὼ πληθὺν διζήμενος οὐδὲ χατίζων

ἐνθάδ' ἀφ' ὑμετέρων πολλῶν ἤγεφα ἕκαστον,

ἀλλ' ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα

προφρονέως ῥύσισθε φιλοπτολέμων ὑπ' Ἀχαιῶν.

τὰ φρονέων δώροισι κατατράνχω καὶ ἰδωδῇ 225

λαοὺς, ὑμέτερον δὲ ἑλᾶσθαι θυμὸν ἀέξω.

τῷ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω,

ἢ ἐσσωθήτω· ἢ γὰρ πολέμον ὀαριστὺς.

ὅς δέ κε Πάτροκλον καὶ τεθνηῶτά περ ἔμπηξ

Τρῶας ἐς ἵπποδάμους ἐρύσῃ, εἵξῃ δὲ οἱ Αἴας, 230

ἥμισυ τῷ ἑνάρων ἀποδάσσομαι, ἥμισυ δ' αὐτὸς

ἔξω ἐγὼ· τὸ δὲ οἱ κλέος ἔσσεται ὅσπον ἐμοὶ περ·

Ὡς ἔφαθ', οἱ δ' ἰθὺς Δαναῶν βρῖσαντες ἔβησαν,

δοῦρατ' ἀνασχόμενοι· μάλα δὲ σφισιν ἔλπετο θυμὸς

νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδαο· 235

νήπιοι· ἦ τε πολέσαιν ἐπ' αὐτῷ θυμὸν ἀπήνυρα.

καὶ τότε ἄρ' Αἴας εἶπε βοῇ ἀγαθὴν Μενέλαον·

Ῥέπεπον, ὦ Μενέλαε διοτρεφές, οὐκέτι νῶϊ

ἔλπομαι αὐτῷ περ νοστήσεται ἐκ πολέμοιο.

Ajax and Menelaus are sore pressed, and shout for help.

- οὔτι τόσον νέκυος περιδείδια Πατρόκλοιο, 240  
 ὃς κε τάχα Τρώων κορέει κύνας ἢδ' οἰωνούς,  
 ὅσον ἐμῇ κεφαλῇ περιδείδια, μή τι πάθῃσι,  
 καὶ σῇ, ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει,  
 Ἔκτωρ, ἡμῖν δ' αὐτ' ἀναφαίνεται αἰπὺς ὄλεθρος.  
 ἀλλ' ἄγ' ἀριστῆας Δαναῶν κάλει, ἣν τις ἀκούσῃ.' 245  
 Ὡς ἔφατ', οὐδ' ἀπίθησε βυθὴν ἀγαθὸς Μενέλαος,  
 ἦσαν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·  
 ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέζοντες,  
 οἵτε παρ' Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάῳ,  
 δῆμια πίνουσιν καὶ σημαίνουσιν ἕκαστος 250·  
 λαοῖς· ἐκ δὲ Διὸς τιμὴ καὶ κύδος ὀπηδεῖ.  
 ἀργαλέον δέ μοι ἔστι διασκοπιᾶσθαι ἕκαστον  
 ἡγεμόνων· τόσση γὰρ ἔρις πολέμοιο ζέδην.  
 ἀλλὰ τις αὐτὸς ἴτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ  
 Πάτροκλον Τρῶῃσι κυσὶν μέλπηθρα γενέσθαι.' 255·  
 Ὡς ἔφατ', ὅξυν δ' ἄκουσεν Ὀϊλῆος ταχὺς Αἴας.  
 πρῶτος δ' ἀντίος ἦλθε θεῶν ἀνὰ δῆϊοτῆτα,  
 τὸν δὲ μετ' Ἰδομενεὺς καὶ ὀπᾶων Ἰδομενῆος,  
 Μηρσῆνης, ἀτάλαντος Ἐνναλίῳ ἀνδρεΐφοντῃ.  
 τῶν δ' ἄλλων τίς κεν ᾗσι φρεσὶν οὐνόματ' εἴποι, 260·  
 ὅσοι δὴ μετόπισθε μάχην ἠγειραν Ἀχαιῶν;  
 Τρῶες δὲ προὔτυψαν ἀολλέες· ἦρχε δ' αὖ Ἔκτωρ.  
 ὥς δ' ὄτ' ἐπὶ προχοῇσι διηπετέος ποταμοῖο  
 βεβρυχεν μέγα κύμα ποτὶ ῥόον, ἀμφὶ δέ τ' ἄκραι  
 ἦϊονες βοόωσιν ἐρευγομένης ἁλὸς ἕξω, 265  
 τόσση ἄρα Τρῶες ἰαχῇ ἴσαν. αὐτὰρ Ἀχαιοὶ  
 ἔστασαν ἀμφὶ Μενoitιάδῃ ἓνα θυμὸν ἔχοντες,  
 φραχθέντες σάκεσιν χαλκῆρεσιν. ἀμφὶ δ' ἄρα σφὶν  
 λαμπρῇσιν κορύθεσσι Κρονίων ἡέρα πολλήν  
 χεῦ', ἐπεὶ οὐδὲ Μενoitιάδην ἤχθαιρε πάρος γε, 270  
 ὄφρα ζωὸς ἐὼν θεράπων ἦν Αἰακίδαο·

The Achaeans are beaten back, but only for a while ;

μίσησεν δ' ἄρα μιν δῆτ' ὡν κυσὶ κύρμα γενέσθαι  
 Τρωῆσιν· τῷ καὶ οἱ ἀμυνέμεν ὥρσεν ἑταίρους.  
 ὦσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς·  
 νεκρὸν δὲ προλιπόντες ὑπέτρεσαν, οὐδέ τιν' αὐτῶν 275  
 Τρῶες ὑπέρθυμοι ἔλον ἔγχεσιν, ἰέμενοί περ,  
 ἀλλὰ νέκυν ἐρόντο· μίνυνθα δὲ καὶ τοῦ Ἀχαιοὶ  
 μέλλον ἀπέσσεσθαι· μάλα γάρ σφεας ὥκ' ἐλέλιξεν  
 Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο  
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 280  
 ἴθυσεν δὲ διὰ προμάχων συτὶ εἵκελος ἀλκὴν  
 καπρίῳ, ὅστ' ἐν ὄρεσσι κύνας θαλεροὺς τ' αἰζηοὺς  
 ῥῆϊδίως ἐκέδασσεν ἐλιζάμενος διὰ βήσσας·  
 ὥς υἱὸς Τελαμῶνος ἀγανού, φαίδιμος Αἴας,  
 ῥεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας, 285  
 οἱ περὶ Πατρόκλῳ βέβασαν, φρόνεον δὲ μάλιστα  
 ἄστυ πότι σφέτερον ἐρύειν καὶ κῦδος ἀρέσθαι.  
 "Ἦτοι τὸν Λήθοιο Πελασγοῦ φαίδιμος υἱός,  
 Ἰππόθοος, ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην,  
 δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντας, 290  
 "Ἐκτορι καὶ Τρῶεσσι χαριζόμενος· τάχα ἔ' αὐτῷ  
 ἦλθε κακόν, τό οἱ οὔτις ἐρύκακεν ἰεμένων περ.  
 τὸν δ' υἱὸς Τελαμῶνος, ἐπαῖξας δι' ὁμίλον,  
 πλῆξ' αὐτοσχεδίην κυνέης διὰ χαλκοπαρήν·  
 ἦρικε δ' ἰπποδάσεια κόρυς περὶ δουρὸς ἀκωκῇ, 295  
 πληγεῖσ' ἔγχετ' τε μεγάλῳ καὶ χειρὶ παχείῃ,  
 ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς  
 αἱματόεις· τοῦ δ' αὖθις λύθη μένος, ἐκ δ' ἄρα χειρῶν  
 Πατρόκλοιο πόδα μεγαλήτορος ἦκε χαμαῖζε  
 κεῖσθαι· ὁ δ' ἄγχ' αὐτοῖο πέσε πρηνῆς ἐπὶ νεκρῷ, 300  
 τῇλ' ἀπὸ Λαρίσης ἐριβώλακος, οὐδὲ τοκεῦσι  
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δὲ οἱ αἰὼν  
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.

so that Apollo has to rouse Aeneas and Hector afresh.

- Ἐκτωρ δ' αὖτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ.  
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο γάλκεον ἔγχος 305  
 τυθόν· ὁ δὲ Σχεδίων, μεγαθύμου Ἰφίτου υἱόν,  
 Φωκῶν ὄχ' ἄριστον, ὃς ἐν κλειτῷ Πανοπῆϊ  
 οἰκία ναιετάασκε πολέσσ' ἄνδρεςσιν ἀνάσσων,  
 τὸν βάλ' ὑπὸ κληῖδα μέσσην· διὰ δ' ἀμπερὲς ἄκρη 310  
 αἰχμῇ χαλκείῃ παρὰ νείατον ὦμον ἀνέσχε.  
 δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.  
 Αἴας δ' αὖ Φόρκυνα, δαΐφρονα Φαίνοπος υἱόν,  
 Ἴπποθόφῃ περιβάαντα μέσσην κατὰ γαστέρα τύψε·  
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς 315  
 ἦφυσ'· ὁ δ' ἐν κονίεσι πεσὼν ἔλε γαῖαν ἀγοστῷ.  
 χῶρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἐκτωρ·  
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,  
 Φόρκυν θ' Ἴπποθόον τε, λύνοντο δὲ τεύχε' ἀπ' ὤμων.  
 Ἐνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν  
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες· 320  
 Ἀργεῖοι δέ κε κύδος ἔλον καὶ ὑπὲρ Διὸς αἶσαν  
 κάρτεϊ καὶ σθένει σφετέρῃ. ἀλλ' αὐτὸς Ἀπόλλων  
 Αἰνεΐαν ὤτρυνε, δέμας Περίφαντι ἐοικώς,  
 κήρυκ' Ἠπυτίδῃ, ὃς οἱ παρὰ πατρὶ γέροντι  
 κηρύσσων γήρασκε, φίλα φρεσὶ μῆδεα εἰδώς· 325  
 τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·  
 Ἄλινεΐα, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσσαισθε  
 Ἴλιον αἰπεινὴν ; ὥς δὴ ἔζον ἀνέρας ἄλλους  
 κάρτεϊ τε σθένει τε πεποιθότας ἠγορέῃ τε  
 πλῆθεϊ τε σφετέρῃ, καὶ ὑπερδέα δῆμον ἔχοντας. 330  
 ἡμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἢ Δαναοῖσι  
 νίκη·ν· ἀλλ' αὐτοὶ τρεῖτ' ἄσπετον οὐδὲ μάχεσθε·  
 Ὡς ἔφατ', Αἰνεΐας δ' ἑκατηβόλον Ἀπόλλωνα  
 ἔγνω ἐσάντα ἰδὼν, μέγα δ' Ἐκτορα εἶπε βοήσας·  
 Ἐκτορ τ' ἦδ' ἄλλοι Τρώων ἀγοὶ ἠδ' ἐπικούρων, 335



The Trojans again assail the Achaeans; but these stand firm.

αἰδῶς μὲν νῦν ἦδε γ', ἀρηϊφίλων ὑπ' Ἀχαιῶν  
 ἴλιον εἰσαναβῆναι ἀναλκείησι δαμέντας.  
 ἀλλ' ἔτι γάρ τις φησι θεῶν, ἐμοὶ ἄγχι παραστάς,  
 Ζῆν', ὑπατον μήστωρα, μάχης ἐπιτάρροθον εἶναι.  
 τῷ ῥ' ἰθὺς Δαναῶν ἴομεν, μῆδ' οἳ γε ἔκηλοι 340  
 Πάτροκλον νηυσὶν πελασαίαιτο τεθνηῶτα.'

Ὡς φάτο, καὶ ῥα πολὺ προμάχων ἐξάλμενος ἔστη.  
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.  
 ἔνθ' αὐτ' Αἰνείας Λειώκριτον οὔτασε δουρὶ,  
 υἱὸν Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἑταῖρον. 345  
 τὸν δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Λυκομήδης,  
 στῆν δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῇ,  
 καὶ βάλεν Ἰκπασίδην Ἀπισάοκα, ποιμένα λαῶν,  
 ἦπαρ ὑπὸ πραπίδων, εἶθαρ δ' ὑπὸ γούνατ' ἔλυσεν,  
 ὃς ῥ' ἐκ Παιονίης ἐριβώλακος εἰληλούθει, 350  
 καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.  
 τὸν δὲ πεσόντ' ἐλέησεν ἀρήϊος Ἀστεροπαῖος,  
 ἴθυσεν δὲ καὶ ὁ πρόφρων Δαναοῖσι μάχεσθαι.  
 ἀλλ' οὐπὼς ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντη  
 ἑσταότες περὶ Πατρόκλῳ, πρὸ δὲ δούρατ' ἔχοντο. 355  
 Αἴας γὰρ μάλα πάντας ἐπύχετο, πολλὰ κελεύων.  
 οὔτε τιν' ἐξοπίσω νεκροῦ χάζεσθαι ἀνώγει.  
 οὔτε τινὰ προμάχεσθαι Ἀχαιῶν ἔзоχον ἄλλων,  
 ἀλλὰ μάλ' ἀμφ' αὐτῷ βεβήμεν, σχεδούθεν δὲ μάχεσθαι.  
 ὥς Αἴας ἐπέτελλε πελώριος, αἵματι δὲ χθῶν 360  
 δέυετο πορφυρέῳ, τοὶ δ' ἀγχιστίνοι ἔπιπτον  
 νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμενέων ἐπικούρων  
 καὶ Δαναῶν· οὐδ' οἳ γὰρ ἀναιμωτὶ γ' ἐμάχοντο,  
 παυρότεροι δὲ πολὺ φθίνυθον· μέμνηντο γὰρ αἰεὶ  
 ἀλλήλοισι καθ' ὁμιλον ἀλεξέμεναι φόνον αἰπύν. 365

Ὡς οἱ μὲν μάρναντο δέμας πυρός, οὐδέ κε φαίης  
 οὔτε ποτ' ἥελιον σόον ἔμμεναι οὔτε σελήνην.

A great darkness comes on, but the light grows ever better.

ἥρι γὰρ κατέχοντο μάχης ἐπὶ θ' ὅσων ἄριστοι  
 ἔσασαν ἀμφὶ Μενοτιάδῃ κατατιθνηῶτι.  
 οἱ δ' ἄλλοι Τρῶες καὶ εὐκνήμιδες Ἀχαιοὶ 370  
 εὐκῆλοι πολέμιζον ὑπ' αἰθέρι, πέπατο δ' αὐγὴ  
 ἡελίου ὀξεία, νέφος δ' οὐ φαίνεται πάσης  
 γαίης οὐδ' ὀρέων· μεταπαυόμενοι δ' ἐμάχοντο,  
 ἀλλήλων ἄλεείνοντες βέλεα στονόνετα,  
 πολλὸν ἀφισταότες· τοὶ δ' ἐν μέσῳ ἄλγε' ἔπασχον 375  
 ἥρι καὶ πολέμῳ, τείροντό δὲ νηλεῖ χαλκῷ  
 ὅσσοι ἄριστοι ἔσαν. δύο δ' οὐπω φῶτε πεκύσθη,  
 ἀνέρε κυδαλίμῳ, Θρασυμήδης Ἀντίλοχός τε,  
 Πατρόκλοιο θανόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο  
 ζῶν ἐνὶ πρώτῳ ὁμάδῃ Τρῶεσσι μάχεσθαι. 380  
 τῷ δ' ἐπισσομένῳ θάνατον καὶ φύζαν ἑταίρων  
 νόσφιν ἐμαρνάσθη, ἐπεὶ ὥς ἐπετέλλετο Νέστωρ,  
 ὀτρύνων πόλεμόν τε μελαινάων ἀπὸ ἱηῶν.  
 Τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρει  
 ἀργαλέης· καμάτῳ δὲ καὶ ἰδρῶ νωλεμές αἰεὶ 385  
 γούνατά τε κνήμαί τε πόδες θ' ὑπένερθεν ἐκάστου  
 χεῖρές τ' ὀφθαλμοὶ τε παλάσσετο μαρναμένοι  
 ἀμφ' ἀγαθὸν θεράποντα ποδῶκεος Αἰακίδαο.  
 ὥς δ' ὅτ' ἀνὴρ ταύροιο βροῶς μέγαλει βουεῖν  
 λαοῖσιν δῶν τανύειν, μιθύουσαν ἀλοιφῇ· 390  
 ἱεξάμενοι δ' ἄρα τοὶ γε διαστάντες τανύουσι  
 κυκλός', ἄφαρ δὲ τε ἱκμάς ἔβη, δύνει δὲ τ' ἀλοιφή,  
 πολλῶν ἐλκόντων, τάννυται δὲ τε πᾶσα διαπρό·  
 ὥς οἱ γ' ἔνθα καὶ ἔνθα νέκυν ὀλίγῃ ἐνὶ χώρῃ  
 ἔλκεον ἀμύλοτεροι· μάλα γάρ σφισιν ἔλπετο θυμός,  
 Τρῶσιν μὲν ἐρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοῖς 395  
 νῆας ἐπὶ γλαφυράς· περὶ δ' αὐτοῦ μῶλος ὀρώρει  
 ἄγριος· οὐδέ κ' Ἄρης λαοσσόος οὐδέ κ' Ἀθήνη  
 τὸν γε ἰδοῦσ' ὀνόσασαί, οὐδ' εἰ μάλα μιν χόλος ἴκοι.

*Achilles knows nought of Patroclus' death.*

Τοῖον Ζεὺς ἐκὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων 400  
ἡματι τῇ ἐτάνυσσε κακὸν πόνον· οὐδ' ἄρα πώ τι  
ᾗδεε Πάτροκλον τεθνηότα διὸς Ἀχιλλεύς.

πολλὸν γὰρ ἀπάενθε νεῶν μάραντο θοάων,  
τείχει ὑπο Τρώων· τό μιν οὐποτε ἔλπετο θυμῷ  
τεθνάμεν, ἀλλὰ ζῶν, ἐνιχρὶμφθέντα πύλῃσιν, 405  
ὑψ' ἀπονοστήσειν, ἐπεὶ οὐδὲ τὸ ἔλπετο πάμπαν,  
ἐκέρσειν πτολίεθρον ἄνευ ἔθεν, οὐδὲ σὺν αὐτῷ·  
πολλάκι γὰρ τό γε μητρὸς ἐπεύθετο, νόσφιν ἀκούων,  
ἥ οἱ ἀπαγγέλλεσκε Διὸς μέγαλοιο νόημα·

οἷ τότε γ' οὐ οἱ ἔειπε κακὸν τύσον ὄσσον ἐτύχθη 410  
μήτηρ, ὅττι ῥά οἱ πολὺ φίλτατος ὦλεθ' ἐταῖρος.

Οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες  
νωλεμές ἐγχρίμπτοντο καὶ ἀλλήλους ἐνάριζον·  
ᾗδε δέ τις εἶπεσκεν Ἀχαιῶν χαλκοχιτώνων·

᾿Ω φίλοι, οὐ μὰν ἡμιν εὐκλεές ἀπονέεσθαι 415  
νῆας ἔπι γλαφυράς, ἀλλ' αὐτοῦ γαῖα μέλαινα  
πᾶσι χάνοι· τό κεν ἡμιν ἄφαρ πολὺ κέρδιον εἴη,  
εἰ τοῦτον Τρώεσσι μεθήσομεν ἵπποδάμοισιν·  
ἵστυ πότι σφέτερον ἐρύσαι καὶ κῦδος ἀρέσθαι·

᾿Ως δέ τις αὖ Τρώων μεγαθύμων αὐξήσασκεν· 420  
᾿ὦ φίλοι, εἰ καὶ μοῖρα παρ' ἀνέρι τῷδε λαμῆναι  
πάντας ὁμῶς, μή πώ τις ἐρweite πολέμοιο·

᾿Ως ἄρα τις εἶπεσκε, μένος δ' ὄρσασκεν ἐκάστων.  
ὥς οἱ μὲν μάρναντο, σιδήρειος δ' ὀρυμαγδὸς  
χάλκεον οὐρανὸν ἴκε δι' αἰθέρος ἀτρυγέτοιο· 425  
ἵπποι δ' Αἰακίδαο μάχης ἀπάνευθεν ἑόντες  
κλαῖον, ἐπειδὴ πρῶτα πυθέσθην ἠνιόχοιο  
ἐν κονίῃσι πεσόντος ὑφ' Ἑκτορος ἀνδροφόνοιο.

ἦ μὰν Αὐτομέδων, Διώρεος ἄλκιμος υἱός,  
πολλὰ μὲν ἄρ μάλιστα θεῶν ἐπεμαίετο θείνων, 430  
πολλὰ δὲ μελιχίοισι προσηύδα, πολλὰ δ' ἀρείῃ·

How Achilles' horses grieve for Patroclus, till Zeus pities them.

τὼ δ' οὐτ' ἄψ ἐπὶ νῆας ἐπὶ πλατύν' Ἑλλήσποτον  
 ἤθελέτην ἵεναι οὐτ' ἐς πόλεμον μετ' Ἀχαιοῦς,  
 ἀλλ' ὥστε στήλη μένει ἔμπεδον, ἦτ' ἐπὶ τύμβῳ  
 ἀνέρος ἐστήκη τεθνηὸς ἢ γυναικός, 435  
 ὧς μένον ἀσφαλέως περικαλλέα λίσφρον ἔχοντες,  
 οὐδὲ ἐνισκίμψαντε καρῆατα· δάκρυα δέ σφι  
 θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοισιν  
 ἡνιόχοιο πόθῳ· θαλερῇ δὲ μαιίνεται χαίτη  
 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωθεν. 440  
 μυρομένῳ δ' ἄρα τῷ γε ἰδὼν ἐλέησε Κρονίων,  
 κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·  
 'Ἄ δειλῷ, τί σφῶϊ δόμεν Πηληϊ ἄνακτι  
 θνητῷ, ὅμεις δ' ἐστὸν ἀγήρῳ τ' ἀθανάτῳ τε.  
 ἦ ἴνα δυστήνοισι μετ' ἀνδράσιν ἄλγε' ἔχῃτον; 445  
 οὐ μὲν γάρ τί πού ἐστιν οἰζυρώτερον ἀνδρὸς  
 πάντων, ὅσσά τε γαῖαν ἔπι πνεῖει τε καὶ ἔρπει.  
 ἀλλ' οὐ μὰν ὅμιν γε καὶ ἄρμασι δαιδαλέοισιν  
 Ἐκτωρ Πριαμίδης ἐποχήσεται· οὐ γὰρ ἑάσω.  
 ἦ οὐχ ἅλις ὧς καὶ τεύχε' ἔχει καὶ ἐπέυχεται αὐτῷ; 450  
 σφῶϊν δ' ἐν γούνεσσι βαλῶ μένος ἢδ' ἐνὶ θυμῷ,  
 ὅφρα καὶ Αὐτομέδοντα σώσσετον ἐκ πολέμοιο  
 νῆας ἔπι γλαφυράς· ἔτι γάρ σφισι κῦδος ὀρέξω,  
 κτείνειν, εἰσόκε νῆας εὐσσελμονς ἀφίκωνται  
 δῆγ' ἢ ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ. 455  
 Ὡς εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἦν.  
 τὼ δ' ἀπὸ χαιτῶν κονίην οὐδάσδε βαλόντε  
 ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῳᾶς καὶ Ἀχαιοῦς.  
 τοῖσι δ' ἐπ' Αὐτομέδων μάχετ', ἀχνύμενός περ ἑταίρου,  
 ἵπποις ἀΐσσων ὥστ' αἰγυπιὸς μετὰ χῆνας· 460  
 ῥέα μὲν γὰρ φεύγεσκεν ὑπὲκ Τρώων ὀρυμαγδοῦ,  
 ῥεῖα δ' ἐπαΐξασκε πολὺν καθ' ὅμιλον ὀπάζων.  
 ἀλλ' οὐχ ἥρει φῶτας, ὅτε σεύαιτο διώκειν·

Antomedon and Alcimedon attack the Trojans in Achilles' chariot.

οὐ γάρ πως ἦν οἷον ἐόνθ' ἱερῷ ἐνὶ δίφρῳ  
ἔγχει ἐφορμᾶσθαι καὶ ἐπίσχειν ὠκέας ἵππους. 465  
οὐπὲ δὲ δὴ μιν ἑταῖρος ἀνὴρ ἶδεν ὀφθαλμοῖσιν  
'Αλκιμέδων, υἱὸς Λαέρκεος Αἰμονίδαο·

στῇ δ' ὄπιθεν δίφροιο, καὶ Αὐτομέδοντα προσηύδα·  
'Αὐτόμεδον, τίς τοι νῦν θεῶν νηκερδέα βουλήν  
ἐν στήθεσσι νύκτε, καὶ ἐξέλετο φρένας ἐσθλὰς; 470  
οἷον πρὸς Τρῶας μάχεται πρῶτῳ ἐν ὁμίλῳ  
μῦνον· ἀτάρ τοι ἑταῖρος ἀπέκτατο, τεύχεα δ' Ἔκτωρ  
αὐτὸς ἔχων ὤμοισιν ἀγάλλεται Αἰακίδαο.'

Τὸν δ' αὖτ' Αὐτομέδων προσέφη, Διῶρεος υἱός·  
'Αλκιμέδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος 475  
ἵππων ἀθανάτων ἐχέμεν δμῆσιν τε μένος τε,  
εἰ μὴ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος,  
ζῶς ἐών; νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.  
ἀλλὰ σὺ μὲν μᾶστιγα καὶ ἡνία σιγαλόεντα  
δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι.' 480

Ὡς ἔφατ', Ἀλκιμέδων δὲ βοηθὸν ἄρμ' ἐπορούσας  
καρπαλίμως μᾶστιγα καὶ ἡνία λάζετο χερσίν,  
Αὐτομέδων δ' ἀπόρουσε. νόησε δὲ φαίδιμος Ἔκτωρ,  
αὐτίκα δ' Αἰνείαν προσεφώνεεν ἐγγὺς ἐόντα·

'Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων, 485  
ἵπῳ τῷδ' ἐνόησα ποδώκεος Αἰακίδαο  
εἰς πόλεμον προφανέντε σὺν ἡνιόχοισι κακοῖσι.  
τῷ κεν ἐλποίμην αἰρησέμεν, εἰ σύ γε θυμῷ  
σῷ ἐθέλεις, ἐπεὶ οὐκ ἂν ἐφορμηθέντε γε ῥῶϊ  
τλαίην ἐναντίβιον στάντες μαχέσασθαι Ἀρηϊ.' 490

Ὡς ἔφατ', οὐδ' ἀπίθησεν εὖς πάϊς Ἀγχίσαιο.  
τῷ δ' ἰθὺς βήτην βοέης εἰλυμένῳ ὤμους  
αὔησι στερεῇσι· πολὺς δ' ἐπελήλατο χαλκός.  
τοῖσι δ' ἅμα Χρομῖος τε καὶ Ἀρητος θεοειδὴς  
ῥῆσαν ἀμφότεροι· μάλα δὲ σφισιν ἔλπετο θυμὸς 495

They are attacked by Hector and Aeneas, but beat them off

αὐτὸ τε κτενέειν ἑλάαν τ' ἐριαύχενας ἵππους·  
 νήπιοι, οὐδ' ἄρ' ἔμελλον ἀναιρῶντί γε νέεσθαι  
 αἷτις ἀπ' Αὐτομέδοντος. ὃ δ' εὐξάμενος Διὶ πατρὶ  
 ἄλκῃς καὶ σθένεος πληττο φρένας ἀμφιμελαίνας.  
 αὐτίκα δ' Ἀλκιμέδοντα προσήύδα, πιστὸν ἑταῖρον· 500

‘ Ἀλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἰσχύμεν ἵππους,  
 ἀλλὰ μάλ' ἐμπνεῖοντε μεταφρένῃ· οὐ γὰρ ἔγωγε  
 Ἔκτορα Πριαμίδην μένεος σχήσεσθαι οἶω,  
 πρὶν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵπῳ  
 νῶϊ κατακτείναντα, φοβῆσθαι τε στίχας αἰδρῶν 505  
 Ἀργείων, ἥ κ' αὐτὸς ἐνὶ πρῶτοισιν ἀλώῃ.’

Ὡς εἰπὼν Αἴαντε καλέσσατο καὶ Μενέλαον·  
 ‘ Αἴαντ', Ἀργείων ἡγήτορε, καὶ Μενέλαε,  
 ἦτοι μὲν τὸν νεκρὸν ἐπιτράπεθ' οἵπερ ἄριστοι,  
 ἀμφ' αὐτῷ βεβάμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν, 510  
 νῶϊν δὲ ζωῶσιν ἀμύνετε νηλεῆς ἡμᾶρ·  
 τῇδε γὰρ ἔβρισαν πόλεμον κάτα δακρύνοντα  
 Ἔκτωρ Αἰνείας θ', οἳ Τρώων εἰσὶν ἄριστοι.  
 ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται·  
 ἦσω γὰρ καὶ ἐγώ, τὰ δέ κεν Διὶ πάντα μελήσει.’ 515

Ἡ ῥα καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,  
 καὶ βάλεν Ἀρήτιο κατ' ἀσπίδα πάντοσ' ἔτισην·  
 ἥ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός,  
 νηαίρῃ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσεν.  
 ὥς δ' ὅτ' ἂν ὀξὺν ἔχων πέλεκυν αἰζήϊος ἀνὴρ, 520  
 κόψας ἐξόπιθεν κεράων βοὸς ἀγραύλοιο,  
 ἵνα τάμῃ διὰ πᾶσαν, ὃ δὲ προθορῶν ἐρίπρῃσιν,  
 ὥς ἄρ' ὃ γε προθορῶν πέσεν ὕπτιος· ἐν δὲ οἱ ἔγχος  
 νηδυίοισι μάλ' ὀξὺ κραιδαινόμενον λύε γυῖα.  
 Ἔκτωρ δ' Αὐτομέδοντος αἰκόντισε δουρὶ φαεινῷ· 525  
 ἀλλ' ὃ μὲν ἄντα ἰδὼν ἡλεύατο χάλκεον ἔγχος·  
 πρὸςσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν

with the help of the Ajaxes.

οὔδ' ἐνίσκίμθη, ἐπὶ δ' οὐρίαχος πελεμίχθη  
 ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.  
 καὶ νῦν κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὀρμηθήτην, 530  
 εἰ μὴ σφω' Αἴαντε διέκριναν μεμαῶτε,  
 οἳ ῥ' ἦλθον καθ' ὄμιλον ἑταῖρον κικλήσκοντος.  
 τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὖτις  
 Ἐκτωρ Αἰνείας τ' ἡδὲ Χρομῖος θεοειδής,  
 Ἄρητον δὲ κατ' αὐθι λίπον δεδαῖγμένον ἦτορ, 535  
 κείμενον· Αὐτομέδων δέ, θοῶ ἀτάλαντος Ἄρηϊ,  
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἤυδα·  
 'Ἦ δὴ μὰν ὀλίγον γε Μενόιτιάδαο θανόντος  
 κῆρ ἄχεος μεθήκα, χερεῖονά περ καταπέφνων.'  
 Ὡς εἰπὼν ἐς δῖφρον ἑλὼν ἕναρα βροτόεντα 540  
 θῆκε, ἃν δ' αὐτὸς ἔβαινε, πόδας καὶ χεῖρας ὑπερθεν  
 αἱματόεις, ὥς τις τε λέων κατὰ ταῦρον ἐδῆδώς.  
 Ἀψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὑσμῖνῃ  
 ἀργαλήν πολὺδακρυς, ἔγειρε δὲ νεῖκος Ἀθήνη  
 οὐρανόθεν καταβᾶσα· προῆκε γὰρ εὐρύοπα Ζεὺς 545  
 ὀρνύμεναι Δανουούς· δὴ γὰρ νόος ἐγράπτε' αὐτοῦ·  
 ἥντε πορφυρέην Ἴριν θνητοῖσι τανύσση  
 Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἢ πολέμοιο  
 ἢ καὶ χειμῶνος δυσθαλπέος, ὅς ῥά τε ἔργων  
 ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κῆδει, 550  
 ὥς ἡ πορφυρὴ νεφέλῃ πυκίασασα ἔαυτὴν  
 δύσσει' Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.  
 πρῶτον δ' Ἀτρεὺς υἱὸν ἐποτρύνουσα προσῆυδα,  
 ἴφθιμον Μενέλαον, ὃ γὰρ ῥά οἱ ἐγγύθεν ἦεν,  
 εἰσαμένη Φοῖνικι δέμας καὶ ἀτειρέα φωνήν· 555  
 'Σοὶ μὲν δὴ, Μενέλαε, κατηφείη καὶ ὄνειδος  
 ἔσσεται, εἰ κ' Ἀχιλλῆος ἀγανοῦ πιστὸν ἑταῖρον  
 τείχει ὕπο Τρώων ταχέες κύνας ἐλκήσωσιν·  
 ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.'

⚭ Athene encourages Menelaus, and Apollo Hector.

Τὴν δ' αὖτε προσέειπε βοὴν ἀγαθὸς Μενέλαος· 560  
 'Φοῖνίε, ἄττα γεραιὲ παλαιγενεές, εἰ γὰρ Ἀθήνη  
 δοίη κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἐρωήν·  
 τῷ κεν ἔγωγ' ἐθέλοιμι παρεστάμεναι καὶ ἀμύνειν  
 Πατρόκλῳ· μάλα γάρ με θανὼν ἐσεμάσσατο θυμόν.  
 ἀλλ' Ἔκτωρ πυρὸς αἰνὸν ἔχει μένος, οὐδ' ἀπολήγει 565  
 χαλκῷ δηϊόων· τῷ γὰρ Ζεὺς κῦδος ὀπάζει.'

Ὡς φάτο, γήθησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,  
 ὅττι ρά οἱ πάμπρωτα θεῶν ἡρήσατο πάντων.  
 ἐν δὲ βίην ὤμοισι καὶ ἐν γούνεσσιν ἔθηκε,  
 καὶ οἱ μῦθις θάρσος ἐνὶ στήθεσσιν ἐνήκεν, 570  
 ἦτε καὶ ἐργομένη μάλα περ χροὸς ἀνδρομέοιο  
 ἰσχανάφ δακέειν, λαρόν τέ οἱ αἶμ' ἀνθρώπου·  
 τοῖον μιν θάρσευς πλῆσε φρένας ἀμφιμελαίνας.  
 βῆ δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.  
 ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς, υἱὸς Ἡετίωνος, 575  
 ἀφνειὸς τ' ἀγαθὸς τε· μάλιστα δέ μιν τίεν Ἔκτωρ  
 δήμου, ἐπεὶ οἱ ἑταῖρος ἦν φίλος εἰλαπιναστής·  
 τὸν ρά κατὰ ζωστήρα βάλε ξανθὸς Μενέλαος  
 αἶξαντα φόβονδε, διαπρὸ δὲ χαλκὸν ἔλασσε·  
 δούπησεν δὲ πεσών. ἀτὰρ Ἀτρεΐδης Μενέλαος 580  
 νεκρὸν ὑπὲκ Τρώων ἔρυσεν μετὰ ἔθνος ἑταίρων.

Ἐκτορα δ' ἐγγύθεν ἰστάμενος ὠτρυνεν Ἀπόλλων,  
 φαίνοπι Ἀσιάδῃ ἐναλίγκιος, ὃς οἱ ἀπάντων  
 ξεινων φίλτατος ἔσκεν, Ἀβυδόθι οἰκία ναίων·  
 [τῷ μιν εἰσισάμενος προσέφη ἐκάεργος Ἀπόλλων] 585  
 'Ἐκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσκειν;  
 οἷον δὴ Μενέλαον ὑπέτρεσας, δς τὸ πάρος περ  
 μαλθακὸς αἰχμητής· νῦν δ' οἵχεται οἶος ἀείρας  
 νεκρὸν ὑπὲκ Τρώων, σὸν δ' ἔκτανε πιστὸν ἑταῖρον,  
 ἰσθλὸν ἐνὶ προμάχοισι, Ποδῆν, υἱὸν Ἡετίωνος.' 590

Ὡς φάτο, τὸν δ' ἄχεος νεφέλῃ ἐκάλυψε μέλαινα,



βῆ δὲ ἱὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ.  
καὶ τότ' ἄρα Κρονίδης ἔλετ' αἰγίῳ θυσσανόεσσαν  
μαρμαρέην, Ἴδην δὲ κατὰ νεφέεσσι κάλυψεν,  
ἀστράψας δὲ μάλα μεγάλ' ἔκτυπε, τὴν δὲ τίναξε· 595  
νίκην δὲ Τρῶεσσι δίδου, ἐφόβησε δ' Ἀχαιοὺς.

Πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο.  
βλήτο γὰρ ὤμον δουρί, πρόσω τετραμμένος αἰεῖ,  
ἄκρον ἐπιλίγδην· γράψεν δὲ οἱ ὁστέον ἄχρῃ  
αἰχμῇ Πουλυδάμαντος· ὁ γάρ ῥ' ἔβαλε σχεδὸν ἐλθών.  
Λήϊτον αὖθ' Ἔκτωρ σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ, 601  
υἷον Ἀλεκτρονίος μεγαθύμου, παῦσε δὲ χάρμης·  
τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῷ  
ἐγχος ἔχων ἐν χειρὶ μαχήσεσθαι Τρῶεσσιν.  
Ἔκτορα δ' Ἴδομενεὺς μετὰ Λήϊτον ὀρμηθέντα 605  
βεβλήκει θώρηκα κατὰ στῆθος παρὰ μαζόν·  
ἐν καυλῷ δ' ἐάγη δολιχὸν δόρυ, τοὶ δ' ἐβόησαν  
Τρῶες. ὁ δ' Ἴδομενῆος ἀκόντισε Δευκαλίδαι  
δίφρῳ ἐφισταότος· τοῦ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν·  
αὐτὰρ ὁ Μηριόναο ὀπάονά θ' ἠνίοχόν τε, 610  
Κοίρανον, ὅς ῥ' ἐκ Λύκτου εὐκτιμένης ἔπετ' αὐτῷ—  
πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας ἀμφιελίσσας  
ἦλυθε, καὶ κε Τρωσὶ μέγα κράτος ἐγγυάλιξεν,  
εἰ μὴ Κοίρανος ὦκα ποδώκεας ἦλασεν ἵππους·  
καὶ τῷ μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεὲς ἡμαρ, 615  
αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἔκτορος ἀνδροφόνοιο—  
τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος, ἐκ δ' ἄρ' ὀδόντας  
ὦσε δόρυ πρυμνόν, διὰ δὲ γλῶσσαν τάμε μέσσην.  
ἦριπε δ' ἔξ ὀχέων, κατὰ δ' ἠνία χεῦεν ἔραζε.  
καὶ τά γε Μηριόνης ἔλαβεν χεῖρεσσι φίλῃσι 620  
κῦψας ἐκ πεδίοιο, καὶ Ἴδομενῆα προσήυδα·

‘Μάστιε νῦν, εἶος κε θοὰς ἐπὶ νῆας ἵκηαι·  
γινώσκεις δὲ καὶ αὐτὸς ὅ τ' οὐκέτι κάρτος Ἀχαιῶν.’

*Ajax in despair prays Zeus to scatter the darkness.*

Ὡς ἔφατ', Ἰδομενεὺς δ' ἵμασεν καλλίτριχας ἵππους  
νῆας ἐπὶ γλαφυράς· δὴ γὰρ ἕως ἔμπεσε θυμῷ. 625

Οὐδ' ἔλαθ' Αἴαντα μεγαλήτορα καὶ Μενέλαον  
Ζεὺς, ὃ τε δὴ Τρώεσσι δίξον ἑτεραλκεία ρίκην.  
τοῖσι δὲ μύθων ἦρχε μέγας Τελαμώνιος Αἴας·

᾿Ω πόποι, ἤδη μὲν κε, καὶ δὲ μάλα ρήπιός ἐστ·,  
γνοίῃ ὅτι Τρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει. 630

τῶν μὲν γὰρ πάντων βέλε' ἄπτεται, ὅστις ἀφῆρ,  
ἢ κακὸς ἢ ἀγαθός· Ζεὺς δ' ἐμπης πάντ' ἰθύνει·  
ἡμῖν δ' αὐτῶς πᾶσιν ἐτώσια πίπτει ἔραζε.

ἀλλ' ἄγετ', αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,  
ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ 635

χάρμα φίλοις ἐτάροισι γενώμεθα ροστήσαντες,  
οἳ που δεῦρ' ὀρώωντες ἀκηχέδατ', οὐδ' ἔτι φασὶν

Ἑκτορος ἀνδροφόνοιο μένος καὶ χειρας ἀάπτους  
σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι.

εἰη δ' ὅστις ἐταῖρος ἀπαγγεῖλει τάχιστα 640

Πηλεΐδῃ, ἐπεὶ οὗ μιν ὁτομαι οὐδὲ πεπύσθαι  
λνγρῆς ἀγγελίης, ὅτι οἱ φίλος ὦλεθ' ἐταῖρος.

ἀλλ' οὐ πῃ δύναμαι ἰδέειν τοιοῦτον Ἀχαιῶν·

ἥρι γὰρ κατέχονται ὁμῶς αὐτοὶ τε καὶ ἵπποι.

Ζεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἥρος νῆας Ἀχαιῶν, 645

ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι·

ἐν δὲ φάει καὶ ὄλεσσον, ἐπεὶ νύ τοι εὐαδεν οὕτως·

Ὡς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα·

αὐτίκα δ' ἥερα μὲν σκέδασεν καὶ ἀπῶσεν ἐμίχλην,

ἥελιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη· 650

καὶ τότε ἄρ' Αἴας εἶπε βοῇν ἀγαθὴν Μενέλαον·

᾿Σκέπτεο νῦν, Μενέλαε διοτρεφές, αἶ κεν ἴδῃαι

ζῶν ἐτ' Ἀντιλόχον, μεγαθύμου Νέστορος υἱόν,

ῥτρνον δ' Ἀχιλλῆϊ δαΐφρονι θᾶσσον ἰόντα

εἰπεῖν ὅττι ῥά οἱ πολὺ φίλτατος ὦλεθ' ἐταῖρος· 655

Menelaos goes in search of Antilochos,

“Ὡς ἔφατ’, οὐδ’ ἀπίθησε βοὴν ἀγαθὸς Μενέλαος,  
βῆ δ’ ἰέναι ὥς τις τε λέων ἀπὸ μεσσανύλοιο,  
δοτ’ ἐπεὶ ἦρ κε κάμῃσι κύνας τ’ ἄνδρας τ’ ἐρεθίζων,  
οἷτε μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι  
πάννυχτοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων 660

ἰθύει, ἀλλ’ οὔτι κρήσσει· θαμέες γὰρ ἄκοντες  
ἀντίοι αἴσσουσι θρασειάων ἀπὸ χειρῶν,  
καιόμεναί τε δεταί, τάς τε τρεῖ ἐσσύμενός περ·  
ἠῶθεν δ’ ἀπονόσφιν ἔβη τετιηότι θυμῷ·  
ὥς ἀπὸ Πατρόκλοιο βοὴν ἀγαθὸς Μενέλαος 665  
ἦϊε πόλλ’ ἀέκων· περὶ γὰρ διέ μή μιν Ἀχαιοὶ  
ἀργαλέον πρὸ φόβοιο ἔλῳρ δηΐοισι λίποιεν.  
πολλὰ δὲ Μηριόνη τε καὶ Αἰάντεσσ’ ἐπέτελλεν·

‘Αἶαντ’, Ἀργείων ἡγήτορε, Μηριόνη τε,  
νῦν τις ἐνδείης Πατροκλῆος δειλοῖο 670  
μνησάσθω· πᾶσιν γὰρ ἐπίστατο μελιχρος εἶναι  
ζῶδς ἑών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.’

“Ὡς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,  
πάντοσε πατταίνων ὥς τ’ αἰετός, ὃν ῥά τέ φασι  
ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν, 675  
ὃν τε καὶ ὑψόθ’ ἐόντα πόδας ταχὺς οὐκ ἔλαθε πτώξ  
θάμνῳ ὑπ’ ἀμφικόμῳ κατακείμενος, ἀλλὰ τ’ ἐπ’ αὐτῷ  
ἔσσοντο, καὶ τέ μιν ὧκα λαβῶν ἐξείλετο θυμόν.  
ὥς τότε σοί, Μενέλαε διοτρεφές, ὅσσε φαιινῷ  
πάντοσε δινείσθην πολέων κατὰ ἔθνος ἐταίρων, 680

εἶ που Νέστορος υἱὸν ἔτι ζῶοντα ἴδοιτο.  
τὸν δὲ μάλ’ αἰψ’ ἐνόησε μάχης ἐπ’ ἀριστερὰ πάσης  
θαρσύνονθ’ ἐτίρους καὶ ἐποτρύνοντα μάχεσθαι.  
ἀγχοῦ δ’ ἰστάμενος προσέφη ξανθὸς Μενέλαος·  
‘Ἀντίλοχ’, εἰ δ’ ἄγε δεῦρο, διοτρεφές, ὄφρα πύθηναι 686  
λυγρῆς ἀγγελίης, ἥ μὴ ὦφελλε γενέσθαι.  
ἦδη μὲν σὲ καὶ αὐτὸν ὁτομαι εἰσορώοντα

and bids him carry the sad tidings to Achilles ;

γιγνώσκειν ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,  
νίκη δὲ Τρώων· πέφαται δ' ὄριστος Ἀχαιῶν,  
Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται. 690  
ἀλλὰ σύ γ' αἰψ' Ἀχιλῆϊ, θεῶν ἐπὶ νῆας Ἀχαιῶν,  
εἰπεῖν, αἶ κε τάχιστα νέκυν ἐπὶ νῆα σάωση  
γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ·

Ὡς ἔφατ', Ἀντίλοχος δὲ κατέστυγε μῦθον ἀκούσας.  
δὴν δὲ μιν ἀμφασίῃ ἐπέων λάβε, τῷ δὲ οἱ ὅσσε 695  
δακρυόφι πλησθεν, θαλερὴ ζέ οἱ ἔσχετο φωνή.  
ἀλλ' οὐδ' ὧς Μενέλαον ἐφημοσύνης ἀμέλησε,  
βῆ ἔδ' ἐπειν, τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἐταίρῳ,  
Λαοδόκῳ, ὃς οἱ σχεδὸν ἔστρεφε μώνυχας ἵππους.

Τὸν μὲν δακρυχέοντα πόδες φέρον ἐκ πολέμοιο, 700  
Πηλείδῃ Ἀχιλῆϊ κακὸν ἔπος ἀγγελέοντα.  
οὐδ' ἄρα σοί, Μενέλαε διοτρεφές, ἤθελε θυμὸς  
τεφομένοις ἐτάροισιν ἀμυνέμεν, ἔνθεν ἀπῆλθεν  
Ἀντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·  
ἀλλ' ὃ γε τοῖσιν μὲν Θρασυμήδεα δῖον ἀνῆκεν, 705  
αὐτὸς δ' αὐτ' ἐπὶ Πατρόκλῳ ἥρωϊ βεβήκει,  
στῇ δὲ παρ' Αἰάντεσσι θεῶν, εἶθαρ δὲ προσηύδα·

Ῥέεινον μὲν δὴ νηυσὶν ἐπιπροέηκα θοῇσιν,  
ἔλθεῖν εἰς Ἀχιλῆα πόδας ταχύν· οὐδέ μιν οἶω 710  
νῦν ἰέναι, μάλα περ κεχολωμένον Ἔκτορι δῖῳ·  
οὐ γάρ πως ἂν γυμνὸς ἐὼν Τρώεσσι μάχοιτο·  
ἡμεῖς δ' αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,  
ἡμῖν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ  
Τρώων ἐξ ἐνοπῆς θάνατον καὶ κῆρα φύγωμεν·

Τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας· 715  
Ῥάντα κατ' αἶσαν ἔειπες, ὑγακλεές ὦ Μενέλαε·  
ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ' ὦκα  
νεκρὸν ἀείραντες φέρετ' ἐκ πόνοῦ· αὐτὰρ ὅπισθε  
νῶϊ μαχησόμεθα Τρωσὶν τε καὶ Ἔκτορι δῖῳ,

then he returns to the corpse of Patroclus, and with

ἴσον θυμὸν ἔχοντες, ὁμώνυμοι, οἳ τὸ πάρος περ 720  
μῖνοντο οἷον ἄρφα παρ' ἀλλήλοισι μένοντες·

ὣς ἔφαθ', οἳ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκαίζοντο  
ὑψι μάλα μεγάλῳ· ἐπὶ δ' ἴαχε λαὸς ὀπισθε  
Τρωϊκός, ὡς εἶδοντο νέκυν αἵροντας Ἀχαιοὺς.  
ἴθυσαν δὲ κύνεσσιν ἐοικότες, οἳτ' ἐπὶ κάρφῳ 725

βλημένῳ ἀτίξωσι πρὸ κούρων θρηητήρων·  
ἔως μὲν γάρ τε θεοῦσι διαρραῖσαι μεμαῶτες,  
ἀλλ' ὅτε δὴ ῥ' ἐν τοῖσιν ἐλίξεται ἀλκὴ πεποιθώς,  
ἄψ τ' ἀνεχώρησαν διὰ τ' ἔτρεσαν ἀλλνέϊς ἄλλος.

ὣς Τρῳεε εἶος μὲν ὁμιλαδὸν αἰὲν ἔποντο, 730  
νύσσοιτες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύουσιν·  
ἀλλ' ὅτε δὴ ῥ' Αἴαιτε μεταστρεφθέντε κατ' αὐτοὺς  
σταίησαν, τῶν δὲ τράπέτο χρώς, οὐδέ τις ἔτλη  
πρόσσω ἀτίξας περὶ νεκροῦ δηριάσθαι.

ὣς οἳ γ' ἐμμεμαῶτε νέκυν φέρον ἐκ πολέμοιο 735

νήας ἐπὶ γλαφυράς· ἐπὶ δ' ἐπτόλεμος τέτατό σφιν  
ἄγριος ἦν τε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν  
ὄρμενον· ἐξαίφνης φλεγέθει, μινύθουσι δὲ οἶκοι  
ἐν σέλαϊ μεγάλῳ· τὸ δ' ἐπιβρέμει ἰς ἀνέμοιο.  
ὥς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητῶν 740  
ἄζηχῆς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν·

οἳ δ', ὥσθ' ἡμίονοι κρατερὸν μένος ἀμφιβαλόντες  
ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλούεσσαν ἀταρπὸν  
ἢ δοκὸν ἢ δόρυ μέγα νήϊον· ἐν δέ τε θυμὸς  
τείρεθ' ὁμοῦ καμάτῳ τε καὶ ἰδρῶ σπενδόντεσσιν· 745

ὣς οἳ γ' ἐμμεμαῶτε νέκυν φέρον. αὐτὰρ ὀπισθεῖν  
Αἴαντ' ἰσχανέτην, ὥστε πρῶν ἰσχάνει ὕδωρ  
ὑλήεις, πεδίοιο διαπρύσιον τετυχηκώς,  
ἵστε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ῥέεθρα  
ἴσχει, ἄφαρ δέ τε πᾶσι ῥόον πεζίονδε τίθησι 750  
πλάζων· οὐδέ τί μιν σθένει ῥηγνῦσι ῥέοιτες·

**Meriones and the Ajaxes hardly bears it to the camp.**

ὥς αἰεὶ Αἴαντε μάχην ἀνέεργον ὀπίσσω  
 Τρώων· ρί δ' ἄμ' ἔποιτο, δύω δ' ἐν τοῖσι μάλιστα,  
 Αἰνείας τ' Ἀγχισιδάδης καὶ φαίδιμος Ἴκτωρ.  
 τῶν δ', ὥστε ψαρῶν νέφος ἔρχεται ἡὲ κολοῖων, 755  
 οὐλὸν κεκλήγοντες, ὅτε προῖδωσιν ἰόντα  
 κίρκον, ὃ τε σμικρῇσι φόνον φέρει ὀρνίθεσσιν,  
 ὥς ἄρ' ὑπ' Αἰνεία τε καὶ Ἴκτορι κούροι Ἀχαιῶν  
 οὐλὸν κεκλήγοντες ἴσαν, λήθοντο δὲ χάρμης.  
 πολλὰ δὲ τεύχεα καλὰ πέσον περὶ τ' ἄμφι τε τάφρον 760  
 φευγόντων Δαναῶν· πολέμου δ' οὐ γίγνεται ἔρωή.

# ΙΛΙΑΔΟΣ Σ.

## Ὅπλοποιία.

ARGUMENT.—When Achilles heard from Antilochus that Patroclus was dead he was overcome by sorrow, and called upon the goddess Thetis, his mother, to help him to take his revenge on Hector, who had slain his friend, and carried away all his armour that he had given to Patroclus. So Thetis promised that she would bring him new armour from Hephaestus; and though Achilles could not yet join in battle, yet he saved his comrades who were bringing the body of Patroclus to the camp; for he stood upon the wall and shouted such a shout that the Trojans were dismayed, and ceased from pursuit. And Hephaestus gladly did as Thetis asked, and made fresh armour for Achilles, and especially a shield marvellously adorned, as Homer describes to us.

Ὡς οἱ μὲν μάριναντο δέμας πυρὸς αἰθομένοιοι,  
Ἀντίλοχος δ' Ἀχιλῆϊ πόδας ταχὺς ἄγγελος ἦλθε.  
τὸν δ' εὔρε προπάροιθε νεῶν ὀρθοκραιράων,  
τὰ φρονέοντ' ἀνὰ θυμὸν ἃ δὴ τετελεσμένα ἦεν·  
ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν· 5  
    'ὦ μοι ἐγώ, τί τ' ἄρ' αὔτε κερηκομόωντες Ἀχαιοὶ  
νηυσὶν ἐπὶ κλονέονται ἀτυζόμενοι πεδίοιο;  
μῇ δὴ μοι τελέσῃσι θεοὶ κακὰ κήδεα θυμῷ,  
ὥς ποτέ μοι μήτηρ διεπέφραδε, καὶ μοι ἔειπε  
Μυρμιδόνων τὸν ἄριστον ἔτι ζώντος ἐμεῖο 10  
χερσὶν ὑπο Τρώων λείψειν φάος ἡελίοιο.  
ἡ μάλα δὴ τέθνηκε Μενoitίου ἄλκιμος υἱός,  
σχέτλιος· ἡ τ' ἐκέλευον ἀπώσάμενον δῆϊον πῦρ  
ἂν ἐπὶ νῆας ἵμεν, μηδ' Ἑκτορι ἴφι μάχεσθαι.'

Εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 15  
τόφρα οἱ ἐγγύθεν ἦλθεν ἀγαυοῦ Νέστορος υἱός,  
δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην Ἀλγεινὴν·

‘ὦ μοι, Πηλέος νιὲ δαΐφρονος, ἧ μάλα λυγρῆς  
πύσσαι ἀγγελίης, ἧ μὴ ὠφέλλε γενέσθαι.  
κεῖται Πάτροκλος, νέκυος δὲ δὴ ἀμφιμάχονται 20  
γυμνοῦ· ἀτὰρ τὰ γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.’

Ὡς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μελαινα.  
ἀμφοτέρῃσι δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσαν  
χεύατο κακ κεφαλῆς, χαρίεν δ' ἤσχυνε πρόσωπον·  
νεκταρέψ δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη. 25

αὐτὸς δ' ἐν κονίῃσι μέγας μεγαλωστὶ τανυσθεὶς  
κεῖτο, φίλῃσι δὲ χερσὶ κόμην ἤσχυνε δαΐζων.  
ὄμωαι δ', ἃς Ἀχιλεὺς ληΐσσατο Πάτροκλός τε,  
θυμὸν ἀκηχέμεναι μεγάλ' ἴαχον, ἐκ δὲ θύραζε  
ἔδραμον ἀμφ' Ἀχιλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι 30  
στήθεα πεπλήγοντο, λύθεν δ' ὑπὸ γυνὴ ἐκάστης.

Ἀντίλοχος δ' ἐτέρωθεν ὀδύρετο δάκρυα λείβων,  
χεῖρας ἔχων Ἀχιλῆος· ὁ δ' ἔστυνε κυδάλιμον κῆρ·  
δεΐδῃε γὰρ μὴ λαιμόν ἀπαμήσειε σιδήρῳ.

σμερδαλέον δ' ὦμωξεν· ἄκουσε δὲ πότνια μήτηρ 35  
ἡμένη ἐν βένθεσσι· ἄλός παρὰ πατρὶ γέροντι  
κώκυσέν τ' ἄρ' ἔπειτα· θεαὶ δὲ μιν ἀμφαγέροντο,  
πᾶσαι ὅσαι κατὰ βένθος ἄλός Νηρηΐδες ἦσαν.

ἐνθ' ἄρ' ἔην Γλαῦκη τε Θάλειά τε Κυμοδόκη τε  
Νησαίη Σπειώ τε Θόη θ' Ἀλὶη τε βοῶπις, 40

Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια  
καὶ Μελίτη καὶ Ἰαιρα καὶ Ἀμφιθόη καὶ Ἀγαυή,  
Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε,  
Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,  
Δωρίς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια, 45  
Νημερτής τε καὶ Ἀψευδής καὶ Καλλιάνασσα·



He calls his mother Thetis to help him,

ἔνθα δ' ἔην Κλυμένη Ἰάνειρά τε καὶ Ἰάνασσα,  
Μαῖρα καὶ Ὠρείθυια ἐϋπλόκαμός τ' Ἀμάθεια  
ἄλλαι θ' αἱ κατὰ βένθος ἁλὸς Νηρηίδες ἦσαν.  
τῶν δὲ καὶ ἀργύφειον πλῆτο σπέος· αἱ δ' ἅμα πᾶσαι 50  
στήθεα πεπλήγοντο, Θέτις δ' ἐξῆρχε γόοιο·

‘Κλῦτε, κασίγνηται Νηρηίδες, ὄφρ' ἐν πᾶσαι  
εἶδεν' ἀκούουσαι ὅσ' ἐμῷ ἔνι κήδεα θυμῷ.  
ὦ μοι ἐγὼ δειλή, ὦ μοι δυσαριστοτόκεια,  
ἦτ' ἐπεὶ ἄρ τέκον υἱὸν ἀμύμονά τε κρατερόν τε, 55  
ἔξοχον ἡρώων· ὃ δ' ἀνέδραμεν ἔρνεϊ Ἴσος·  
τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὥς γουνῶ ἄλφῃς,  
νηυσὶν ἐπιπρόεῃκα κορωνίσιν Ἴλιον εἴσω  
Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὖτις  
οἴκαδε νοστήσαντα, δῶμον Πηληϊὸν εἴσω. 60  
ὄφρα δέ μοι ζῶει καὶ ὄρᾳ φάος ἡελίοιο,  
ἥχυνται, οὐδέ τί οἱ δύνamai χραισμῆσαι ἰούσα.  
ἀλλ' εἴμ', ὄφρα ἴδωμι φίλον τέκος, ἥδ' ἐπακούσω  
ὅττι μιν ἔκετο πένθος ἀπὸ πτολέμοιο μένοντα.'

ὣς ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ 65  
δακρυόεσσαι ἴσαν, περὶ δὲ σφισι κῦμα θαλάσσης  
ῥήγνυτο. ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἴκοντο,  
ἀκτὴν εἰσανέβαινον ἐπισχερῶ, ἔνθα θαμειαὶ  
Μυρμιδόνων εἵρυντο νέες ταχὺν ἀμφ' Ἀχιλῆα.  
τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ, 70  
ὁξὺν δὲ κωκύσασα κάρη λάβε παιδὸς εὖτο,  
καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

‘Τέκνον, τί κλαίεις; τί δέ σε φρένας ἔκετο πένθος;  
ἐξαύδα, μὴ κεῦθε· τὰ μὲν δὴ τοι τετέλεσται  
ἐκ Διός, ὥς ἄρα δὴ πρὶν γ' εὖχεο χεῖρας ἀνασχών, 75  
πάντας ἐπὶ πρύμνησιν ἀλήμεναι νῆας Ἀχαιῶν,  
σεῦ ἐπιδενομένους, παθέειν τ' ἀεκήλια ἔργα.'

Τὴν δὲ βαρὺ στενάχων ποοσέφη πόδας ὠκὺς Ἀχιλ-  
λεῦ.

and tells her all his grief.

‘μήτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεισεν·  
 ἀλλὰ τί μοι τῶν ἥδος, ἐπεὶ φίλος ὦλεθ’ ἐταῖρος, 80  
 Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἐταίρων,  
 ἴσον ἐμῇ κεφαλῇ· τὸν ἀπώλεσα, τεύχεα δ’ Ἔκτωρ  
 ἰγνώσας ἀπέδυσσε πελώρια, θαῦμα ἰδέσθαι,  
 καλὰ· τὰ μὲν Πηληϊ θεοὶ δόσαν ἄγλαα δῶρα,  
 ἤματι τῷ ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνῇ. 85  
 αἶθ’ ὄφελες σὺ μὲν αὖθι μετ’ ἀθανάτης ἀλῆρσι  
 ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.  
 νῦν δ’, ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη  
 παιδὸς ἀποφθιμένιοιο, τὸν οὐχ ὑποδέξεται αὖτις  
 οἶκαδὲ νοστήσαντ’, ἐπεὶ οὐδ’ ἐμὲ θυμὸς ἄνωγε 90  
 ζῶειν οὐδ’ ἄνδρεσσι μετέμμεναι, αἱ κε μὴ Ἔκτωρ  
 πρῶτος ἐμῷ ὑπὸ δουρὶ τυπείε ἀπὸ θυμὸν ὀλέσσει,  
 Πατρόκλοιο δ’ ἔλωρα Μενoitιάδew ἀποτίσῃ.’

Τὸν δ’ αὖτε προσέειπε Θέτις κατὰ δάκρυ χέουσα·  
 ‘ὠκύμορος δὴ μοι, τέκος, ἔσσειαι, οἳ ἀγορεύεις· 95  
 αὐτίκα γάρ τοι ἔπειτα μεθ’ Ἔκτορα πότμος ἐτοῖμος.’

Τὴν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 ‘αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ’ ἔμελλον ἐταίρω  
 κτεινομένῳ ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης  
 ἔφθιτ’, ἐμεῖο δὲ δῆσεν ἄρῃς ἀλκτῆρα γενέσθαι. 100  
 νῦν δ’, ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν,  
 οὐδέ τι Πατρόκλῳ γεινόμεν φάος οὐδ’ ἐτάροισι  
 τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν Ἔκτορι δίφ,  
 ἀλλ’ ἦμαι παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης,  
 τοῖος ἐὼν οἷος οὔτις Ἀχαιῶν χαλκοχιτώνων 105  
 ἐν πολέμῳ· ἀγορῇ δέ τ’ ἀμείνονές εἰσι καὶ ἄλλοι.  
 ὥς ἔρις ἔκ τε θεῶν ἔκ τ’ ἀνθρώπων ἀπόλοιτο,  
 καὶ χόλος, ὃς τ’ ἐφέηκε πολύφρονά περ χαλεπῆναι,  
 ὃς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο  
 ἀνδρῶν ἐν στήθεσσι ἀέξεται ἥντε καπνός· 110

She bids him abstain from war till she bring him new armour.

ὥς ἐμὲ νῦν ἐχόλωσεν ἀναξ ἀνδρῶν Ἀγαμέμνων.  
 ἀλλὰ τὰ μὲν προτετύχθαι εἴσομεν, ἀχνύμενοί περ,  
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη.  
 νῦν δ' εἴμ', ὄφρα φίλης κεφαλῆς ὀλετῆρα κιχείω,  
 Ἕκτορα· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δῇ 115  
 Ζεὺς ἐθέλῃ τελέσαι ἢ δ' ἀθάνατοι θεοὶ ἄλλοι.  
 οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε κῆρα,  
 ὅσπερ φίλτατος ἔσκε Διὶ Κρονίωνι ἀνακτι·  
 ἀλλὰ ἔ μοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἥρης.  
 ὧς καὶ ἐγών, εἰ δὴ μοι ὁμοίη μοῖρα τέτυκται, 120  
 κείσομ', ἐπεὶ κε θάνω· νῦν δὲ κλέος ἐσθλὸν ἀροίμην,  
 καὶ τινα Τρωϊάδων καὶ Δαρδανίδων βαθυκόλπων,  
 ἀμφοτέρῃσιν χερσὶ παρειάων ἀπαλάων  
 δάκρυ' ὁμορξαμένην, ἀδινὸν στοναχῆσαι ἐφείην·  
 γνωῖεν δ' ὥς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι. 125  
 μῆδ' ἐμ' ἔρκε μάχης, φιλέουσά περ· οὐδέ με πείσεις.  
 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·  
 'ναὶ δὴ ταυτὰ γε, τέκνον, ἐτήτυμον, οὐ κακόν ἐστι,  
 τεφομένοις ἐτάροισιν ἀμυνέμεν αἰπὺν ὄλεθρον·  
 ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται, 130  
 χάλκεα μαρμαίροντα· τὰ μὲν κορυθαίολος Ἕκτωρ  
 αὐτὸς ἔχων ὤμοισιν ἀγάλλεται· οὐδέ ἔ φημι  
 δηρὸν ἐπαγλαῖεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ·  
 ἀλλὰ σὺ μὲν μήπω καταδύσειο μῶλον ἀρῆος,  
 πρίν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδῃαι· 135  
 ἥωθεν γὰρ νεῦμαι, ἅμ' ἡελίφ' ἀνιόντι,  
 τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἀνακτος.  
 Ὡς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἑοῖο,  
 καὶ στρεφθεῖσ' ἀλῆρσι κασιγνήτῃσι μετηύδα·  
 'Ὑμεῖς μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον, 140  
 ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρός,  
 καὶ οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὀλύμπον

Hector presses hard on those that bear Patroclus' body,

εἶμι παρ' Ἥφαιστον κλυτοτέχνην, αἵ κ' ἐθέλῃσιν  
νιεῖ ἔμψ' δόμεναι κλυτὰ τεύχεα παμφανώνοντα·

Ὡς ἔφαθ', αἵ δ' ὑπὸ κῆμα θαλάσσης αὐτίκ' ἔδυσαν·  
ἥ δ' αὖτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα 146  
ῥιεν, ὅφρα φίλῃ παιδὶ κλυτὰ τεύχε' ἐνεΐκαι.

Τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρον· αὐτὰρ Ἀχαιοὶ  
θεσπεσίῳ ἀλαλητῷ ὑφ' Ἑκτορος ἀνδροφόνοιο  
φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἵκοντο. 150

οὐδέ κε Πάτροκλόν περ ἑυκνήμιδες Ἀχαιοὶ  
ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχλῆος·  
αὐτίς γὰρ δὴ τόν γε κίχον λαός τε καὶ ἵπποι  
Ἑκτωρ τε Πριάμοιο πάϊς, φλογὶ εἵκελος ἀλκήν.

τρίς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἑκτωρ 155  
ἐλκόμεναι μεμαώς, μέγα δὲ Τρώεσσιν ὁμόκλα·

τρίς δὲ δὴ Αἴαντες, θοῦριν ἐπειμένον ἀλκήν,  
νεκροῦ ἀπεστυφέλιξαν· ὃ δ' ἔμπεδον, ἀλκὶ πεποιθώς,  
ἄλλοτ' ἐπαΐξασκε κατὰ μόθον, ἄλλοτε δ' αὖτε  
στάσκε μέγα ἰάχων· ὀπίσω δ' οὐ χάζετο πάμπαν. 160

ὥς δ' ἀπὸ σώματος οὔτι λέοντ' αἶθωνα δύνανται  
ποιμένες ἀγραυλοὶ μέγα πεινάοντα διέσθαι,  
ὥς ῥα τὸν οὐκ ἐδύναντο δύνω Αἴαντε κορυστὰ

Ἑκτορα Πριαμίδην ἀπὸ νεκροῦ χειδίζεσθαι.  
καὶ νῦν κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος, 165

εἰ μὴ Πηλεΐωνι ποδῆνεμος ὤκέα Ἴρις  
ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,  
κρύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἦκέ μιν Ἥρη.  
ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·

Ἵρσο, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν· 170  
Πατρόκλῳ ἐπάμυνον, οὗ εἵνεκα φύλοπις αἰνῇ  
ἔσθηκε πρὸ νεῶν. οἱ δ' ἀλλήλους ὀλέκουσιν,  
οἱ μὲν ἀμυνόμενοι νέκυος πέρι τεθνηῶτος,  
οἱ δὲ ἐρύσσεσθαι ποτὶ Ἴλιον ἡνεμέεσσα

but Iris bids Achilles go to the wall, and shout ;

Τρῶες ἐπιθύνουσι· μάλιστα δὲ φαίδιμος Ἔκτωρ 175

ἐλκόμεναι μέμονεν· κεφαλὴν δὲ ἐ θυμὸς ἀνύγει  
πῆξαι ἀνὰ σκολόπεσσι, ταμόνθ' ἡπαλῆς ἀπὸ λειρῆς.

ἀλλ' ἄνα, μῆδ' ἔτι κείσω· σέβας δέ σε θυμὸν ἰκέσθω,

Πάτροκλον Τρῳῆσι κυσὶν μέλπηθρα γενέσθαι·

σοὶ λῶβη, αἶ κέν τι νέκυσ ἡσχυρμένος ἔλθῃ. 180

Τὴν δ' ἡμείβεται ἔπειτα ποδάρκης διὸς Ἀχιλλεύς·

‘Ἴρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἦκε ;’

Τὸν δ' οὕτε προσέειπε ποδῆνεμος ὠκέα Ἴρις·

‘Ἦρῃ με προέηκε, Διὸς κυδρὴ παράκοιτις·

οὐδ' οἶδε Κρονίδης ὑψίζυγος οὐδέ τις ἄλλος 185

ἀθανάτων, οἳ Ὀλυμπον ἀγάννιφον ἀμφιμένονται.’

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

‘πῶς τ' ἄρ' ἴω μετὰ μῶλον ; ἔχουσι δὲ τεύχε' ἐκεῖνοι·

μήτηρ δ' οὐ με φίλη πρίν γ' εἶα θωρήσσεσθαι,

πρίν γ' αὐτὴν ἐλθουῖσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι. 190

στεῦτο γὰρ Ἥφαιστοιο πάρ' οἰσέμεν ἔντεα καλά.

ἄλλου δ' οὐ τευ οἶδα τεῦ ἂν κλυτὰ τεύχεα ζῶω,

εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.

ἀλλὰ καὶ αὐτὸς δ' γ', ἔλπομ', ἐνὶ πρῶτοισιν ὀμιλεῖ,

ἔγχεϊ δηϊῶν περὶ Πατρόκλοιο θανόντος. 195

Τὸν δ' αὖτε προσέειπε ποδῆνεμος ὠκέα Ἴρις·

‘εὖ νυ καὶ ἡμεῖς ἴδμεν δ' τοι κλυτὰ τεύχε' ἔχονται·

ἀλλ' αὐτως ἐπὶ τάφρον ἰὼν Τρῶεσσι φάνηθι,

αἱ κέ σ' ὑποδείσαντες ἀπόσχωνται πολέμοιο

Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι νῆες Ἀχαιῶν 200

τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.’

Ἦ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,

αὐτὰρ Ἀχιλλεὺς ὤρτο δίφιλος· ἀμφὶ δ' Ἀθῆνην

ὤμοις ἰφθίμοισι βάλ' αἰγίδα θυσσανόεσσαν,

ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δια θεάων 205

ἴσον, ἐκ δ' αὐτοῦ δαΐε φλόγα παμφανόωσαν.

whereat the Trojans are dismayed, and turn back.

ὥς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται,  
 τηλόθεν ἐκ νήσου, τὴν δ' ἦϊοι ἀμφιμάχωνται,  
 οἷτε πανημέριοι στυγερῶ κρίνονται ἄρῃ  
 ἄστεος ἐκ σφετέρων· ἅμα δ' ἡελίφ καταδύντι 210  
 πυρσοὶ τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγὴ  
 γίγνεται ἄισσουσα, περικτιόνεσσιν ἰδέσθαι,  
 αἱ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἵκνται·  
 ὥς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανε.  
 στῇ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιοὺς 215  
 μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζειτ' ἐφετμήν.  
 ἔνθα στὰς ἦῶσ', ἀπάτερθε δὲ Παλλὰς Ἀθήνη  
 φθέγγετ'· ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὥρσε κυδοιμόν.  
 ὥς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ  
 ἄστν περιπλομένων δητῶν ὕπο θυμοραϊστέων, 220  
 ὥς τότε ἀριζήλη φωνὴ γένετ' Αἰακίδαο.  
 οἱ δ' ὥς οὖν ἄϊον ὅπα χάλκεον Αἰακίδαο,  
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι  
 ἅψ ὄχεα τρόπεον· ὄσσαντο γὰρ ἄλγεα θυμῶ.  
 ἡνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ 225  
 δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος  
 δαιόμενον· τὸ δὲ δαΐε θεὰ γλαυκῶπις Ἀθήνη.  
 τρεῖς μὲν ὑπὲρ τάφρον μεγάλ' ἴαχε διὸς Ἀχιλλεύς,  
 τρεῖς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.  
 ἔνθα δὲ καὶ τότε ὄλοντο δυνώδεκα φῶτες ἄριστοι 230  
 ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ  
 ἀσπασίως Πάτροκλον ὑπὲς βελέων ἐρύσαντες  
 κάθθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἐταῖροι  
 μυρόμενοι· μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεύς  
 δάκρυα θερμὰ χέων, ἐπεὶ εἶσιδε πιστὸν ἐταῖρον 235  
 κείμενον ἐν φέρτρῃ δεδαϊγμένον ὀξεί χαλκῶ.  
 τὸν ῥ' ἦτοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν  
 ἐς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.

The Trojans hold an assembly ; and Polydamas counsels retreat ;

Ἥελιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη  
πέμψεν ἐπ' Ὀκεανοῖο ῥοὰς ἀέκοντα νέεσθαι· 240  
Ἥελιος μὲν ἔλν, παύσαντο δὲ ζῖοι Ἀχαιοὶ  
φυλόπιδος κρατερῆς καὶ ὁμοίου πολέμοιο.

Τρῶες δ' αὖθ' ἐτέρωθεν ἀπὸ κρατερῆς ὑαμίνης  
χωρήσαντες ἔλυσαν ὑφ' ἄρμασιν ὠκέας ἵππους,  
ἐς δ' ἀγορὴν ἀγέροντο, πάρος δόρκοιο μέεσθαι. 245  
ὀρθῶν δ' ἐσταότων ἀγορὴ γένητ', οὐδὲ τις ἔτλη  
ἔξεσθαι· πάντας γὰρ ἔχε τρόμος, οὐνεκ' Ἀχιλλεὺς  
ἔξεφάνη, δηρὸν δὲ μάχης ἐπέπαντ' ἀλεγεινῆς.  
τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν  
Πανθοΐδης· ὁ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω. 250  
Ἔκτορι δ' ἦεν ἐταῖρος, ἱῆ δ' ἐν νυκτὶ γέγοντο·  
ἀλλ' ὁ μὲν ἄρ' μύθοισιν, ὁ δ' ἔγχρ' ἑὸν πολλὸν ἐνίκα·  
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

Ἄμφι μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἔγωγε  
ἄστυδε νῦν ἰέναι, μὴ μίμνειν Ἡῶ διαν 255  
ἐν πεδίῳ παρὰ νηυσὶν· ἐκὰς δ' ἀπὸ τείχεός εἰμεν.  
ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μῆνιε δίφ,  
τόφρ' αὖ δὲ ῥήϊτεροι πολεμίζειν ἦσαν Ἀχαιοί·  
χαίρεσκον γὰρ ἔγωγε τοῆς ἐπὶ νηυσὶν ἰαύων,  
ἐλπόμενος νῆας αἰρησέμεν ἀμφιελίσσας. 260  
νῦν δ' αἰνῶς δειδοῖκα ποδῶκεα Πηλεΐωνα·  
οἶος κείνου θυμὸς ὑπέρβιος, οὐκ ἐβελήσει  
μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ  
ἐν μέσφ' ἀμφοτέροι μένος ἄρῃος दाτέονται,  
ἀλλὰ περὶ πτόλιός τε μαχήσεται ἡδὲ γυναικῶν. 265  
ἀλλ' ἴομεν προτὶ ἄστυ, πίθεσθέ μοι· ὥδε γὰρ ἔσται.  
νῦν μὲν νύξ ἀπέπαυσε ποδῶκεα Πηλεΐωνα  
ἀμβροσίῃ· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἐόντας  
αὔριοι δρμηθεὶς σὺν τεύχεσιν, εὖ νύ τις αὐτὸν  
ῥέσσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱήν 270

but Hector bids them bivouack in arms near the ships.

ὅς κε φύγῃ, πολλοὺς δὲ κύνας καὶ γῦπες ἔδοιται  
 Τρώων· αἱ γὰρ δὴ μοι ἀπ' οὐρατος ὤδε γένοιτο.  
 εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα, κηδόμενοι περ,  
 νύκτα μὲν εἰν ἀγορῇ σθένης ἔχομεν, ἅστυ δὲ πύργοι  
 ὑψηλαί τε πύλαι σανίδες τ' ἐπὶ τῆς ἀραρνῖαι 275  
 μακραὶ εὖξεστοι ἐζευγμέναι εἰρύσσονται.  
 πρῶτ' ὃ ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες  
 στησόμεθ' ἅμ πύργους· τῷ δ' ἄλγιον, αἱ κ' ἐθέλῃσιν  
 ἔλθων ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι.  
 ἂψ πάλιν εἴσ' ἐπὶ νῆας, ἐπεὶ κ' ἐριαύχενας ἵππους 280  
 παντοίου δρόμου ἄσῃ ὑπὸ πτόλιν ἤλασκάζων.  
 εἴσω δ' οὗ μιν θυμὸς ἐφορμηθῆναι ἐάσει,  
 οὐδέ ποτ' ἐκπέρσει· πρὶν μιν κύνες ἀργοὶ ἔδονται.'

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ·  
 'Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις, 285  
 ὃς κέλειαι κατὰ ἅστυ ἀλήμεναι αὐτὶς ἰόντας.  
 ἡ οὐπὼ κεκόρησθε ἐελμένοι ἐνδοθὶ πύργων ;  
 πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι  
 πάντες μυθέσκοντο πολύχρυσον πολύχαλκον·  
 νῦν δὲ ἐγὼ ἐξαπόλωλε δόμων κειμήλια καλά, 290  
 πολλὰ δὲ δὴ Φρυγίην καὶ Μρονίην ἐρατεινὴν  
 κτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς.  
 νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου παῖς ἀγκυλομήτεω  
 κῦδος ἀρέσθ' ἐπὶ νηυσί, θαλάσῃ τ' ἔλσαι Ἀχαιοὺς,  
 ῥήκτε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δῆμῳ· 295  
 οὐ γάρ τις Τρώων ἐπιπείσεται· οὐ γὰρ ἐάσω.  
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.  
 νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέεσσι,  
 καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος·  
 Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300  
 συλλέξας λαοῖσι δότῳ καταδημοβορῆσαι,  
 τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἥπερ Ἀχαιοὺς.



## The lament of Achilles over the body of Patroclus.

πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες  
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐγείρομεν ὄζυν ἄρηα.  
 εἰ δ' ἔτεδ' ὀν παρὰ ναῦφιν ἀνέστη διὸς Ἀχιλλεύς, 305  
 ἄλγων, αἱ κ' ἐθέλῃσι, τῷ ἔσσεται. οὐ μιν ἔγωγε  
 φεύξομαι ἐκ πολέμοιο δυσσυχέος, ἀλλὰ μάλ' ἄντην  
 στήσομαι, ἥ κε φέρῃσι μέγα κράτος, ἥ κε φεροίμην.  
 ζυνὸς Ἐνυάλιος, καὶ τε κτανέοντα κατέκτα.  
 Ὡς ἔκτωρ ἀγόρευ', ἐπὶ δὲ Τρῳεὶς κελάδῃσαν 310  
 νήπιοι· ἐκ γάρ σφρων φρένας εἴλετο Παλλὰς Ἀθήνη.  
 Ἔκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιώοντι,  
 Πουλυδάμαντι δ' ἄρ' οὔτις, ὃς ἐσθλὴν φράζετο βουλήν.  
 δόρπον ἔπειθ' εἵλοντο κατὰ στρατόν· αὐτὰρ Ἀχαιοὶ  
 παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες. 315  
 τοῖσι δὲ Πηλεΐδης ἀδινού ἐξῆρχε γόοιο,  
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσι· ἑταίρου,  
 πυκνὰ μάλα στενάχων ὥστε λῖς ἡϋγένηςιος,  
 ᾧ ῥά θ' ὑπὸ σκύμνους ἐλαφιβόλος ἀρπάσῃ ἀνὴρ  
 ὕλης ἐκ πυκνῆς· ὁ δὲ τ' ἄχνηται ὕστερος ἐλθὼν, 320  
 πολλὰ δὲ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἵχνι' ἐρευνῶν,  
 εἰ ποθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἰρεῖ·  
 ὥς ὁ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν·  
 ὦ πόποι, ἦ ῥ' ἄλιον ἔπος ἔκβαλον ἡμάτι κείνῳ,  
 θαρσύνων ἥρωα Μενόιτιον ἐν μεγάροισι· 325  
 φῆν δέ οἱ εἰς Ὀπότεντα περικλυτὸν νιὸν ἀπάξειν  
 Ἴλιον ἐκέρσαντα, λαχόντα τε ληϊδὸς αἴσαν.  
 ἀλλ' οὐ Ζεὺς ἀνδρῶσσι νοήματα πάντα τελευτᾷ·  
 ἀμφὺ γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι  
 αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ' ἐμὲ νοστήσαντα 330  
 δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς  
 οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.  
 νῦν δ' ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἰμ' ὑπὸ γαῖαν,  
 ἦ σε πρὶν κτεριῶ, πρὶν γ' ἔκτορος ἐνθάδ' ἐνεῖκαι

Achilles vows to take revenge on Hector.

- τεύχεα καὶ κεφαλὴν, μεγαθύμου σείο φονῆος· 325  
 δώδεκα δὲ προσάροιθε πυρῆς ἀποδειροτομήσω  
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χυλωθείς.  
 τόφρα δέ μοι παρὰ νηυσὶ κορωνίσι κείσειι αὐτῶς,  
 ἀμφὶ δὲ σὲ Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι  
 κλαύσσονται νύκτας τε καὶ ἡμέματα δάκρυ χέουσαι, 340  
 τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῷ,  
 πείρας πέρθοντε πόλεις μερόπων ἀνθρώπων.  
 Ὡς εἰπὼν ἐτάροισιν ἐκέκλετο ὅτιος Ἀχιλλεύς  
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα τάχιστα  
 Πάτροκλον λούσειαν ἄπο βρότον αἱματόεϊτα. 345  
 οἱ δὲ λοετροχόον τρίποδ' ἴστασαν ἐν πυρὶ κηλέφ,  
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες·  
 γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ.  
 αὐτὰρ ἐπειδὴ ζέσσειν ὕδωρ ἐνὶ ἥνυπι χαλκῷ,  
 καὶ τότε ἔη λουῖσάν τε καὶ ἡλείψαν λίπ' ἐλαίῳ, 350  
 ἐν δ' ὥτειλᾶς πλήσαν ἀλείφατος ἐννεώροιο·  
 ἐν λεχέεσσι δὲ θέντες ἑανῶ λιτὶ κάλυψαν  
 ἐς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρει λευκῷ.  
 παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἀμφ' Ἀχιλῆα  
 Μυρμιδόνες Πάτροκλον ἀνεσπενάχοντο γυῶντες· 355  
 Ζεὺς δ' Ἥρην προσέειπε κασιγνήτην ἄλοχόν τε·  
 Ἔπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρη,  
 ἀνστήσας Ἀχιλῆα πόδας ταχύν· ἦ ῥά νυ σείο  
 ἐξ αὐτῆς ἐγένοντο κερηκομύωντες Ἀχαιοί.  
 Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 360  
 αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.  
 καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσει,  
 ὅσπερ θνητός τ' ἐστὶ καὶ οὐ τόσα μήδεα οἶδε·  
 πῶς δὴ ἔγωγ', ἣ φημι θεῶν ἔμμεν ἀρίστη,  
 ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 365  
 κίκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,

*Thetis arrives at the palace of Hephaestus,*

οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ῥάφαι·  
 ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·  
 Ἥφαιστου δ' ἴκανε δόμον Θέτις ἀργυρόπεζα  
 ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισι, 370  
 χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο κυλλοποδίῳ.  
 τὸν δ' εὖρ' ἰδρώνοντα ἐλίσσόμενον περὶ φύσας,  
 σπένδοντα· τρίποδας γὰρ εἴκοσι πάντας ἔτευχεν  
 ἐστάμεναι περὶ τοῖχον εὖσταθέος μεγάρου,  
 χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν, 375  
 ὅφρα οἱ αὐτόματοι θεῖον δυσαΐατ' ἀγῶνα  
 ἡδ' αὐτὶς πρὸς δῶμα νεοΐατο, θαῦμα ἰδέσθαι.  
 οἱ δ' ἦτο τόσσον μὲν ἔχον τέλος, οὐατα δ' οὐπω  
 δαιδάλεα προσέκειτο· τὰ ῥ' ἥρτυνε, κόπτε ἔξ δεσμούς.  
 ὅφρ' ὃ γε ταυτ' ἐπονείτο ἰδυίησι πραπίδεσσε, 380  
 τόφρα οἱ ἐγγύθεν ἦλθε θιά Θέτις ἀργυρόπεζα.  
 τὴν δὲ ἶδε προμολοῦσα Χάρις λιπαροκρήδεμνος,  
 καλή, τὴν ὥπυιε περικλυτὸς ἀμφιγυήεις·  
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 'Τίπτε, Θέτι ταυνύπεπλε, ἰκάνεις ἡμέτερον δῶ 385  
 αἰδοίη τε φίλη τε; πάρος γε μὲν οὔτι θαμίζεις.  
 ἀλλ' ἔπεο προτέρω, ἵνα τοι παρ ξείνια θείω.'  
 ὣς ἄρα φωνήσασα πρόσω ἄγε διὰ θεάων.  
 τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροῆλον,  
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν· 390  
 κέκλετο δ' Ἥφαιστον κλυτοτέχνην εἰπέ τε μῦθον·  
 'Ἥφαιστε, πρόμολ' ὦδε· Θέτις νύ τι σεῖο χατίζει.'  
 τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·  
 'Ἥ ῥά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον,  
 ἥ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα 395  
 μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἥ μ' ἐθέλησε  
 κρύψαι χωλὸν ἰόντα· τότ' ἂν πάθον ἄλγεα θυμῷ,  
 εἰ μὴ μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,

who welcomes her very gladly.

- Εὐρυνόμη, θυγάτηρ ἀψορρόου Ὀκεανοῖο.  
 τῇσι παρ' εἰνάετες χάλκεον δαίδαλα πολλά, 400  
 πόρπας τε γναμπτάς θ' ἔλικας κάλυκάς τε καὶ ὄρμους  
 ἐν σπῇ γλαφυρῷ· περὶ δὲ ῥόος Ὀκεανοῖο  
 ἀφρῷ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος  
 ᾗδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,  
 ἀλλὰ θέτις τε καὶ Εὐρυνόμη ἴσαν, αἱ με σώωσαν. 405  
 ἣ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεὼ  
 πάντα θέτι καλλιπλοκάμῳ ζώαγρια τίνειν.  
 ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήϊα καλά,  
 ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλα τε πάντα.  
 ἼΗ καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἶητον ἀνέστη 410  
 χωλεύων· ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί.  
 φύσας μὲν ῥ' ἀπάνευθε τίθει πυρός, ὄπλα τε πάντα  
 λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονείτο·  
 στόγγῃ δ' ἀμφὶ πρόσωπα καὶ ἀμφω χεῖρ' ἀπομόργυν  
 αὐχένα τε στιβαρόν καὶ στήθεα λαχνήεντα, 415  
 δὺ δὲ χιτῶν', ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύραζε  
 χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώνοντο ἄνακτι  
 χρύσειαι, ζωῇσι νεήνισιν εἰοικυῖαι.  
 τῆς ἐν μὲν ἰός ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδῇ  
 καὶ σθένος, ἀθανάτων δὲ θεῶν ἅπο ἔργα ἴσασιν. 420  
 αἱ μὲν ὕπαιθα ἄνακτος ἐποίπνυν· αὐτὰρ ὁ ἔρρων  
 πλησίον, ἔνθα θέτις περ, ἐπὶ θρόνον ἵζε φαινοῦ,  
 ἐν τ' ἄρα οἱ φῶ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 'Τίπτε, θέτι τανύπεπλε, ἱκάνεις ἡμέτερον δῶ  
 αἰδοίη τε φίλη τε; πάρος γε μὲν οὔτι θαμίζεις. 425  
 αὔδα ὃ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,  
 εἰ δύναιμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστί.'  
 Τὸν δ' ἡμείβετ' ἔπειτα θέτις κατὰ δάκρυ χέουσα·  
 'Ἢφαιστ', ἣ ἄρα δὴ τις, ὅσαι θεαὶ εἰς ἐν Ὀλύμπῳ,  
 τοσσάδ' ἐνὶ φρεσὶν ᾗσιν ἀνέσχιτο κήδεα λυγρά, 43'

She begs him to make new armour for Achilles.

ὅσ' ἔμοι ἐκ πασίων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν ;  
 ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασσεν,  
 Αἰακίδῃ Πηληϊ, καὶ ἔτλην ἀνέρος εὐνήν  
 πολλὰ μάλ' οὐκ ἐθέλουσα. ὁ μὲν δὴ γήραϊ λυγρῷ  
 κεῖται ἐνὶ μεγάροις ἀρημένος, ἄλλα δέ μοι νῦν· 435  
 υἱὸν ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,  
 ἔξοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·  
 τὸν μὲν ἐγὼ θρέψασα φυτὸν ὥς γουνῶ ἀλφῆς,  
 νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω  
 Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὖτις 440  
 οἴκαδε νοστήσαντα, δόμον Πηληϊῶν εἴσω.  
 ὄφρα δέ μοι ζῶει καὶ ὄρῃ φάος ἡελίοιο,  
 ἄχνηται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰοῦσα.  
 κούρην ἦν ἄρα οἱ γέρας ἔξελον νῆες Ἀχαιῶν,  
 τὴν ἂψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων. 445  
 ἦτοι ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς  
 Τρῶες ἐπὶ πρυμνῆσιν εἴλεον, οὐδὲ θύραζε  
 εἶων ἐξίεναι. τὸν δὲ λίσσοντο γέροντες  
 Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.  
 ἔνθ' αὐτὸς μὲν ἔπειτ' ἠναίνετο λοιγὸν ἀμῦναι, 450  
 αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἅ τεύχεα ἔσσε,  
 πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἅμα λαὸν ὅπασσε.  
 πᾶν δ' ἦμαρ μάραντο περὶ Σκαιῇσι πύλῃσι·  
 καὶ νῦν κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων  
 πολλὰ κακὰ ῥέξαντα Μενοιτίου ἄλκιμον υἱὸν 455  
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἔκτορι κῦδος ἔδωκε.  
 τοῦνεκα νῦν τὰ σά γούναθ' ἰκάνομαι, αἶ κ' ἐθελήσθα  
 νιεῖ ἐμῷ ὠκυμόρῳ δόμεν ἀσπίδα καὶ τροφάλειαν  
 καὶ καλὰς κνημῖδας, ἐπισφυρίους ἀραρυίας,  
 καὶ θώρηχ'· ὁ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἐταῖρος 460  
 Τρωσὶ δαμείς· ὁ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων.  
 Τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·

He makes a shield whereon are represented the heavens ;

‘ θάρσει· μὴ τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων·  
αἱ γάρ μιν θανάτοιο δυσσυχέος ὧδε δυνάμην  
νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι, 465  
ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὐτε  
ἀνθρώπων πολέων θαυμάσσεται, ὅς κεν ἴζηται.’

Ὡς εἰπὼν τὴν μὲν λῖπεν αὐτοῦ, βῆ δ’ ἐπὶ φύσας,  
ἃς δ’ ἐς πῦρ ἔτρεψε, κέλευσέ τε ἐργάζεσθαι.  
φῦσαι δ’ ἐν χόανοισιν ἐείκοσι πᾶσαι ἐφύσων, 470  
παντοίην εὐπρηστον αὐτμὴν ἐξανιεῖσαι,  
ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ’ αὐτε,  
ὅπως Ἥφαιστός τ’ ἐθέλοι καὶ ἔργον ἄνοιτο·  
χαλκὸν δ’ ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε  
καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα 475  
θήκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ  
ραϊστήρα κρατερόν, ἐτέρηφι δὲ γέντο πυράγρην.

Ποίει δὲ πρῶτιστα σάκος μέγα τε στιβαρόν τε  
πάντοσε δαιδάλλον, περὶ δ’ ἀντυγα βάλλε φαεινὴν,  
τρίπλακα μαρμαρέην, ἐκ δ’ ἀργύρεον τελαμῶνα. 480  
πέντε δ’ ἄρ’ αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ  
ποίει δαίδαλα πολλὰ ἰδυίησι πραπίδεσσιν.

Ἐν μὲν γαῖαν ἔτευξ’, ἐν δ’ οὐρανόν, ἐν δὲ θάλασσαι,  
ἡλιόν τ’ ἀκάμαντα σελήνην τε πλήθουσας,  
ἐν δὲ τὰ τεῖρεα πάντα, τὰ τ’ οὐρανὸς ἐστεφάνωται, 485  
Πληϊάδας θ’ Ὑάδας τε, τό τε σθένος Ὀρίωνος  
Ἄρκτον θ’, ἣν καὶ ἄμαξαν ἐπὶ κλησὶν καλέουσιν,  
ἣ τ’ αὐτοῦ στρέφεται καὶ τ’ Ὀρίωνα δοκεύει,  
οἷη δ’ ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.

Ἐν δὲ δύνω ποίησε πόλεις μερόπων ἀνθρώπων 490  
καλὰς. ἐν τῇ μὲν ῥα γάμοι τ’ ἔσαν εἰλαπίναι τε,  
νύμφας δ’ ἐκ θαλάμων δαΐδων ὑπο λαμπομενάων  
ἡγίνεον ἀνὰ ἄστυ, πολλὺς δ’ ὑμέναιος ὀρώρει·  
κοῦροι δ’ ὀρχηστῆρες ἐδίνεον, ἐν δ’ ἄρα τοῖσιν

and a city at peace, and another besieged ;

αὐλοὶ φόρμυγγές τε βοὴν ἔχον· αἱ δὲ γυναῖκες 495  
 ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάσθη.  
 λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος  
 ὠρώρει, δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποινης  
 ἀνδρὸς ἀποφθιμένον· ὁ μὲν εὖχετο πάντ' ἀποδοῦναι,  
 δῆμῳ πιφαύσκων, ὁ δ' ἀναίνετο μηδὲν ἐλέσθαι· 500  
 ἄμφω δ' ἰέσθην ἐπὶ ἱστορίῳ πείραρ ἐλέσθαι.  
 λαοὶ δ' ἀμφοτέροισιν ἐπήπυνον, ἀμφὶς ἀρωγοί·  
 κήρυκες δ' ἄρα λαὸν ἐρήτουν· οἱ δὲ γέροντες  
 εἶατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κύκλῳ,  
 σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων· 505  
 τοῖσιν ἔπειτ' ἦϊσσον, ἀμοιβηδὶς δὲ δικάζον.  
 κεῖτο δ' ἄρ' ἐν μέσσοισι δύο χρυσοῖο τάλαντα,  
 τῷ δόμεν ὃς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.  
 Τὴν δ' ἐτέρην πόλιν ἀμφὶ δύο στρατοὶ εἶατο λαῶν  
 τεύχεσι λαμπόμενοι· δίχα δὲ σφισιν ἦνδανε βουλῇ, 510  
 ἢ διαπραθέειν ἢ ἀνδιχα πάντα δάσασθαι,  
 κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἔργει·  
 οἱ δ' οὐπῶ πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.  
 τεῖχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νῆπια τέκνα  
 ῥύατ' ἐφεσταότες, μετὰ δ' ἄνδρες οὓς ἔχε γῆρας· 515  
 οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,  
 ἄμφω χρυσεῖω, χρύσεια δὲ εἴματα ἔσθην,  
 καλῶ καὶ μεγάλῳ σὺν τεύχεσιν ὥς τε θεῷ περ,  
 ἀμφὶς ἀριζήλῳ· λαοὶ δ' ὑπ' ὀλίζοντες ἦσαν.  
 οἱ δ' ὅτε δὴ ῥ' ἵκανον ὅθι σφίσιν εἴκε λοχῆσαι, 520  
 ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἦν πάντεσσι βοτοῖσιν,  
 ἐνθ' ἄρα τοί γ' ἵζοντ' εἰλυμένοι αἶθοπι χαλκῷ.  
 τοῖσι δ' ἔπειτ' ἀπάνευθε δύο σκοποὶ εἶατο λαῶν,  
 δέγμενοι ὀππότε μῆλα ἰδοῖατο καὶ ἔλικας βοῦς.  
 οἱ δὲ τάχα προγένοντο, δύο δ' ἅμ' ἔποντο νομῆες 525  
 τερπόμενοι σύριγξι· δόλον δ' οὔτι προνόησαν.

and a scene of ploughing, and one of harvesting,

οἱ μὲν τὰ προῖδόντες ἐπέδραμον, ὧκα δ' ἔπειτα  
 τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶεα καλὰ  
 ἀργεννέων ὄϊων, κτεῖνον δ' ἐπὶ μηλοβοτῆρας.  
 οἱ δ' ὥς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσίην 530  
 εἰράων προκάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων  
 βάντες ἀρσιπύδων μετεκίαθον, αἶψα δ' ἵκοντο.  
 στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,  
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν.  
 ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὁμίλειον, ἐν δ' ὅλοη Κήρ, 535  
 ἄλλον ζωὸν ἔχουσα νεοῦτατον, ἄλλον ἄουτον,  
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῦιν·  
 εἶμα δ' ἔχ' ἀμφ' ὦμοισι δαφοινεὸν αἵματι φωτῶν.  
 ὦμίλευν δ' ὥστε ζωοὶ βροτοὶ ἡδ' ἐμάχοντο,  
 νεκρούς τ' ἀλλήλων ἔρνον κατατεθνηῶτας. 540  
 Ἐν δ' ἐτίθει νειὸν μαλακὴν, πείριαν ἄρουραν,  
 εὐρεῖαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ  
 ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.  
 οἱ δ' ὁπότε στρέψαντες ἰκοῖατο τέλος ἀρουρήρης,  
 τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου 545  
 δόσκεν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἑν' ὄγμους,  
 ἰέμενοι νειοῖο βαθείης τέλος ἰκέσθαι.  
 ἡ δὲ μελαίνετ' ὕπισθεν, ἀρηρομένη δὲ ἐψέκει,  
 χρυσεῖη περ εἰούσα· τὸ δὲ περὶ θαῦμα τέτυκτο.  
 Ἐν δ' ἐτίθει τέμενος βαθυλήϊον· ἔνθα δ' ἔριθοι 550  
 ἡμῶν ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.  
 δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε,  
 ἄλλα δ' ἀμαλλοδετῆρες ἐν ἔλλεδανοῖσι δέοντο.  
 τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὕπισθε  
 παῖδες δραγμεύοντες, ἐν ἀγκαλίδεσσι φέροντες, 555  
 ἀσπερχές πάρεχον· βασιλεὺς δ' ἐν τοῖσι σιωπῇ  
 σκῆπτρον ἔχων ἐσθήκει ἐπ' ὄγμον γηθόσυνος κῆρ.  
 κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο,



and a vintage, and herdsmen with herds and flocks,

βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες  
δεῖπνον ἐρίθουσιν λεύκ' ἄλφιστα πολλὰ πάλυνον. 560

Ἐν δ' ἐτίθει σταφυλῇσι μέγα βρίθουσαν ἀλφὴν  
καλὴν χρυσεῖην· μέλανες δ' ἀνὰ βότρυες ἦσαν,  
ἐσθήκει δὲ κάμαξι διαμπερές ἀργυρέησιν.  
ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσε  
κασσιτέρου· μία δ' οἷη ἀταρπιτὸς ἦεν ἐπ' αὐτήν, 565  
τῇ νίσσοντο φορῆς, ὅτε τρυγῶσιν ἀλωήν.

παρθενικαὶ δὲ καὶ ἡῖθεοι ἀγαλὰ φρονέοντες  
πλεκτοῖς ἐν ταλάροισι φέρον μελιδέα καρπὸν.  
τοῖσιν δ' ἐν μέσσοισι πᾶϊς φόρμιγγι λιγέῃ  
ἱμερόεν κιθάριζε, λίνον δ' ὑπὸ καλὸν αἶδε 570  
λεπταλέῃ φωνῇ· τοὶ δὲ ῥήσσοντες ἀμαρτῇ  
μολπῇ τ' ἰυγμῶ τε ποσὶ σκαίροντες ἔποντο.

Ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραυάων·  
αἱ δὲ βόες χρυσοῖο τετεύχато κασσιτέρου τε,  
μυκηθμῷ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε 575  
πὰρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆα.  
χρύσειοι δὲ νομῆς ἅμ' ἐστιχώωντο βόεσσι  
τέσσαρες, ἐννέα δὲ σφι κύνες πόδας ἀργοὶ ἔποντο.  
σμερδαλέω δὲ λέοντε δὴ ἐν πρώτῃσι βόεσσι  
ταῦρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμνκῶς 580  
ἔλκετο· τὸν δὲ κύνες μετεκίαθον ἡδ' αἰζήοι.  
τῷ μὲν ἀναρρήξαντε βοὸς μέγαλοιο βοεῖην  
ἔγκατα καὶ μέλαν αἷμα λαφύσσειον· οἱ δὲ νομῆς  
αὐτῶς ἐνδῖεσαν ταχέας κύνας ὀτρύνοντες.  
οἱ δ' ἦτοι δακέειν μὲν ἀπετρωπῶντο λεόντων, 585  
ιστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἕκ τ' ἀλέοντο.

Ἐν δὲ νομὸν ποίησε περικλυτὸς ἀμφιγυῆς,  
ἐν καλῇ βήσση, μέγαν οἰῶν ἀργεννάων,  
σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σκούς.

Ἐν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυῆς, 590

τῷ ἵκελον οἶόν ποτ' ἐνὶ Κνωσῷ εὐρείῃ  
 Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.  
 ἔνθα μὲν ἥϊθεοι καὶ παρθένοι ἀλφεισίβοιαι  
 ὄρχευντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.  
 τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας 595  
 εἶατ' ἐϋνήτους, ἦκα στίλβοντας ἐλαίῳ·  
 καὶ ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας  
 εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.  
 οἱ δ' ὅτε μὲν θρέξασκον ἐπιστημένοισι πόδεσσι  
 ῥεῖα μάλ', ὥς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν 600  
 ἐζόμενος κεραμεὺς πειρήσεται, αἱ κε θέρσιν·  
 ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισι.  
 πολλὸς δ' ἱμερόεντα χορὸν περίσταθ' ὄμιλος  
 τερπόμενοι· μετὰ δέ σφιν ἐμέλλετο θεῖος ἀοιδὸς  
 φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς 605  
 μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσσους.  
 Ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο  
 ἄντυγα παρ πυμάτην σάκεος πύκα ποιητοῖο.  
 Αὐτὰρ ἐπειδὴ τεῦξε σάκος μέγα τε στιβαρόν τε,  
 τεῦξ' ἄρα οἱ θώρηκα φαιινότερον πυρὸς αὐγῆς, 610  
 τεῦξε δὲ οἱ κόρυθα βριαρὴν κροτάφοις ἀραρυῖαν,  
 καλὴν δαιδαλέην, ἐπὶ δὲ χρύσειον λόφον ἦκε,  
 τεῦξε δὲ οἱ κνημίδας ἑανοῦ κασσιτέροιο.  
 Αὐτὰρ ἐπεὶ πάνθ' ὅπλα κάμε κλυτὸς ἀμφιγυήεις,  
 μητρὸς Ἀχιλλῆος θῆκε προπάραιθεν αἶρας. 615  
 ἣ δ' ἱρηξ ὥς ἄλτο κατ' Οὐλύμπου νιφόεντος,  
 τεύχεα μαρμαίροντα παρ' Ἡφαίστοιο φέρουσα.

# ΙΛΙΑΔΟΣ Τ.

## Μήνιδος ἀπόρρησις.

ARGUMENT.—Achilles now deemed that the Achaeans were humbled enough by their misfortunes, and called an assembly wherein he proclaimed that his wrath was appeased, and Agamemnon also excused himself; and the army was bidden prepare to sally against the Trojans so soon as they should have strengthened themselves with meat; only Achilles in his sorrow would not touch food, but went forth fasting to battle. And Homer tells us how his horse Xanthus, being of divine breed, received a voice to tell Achilles that he too must soon follow Patroclus, and die.

Ἦώς μὲν κροκόπεπλος ἀπ' Ὠκεανοῖο ῥόων  
ῥρνηθ', ἵν' ἀθανάτοισι φώως φέροι ἡδὲ βροτοῖσιν.  
ἡ δ' ἐς νῆας ἵκανε θεοῦ πάρα δῶρα φέρουσα.  
εὔρε δὲ Πατρόκλῳ περικείμενον ὄν φίλον νιόν,  
κλαίοντα λιγέως· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι 5  
μύρονθ'. ἡ δ' ἐν τοῖσι παρίστατο δῖα θεάων,  
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
    'Τέκνον ἐμόν, τοῦτον μὲν ἑάσομεν, ἀχνύμενοί περ,  
κεῖσθαι, ἐπειδὴ πρῶτα θεῶν λότῃτι δαμάσθη·  
τῆν η δ' Ἡφαίστοιο πάρα κλυτὰ τεύχεα δέξο, 10  
καλὰ μάλ', οἷ' οὐπω τις ἀνὴρ ὤμοισι φόρησεν.'  
    'Ὡς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκε  
πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.  
Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδὲ τις ἔτλη  
ἄντην εἰσιδέειν, ἀλλ' ἔτρεσαν. αὐτὰρ Ἀχιλλεὺς 15  
ὥς εἶδ', ὥς μιν μᾶλλον ἔδν χόλος, ἐν δὲ οἱ ὅσσε

*Thetis brings the armour to Achilles and bids him fight.*

ζαινὸν ὑπὸ βλεφάρων ὥς εἰ σέλας ἐξεφάνθεν·  
 τέρπειτο δ' ἐν χεῖρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.  
 αὐτὰρ ἐπεὶ φρεσὶν ᾗσι τετάρπετο δαίδαλα λεύσσω,  
 νῦν τίκα μητέρ' ἔην ἔπεα πτερόεντα προσηύδα· 20

‘Μῆτερ ἐμή, τὰ μὲν ὄπλα θεὸς πόρεν, οὐδ' ἐπικέες  
 ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι.  
 νῦν δ' ᾗτοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς  
 δεῖδω μή μοι τόρρα Μενoitίου ἄλκιμον υἱὸν  
 μῦλαι καδῶσαι κατὰ χαλκοτύπους ὠτειλὰς 25  
 εὐλὰς ἐγγείνωνται, ἀεικίσσωσι δὲ νεκροί—  
 ἐκ δ' αἰὼν πέφαιται—κατὰ δὲ χροῖα πάντα σαπῆρ’

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·  
 ‘τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων·  
 τῇ μὲν ἐγὼ πεμήσω ἀλαλκεῖν ἄγρια φῦλα, 30  
 μῦλαι, αἷ ῥά τε φῶτας ἀρηϊφάτους κατέδουσιν·  
 ἦνπερ γὰρ κῆταί γε τελεσφόρον εἰς ἐνιαυτόν,  
 αἰεὶ τῷ γ' ἔσται χρῶς ἔμπεδος, ἥ καὶ ἀρείων.  
 ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς,  
 μῆνιν ἀποειπὼν Ἀγαμέμνονι, ποιμένι λαῶν, 35  
 αἶψα μάλ' ἐς πόλεμον θωρήσσοιο, δύσσοιο δ' ἄλκην’

Ὡς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνῆκε,  
 Πατρόκλῳ δ' αὖτ' ἀμβροσίην καὶ νέκταρ ἐρυθρὸν  
 στάζε κατὰ ῥινῶν, ἵνα οἱ χρῶς ἔμπεδος εἴη.

Αὐτὰρ ὁ βῆ παρὰ θῖνα θαλάσσης δῖος Ἀχιλλεὺς 40  
 σμερδαλέα ἰάχων, ὥρσεν δ' ἥρωας Ἀχαιοὺς.  
 καὶ ῥ' οἵπερ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,  
 οἱ τε κυβερνῆται καὶ ἔχον οἰήϊα νηῶν  
 καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,  
 καὶ μὴν οἱ τότε γ' εἰς ἀγορὴν ἴσαν, οὐνεκ' Ἀχιλλεὺς 45  
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαντ' ἀλεγεινῆς.  
 τῷ δὲ δῶυ σκάζοντε βάτην Ἄρεος θεράποντες,  
 Τυδείδης τε μενεπτόλεμος καὶ δῖος Ὀδυσσεύς,

In full assembly he renounces his wrath.

- ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·  
 καὶ δὲ μετὰ πρώτη ἀγορῇ ἵζοντο κiónτες. 50
- αὐτὰρ ὁ δεύτατος ἦλθεν ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ  
 οὗτα Κόων Ἀντηνορίδης χαλκῆρεϊ δουρί.  
 αὐτὰρ ἐπειδὴ πάντες ἀολλίσθησαν Ἀχαιοί,  
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς· 55
- ‘ Ἀτρεΐδῃ, ἧ ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον  
 ἔπλετο, σοὶ καὶ ἐμοί, ὅτε νῶϊ περ, ἀχινυμένω κῆρ,  
 θυμοβόρῃ ἔριδι μενεήναμεν εἵνεκα κούρης.  
 τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἄρτεμις ἰφῶ,  
 ἡματι τῷ ὅτ' ἐγὼν ἐλόμην Δυρνησὸν ὀλέσσας· 60
- τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὁδῷ ἔλον ἄσπετον οὐδας  
 δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομνήσαντος.  
 Ἔκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς  
 δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι ὄτω.  
 ἀλλὰ τὰ μὲν προτεύχθαι ἐάσομεν, ἀχινύμενοί περ, 65
- θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη.  
 νῦν δ' ἦτοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρῆ  
 ἀσκελέως αἰεὶ μενεαινέμεν· ἀλλ' ἄγε θάσσον  
 ὄτρυνον πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς,  
 ὄφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίον ἐλθῶν, 70
- αἷ κ' ἐθέλωσ' ἐπὶ νηυσὶν ἰαύειν· ἀλλὰ τιν' οἶω  
 ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησι  
 δηΐτου ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο.’
- Ὡς ἔφαθ', οἱ δ' ἐχάρησαν εὐκνήμιδες Ἀχαιοὶ  
 μῆνιν ἀπειπόντος μεγαθύμου Πηλεΐωνος. 75
- τοῖσι δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων  
 αὐτόθεν ἐξ ἑδρης, οὐδ' ἐν μέσσοισιν ἀναστάς·
- ‘Ὡ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρῃος,  
 ἔσταότος μὲν καλὸν ἀκούειν, οὐδὲ ἔοικεν  
 ὑββάλλειν· χαλεπὸν γὰρ ἐπισταμένῳ περ ἐόντι. 80

ἀνδρῶν δ' ἐν πολλῷ ὁμάτῳ πῶς κέν τις ἀκούσαι  
 ἢ εἶποι; βλάβεται δὲ λιγύς περ ἐὼν ἀγορητής.  
 Πηλεΐδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι  
 σύνθεσθ' Ἀργεῖοι, μῦθόν τ' εὖ γνῶτε ἔκυστος. 85  
 πολλάκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον ἔειπον,  
 καὶ τέ με νεικείεσκον· ἐγὼ δ' οὐκ αἰτιός εἰμι,  
 ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἡεροφοῖτις Ἑρινύς,  
 οἳ τε μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην,  
 ἥματι τῷ ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.  
 ἀλλὰ τί κεν ῥέξαιμι; θεὸς διὰ πάντα τελευτᾷ. 90  
 πρέσβα Διὸς θυγάτηρ Ἀτὴ, ἥ πάντας ἅαται,  
 οὐλομένη· τῇ μὲν θ' ἄπαλοι πόδες· οὐ γὰρ ἐπ' οὔδαι  
 πλινθιαί, ἀλλ' ἄρα ἥ γε κατ' ἀνδρῶν κράατα βαίνει  
 βλάπτουσ' ἀνθρώπους· κυτὰ δ' οὖν ἔτερόν γε πέζησε.  
 καὶ γὰρ δὴ νῦν ποτε Ζεὺς ἄσατο, τὸν περ ἄριστον 95  
 ἀνδρῶν ἠδὲ θεῶν φασ' ἔμμεναι· ἀλλ' ἄρα καὶ τὸν  
 Ἥρῃ θῆλυς ἐοῦσα δολοφροσύνης ἀπάτησει,  
 ἥματι τῷ ὅτ' ἔμελλε βίην Ἡρακλεΐην  
 Ἀλκμήνῃ τέξεσθαι ἐϋστεφάνῳ ἐνὶ Θήβῃ.  
 ἦτοι δ' γ' εὐχόμενος μετέφη πάντεσσι θεοῖσι· 100  
 'κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαι τε θέαιναι,  
 ὅφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσιν ἀνώγει.  
 σήμερον ἄνδρα φώωσδε μογοστόκος Εἰλείθνια  
 ἐκφανεῖ, ὃς πάντεσσι περικτιόνεσσιν ἀνάξει,  
 τῶν ἀνδρῶν γενεῆς οἷ θ' αἵματος ἐξ ἐμεῦ εἰσί.' 105  
 τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρῃ·  
 'ψευστήσεις, οὐδ' αὖτε τέλος μῦθῳ ἐπιθήσεις.  
 εἰ δ' ἄγε νῦν μοι ὅμοσον, Ὀλύμπιε, καρτερόν ὄρκον,  
 ἥ μὲν τὸν πάντεσσι περικτιόνεσσιν ἀνάξειν,  
 ὃς κεν ἐπ' ἥματι τῷδε πέσῃ μετὰ ποσσὶ γυναικὸς 110  
 τῶν ἀνδρῶν οἱ σῆς ἐξ αἵματός εἰσι γενέθλης.  
 ὣς ἔφατο· Ζεὺς δ' οὕτι δολοφροσύνην ἐνόησεν,

who once blinded even Zeus himself.

ἀλλ' ὅμοσεν μέγαν ὄρκον, ἔπειτα δὲ πολλὸν ἀάσθη.  
 Ἥρη δ' αἰξάσα λίπεν ῥίον Οὐλύμποιο,  
 καρπαλίμως δ' ἵκετ' Ἄργος Ἀχαιϊκόν, ἐνθ' ἄρα ᾗσθη 115  
 ἰοθήμην ἄλοχον Σθενέλου Περσηϊάδαο.  
 ἥ δ' ἐρύει φίλον υἱόν, ὃ δ' ἔβρομος ἐστήκει μείς·  
 ἐκ δ' ἄγαγε πρὸ φώωσδε καὶ ἡλιτόμηνον ἑόντα,  
 Ἀλκμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' Εἰλειθυίας.  
 αὐτὴ δ' ἀγγελεύουσα Δία Κρονίωνα προσηύδα· 120  
 'Ζεῦ πάτερ, ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ θήσω.  
 ἦδη ἀνὴρ γέγον' ἐσθλός, ὃς Ἀργείοισιν ἀνάξει,  
 Εὐρυσθέες, Σθενέλοιο πάϊς Περσηϊάδαο,  
 σὸν γένος· οὐ οἱ ἀεικὲς ἀνασσέμεν Ἀργείοισιν.'  
 ὣς φάτο, τὸν δ' ἄχος ὀξὺ κατὰ φρένα τύψε βαθεῖαν. 125  
 αὐτίκα δ' εἴλ' Ἄτην κεφαλῆς λιπαροπλοκάμωιο  
 χῳόμενος φρεσὶν ᾗσι, καὶ ὤμωσε καρτερὸν ὄρκον  
 μή ποτ' ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα  
 αὐτίς ἐλεύσεσθαι Ἄτην, ἥ πάντας ὑἄται.  
 ὣς εἰπὼν ἔρριψεν ἀπ' οὐρανοῦ ἀστερόεντος 130  
 χειρὶ περιστρέψας· τάχα δ' ἵκετο ἔργ' ἀνθρώπων.  
 τὴν αἰεὶ στενάχεσχ' ὅθ' ἑὸν φίλον υἱὸν ὀρφῶτο  
 ἔργον ἀεικὲς ἔχοντα ὑπ' Εὐρυσθέος ἀέθλων.  
 ὣς καὶ ἐγὼν, ὅτε δὴ αὐτὲ μέγας κορυθαίολος Ἔκτωρ  
 Ἀργείους ὀλέκεσκεν ἐπὶ πρυμνῇσι νέεσσιν, 135  
 οὐ δυνάμην λελαθέσθ' Ἀτρεΐδῃ, ἥ πρῶτον ἀάσθη.  
 ἀλλ' ἐπεὶ ἀασάμην καὶ μεν φρένας ἐξέλετο Ζεὺς,  
 ἂψ ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι' ἄποινα·  
 ἀλλ' ὅρσεν πόλεμόνδε, καὶ ἄλλους ὄρνυθι λαούς.  
 δῶρα δ' ἐγὼν ὅδε πάντα παρασχεῖν, ὅσσα τοι ἐλθὼν 140  
 χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο δῖος Ὀδυσσεύς.  
 εἰ δ' ἐθέλεις, ἐπίμεινον, ἐπειγόμενός περ Ἀρης·  
 δῶρα δέ τοι θεράποντες ἐμῆς παρὰ νηὸς ἐλόντες  
 οἴσουσ', ὅφρα ἴδῃαι ὃ τοι μενοεικέα ῥώσω.'

Achilles would fight at once, but Odysseus counsels

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-  
λεύς· 145

‘Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
δῶρα μὲν, αἵ κ' ἐθέλησθα, παρασχέμεν, ὥς ἐπιεικές,  
ἦτ' ἐχέμεν, πάρα σοί. νῦν δὲ μνησώμεθα χάρμης  
αἵψα μάλ'· οὐ γὰρ χρὴ κλοτοπεύειν ἐνθάδ' ἐόντας  
οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον· 150  
ὥς κέ τις αὐτ' Ἀχιλῆα μετὰ πρῶτοισιν ἴδῃται  
ἔγχρ' χαλκείῃ Τρῶων ὀλέκοντα φάλαγγας.  
ὥρ'ε τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
‘μὴ δὴ οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ, 155  
νήστιας ὄτρυνε προτὶ Ἴλιον νῆας Ἀχαιῶν  
Τρῳαὶ μαχησομένους, ἐπεὶ οὐκ ὀλίγον χρόνον ἔσται  
φύλοπις, εὖτ' ἂν πρῶτον ὁμιλήσωσι φάλαγγες  
ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν.  
ἀλλὰ πάσασθαι ἄνωχθι θαῆς ἐπὶ νηυσὶν Ἀχαιοὺς 160  
σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.  
οὐ γὰρ ἀνὴρ πρόπαν ἡμαρ ἐς ἥελιον καταδύντα  
ἄκμητος σίτοιο δυνήσεται ἅντα μάχεσθαι·  
εἴπερ γὰρ θυμῷ γε μενοινάα πολεμίζειν, 165  
ἀλλὰ τε λάθρῃ γυῖα βαρύνεται, ἡδὲ κιχάνει  
δίψα τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἰόντι.  
ὃς δέ κ' ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἐδωδῆς  
ἀνδράσι θυσμενέεσσι πανημέριος πολεμίζῃ,  
θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσὶν, οὐδέ τι γυῖα  
πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο. 170  
ἀλλ' ἄγε λαὸν μὲν σκέδασον καὶ δεῖπνον ἄνωχθι  
σπλεσθαι· τὰ δὲ δῶρα ἄναξ ἀνδρῶν Ἀγαμέμνων  
οἰσέτω ἐς μέσσην ἀγορὴν, ἵνα πάντες Ἀχαιοὶ  
ὀφθαλμοῖσιν ἴδωσι, σὺ δὲ φρεσὶ σῇσιν ἰανθῇς.  
ὀμνυέτω δέ τοι ὄρκον, ἐν Ἀργείοισιν ἀναστάς, 175



that he and all the army should first take meat.

μήποτε τῆς εὐνῆς ἐπιβήμεναι ἤξῃ μεγῆναι·  
 [ἢ θέμις ἐστίν, ἀναξ, ἥτ' ἀνδρῶν ἢτε γυναικῶν·]  
 καὶ ζῇ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσὶν ἴλαος ἔστω.  
 αὐτὰρ ἔπειτά σε δασὶ ἐνὶ κλισίῃς ἀρεσάσθω  
 πιεῖν, ἵνα μή τι εἰκῆς ἐπιδενὲς ἔχρησθα. 180  
 Ἀτρεΐδῃ, σὺ δ' ἔπειτα δικαιότερος καὶ ἐπ' ἄλλῃ  
 ἔσσεαι· οὐ μὲν γάρ τι νεμεσσητὸν βασιλῆα  
 ἀνδρ' ἀπαρέσσασθαι, ὅτε τις πρότερος χαλεπήνῃ.'

Τὸν δ' αὖτε προσέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων·  
 χαίρω σεῦ, Λαερτιάδῃ, τὸν μῦθον ἀκούσας· 185  
 ἐν μοίῃ γὰρ πάντα δύκεο καὶ κατέλεξας.  
 ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμός,  
 οὐδ' ἐπιωκῆσω πρὸς δαίμονος. αὐτὰρ Ἀχιλλεὺς  
 μιμνέτω αὐτόθι τεῖος, ἐπειγόμενός περ ἄρῃος·  
 μέμνετε δ' ἄλλοι πάντες ἀολλέες, ὅφρα κε δῶρα 190  
 ἐκ κλισίῃς ἔλθῃσι καὶ ὄρκια πιστὰ τάμωμεν.  
 σοὶ δ' αὐτῷ τότ' ἐγὼν ἐπιτέλλομαι ἠδὲ κελεύω·  
 κρινάμενος κούρητας ἀριστῆας Παναχαιῶν  
 δῶρα ἐμῆς παρὰ νηὸς ἐνέικεμεν, ὅσσ' Ἀχιλῆϊ  
 χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναῖκας. 195  
 Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
 κάπρον ἑτοιμασάτω, ταμέειν Διὶ τ' Ἥελίφ τε.'

Τὸν δ' ἀπαμειβόμενος προσέφη πύδας ὦκὺς Ἀχιλ-  
 λεύς·

ἄ Ἀτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,  
 ἄλλοτέ περ καὶ μᾶλλον ὀφέλλετε ταῦτα πένεσθαι, 200  
 ὑπὸτε τις μεταπαυσωλὴ πολέμοιο γένηται  
 καὶ μένος οὐ τόσον ἦσιν ἐνὶ στήθεσσιν ἐμοῖσι.  
 νῦν δ' οἱ μὲν κέαται δεδαϊγμένοι, οὓς ἐδάμνασεν  
 Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν,  
 ὑμεῖς δ' ἐς βρωτῶν ὀτρύνετον. ἦ τ' ἂν ἐγωγε 205  
 νῦν μὲν ἀνώγοιμι πτολεμίζειν νῆας Ἀχαιῶν  
 νήστιας ἀκμήνους, ἅμα δ' ἡελίφ καταδύντι

τεύεσθαι μέγα δόρπον, ἐπὶν τισαίμεθα λώβην.  
 πρὶν δ' οὐτως ἂν ἔμοιγε φίλον κατὰ λαὶμὸν ἰεῖη  
 οὐ πόσις οὐδὲ βρῶσις, ἑταῖρον τεθνηῶτος, 210  
 ὃς μοι ἐνὶ κλισίῃ δεδαῖγμένος ὀξεῖ χαλκῷ  
 κεῖται, ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἑταῖροι  
 μύρονται· τό μοι οὔτι μετὰ φρεσὶ ταῦτα μέμνηεν,  
 ἄλλα φόνος τε καὶ αἷμα καὶ ἀργαλέος στόνος ἀνδρῶν.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-  
 σεύς· 215

‘ὦ Ἀχιλεῦ, Πηλέος νιέ, μέγα φέρτατ' Ἀχαιῶν,  
 κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ  
 ἔγχει, ἐγὼ δέ κε σεῖο νοήματί γε προβαλοίμην  
 πολλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.  
 τῷ τοι ἐπιτλήτω κραδίη μύθοισιν ἐμοῖσιν. 220  
 αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,  
 ἧς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχειεν,  
 ἄμητος δ' ὀλίγιστος, ἐπὶν κλίνῃσι τάλαντα  
 Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.  
 γαστέρι δ' οὐτως ἔστι νέκυν πενθῆσαι Ἀχαιοῦς· 225  
 λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἦματα πάντα  
 πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο;  
 ἀλλὰ χρὴ τὸν μὲν καταθάπτειν ὃς κε θάνῃσι,  
 ἠλέα θυμὸν ἔχοντας, ἐπ' ἥματι δακρύσαντας·  
 ὅσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λίπωνται, 230  
 μεμνησθαι πόσιος καὶ ἐδῆτύος, ὅφρ' ἔτι μᾶλλον  
 ἀνδράσι δυσμενέεσσι μαχώμεθα νωλεμές αἰεὶ,  
 ἐσσάμενοι χροῖ χαλκὸν ἀτειρέα. μηδέ τις ἄλλην  
 λαῶν ὀτρυντὸν ποτιδέγμενος ἰσχαναάσθω·  
 ἦδε γὰρ ὀτρυντὺς κακὸν ἔσσεται, ὃς κε λίπηται 235  
 νηυσὶν ἐπ' Ἀργείων· ἄλλ' ἀθρόοι ὀρμηθέντες  
 Τρωσὶν ἐφ' ἱπποδάμοισιν ἐγείρομεν ὄξυν ἄρῃα.'

ἼΗ καὶ Νέστορος νῆας ὀπάσσατο κυδαλίμοιο,

Agamemnon makes full reparation to Achilles.

Φυλείδην τε Μέγηντα Θόαντά τε Μηριόνην τε  
καὶ Κρειωντιάδην Λυκομήδεα καὶ Μελάνειππον. 240

βᾶν δ' ἔμεν ἐς κλισίην Ἀγαμέμνωνος Ἀτρείδαο.  
αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον·  
ἐπτα μὲν ἐκ κλισίης τρίποδας φέρον, οὓς οἱ ὑπέστη,  
αἰθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους·  
ἐκ δ' ἄγον αἶψα γυναικας ἀμύμονα ἔργα ἰδυίας 245  
ἔπτ', ἀτὰρ ὀγδοάτην Βρισηίδα καλλιπάρηον.

χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα  
ἤρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν·  
καὶ τὰ μὲν ἐν μέσση ἀγορῇ θέσαν, ἂν δ' Ἀγαμέμνων  
ἵστατο· Ταλθύβιος δὲ θεῷ ἐναλίγκιος αὐδὴν 250  
κάπρον ἔχων ἐν χερσὶ παρίστατο ποιμένι λαῶν.

Ἀτρείδης δὲ ἱρυσσάμενος χεῖρεσσι μάχαιφαι,  
ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,  
κάπρον ἀπὸ τρίχας ἠρξάμενος, Διὶ χεῖρας ἀΐσασχων  
εὖχετο· τοὶ δ' ἅρα πάντες ἐπ' αὐτόφιν εἶατο σιγῇ 255  
Ἀργεῖοι, κατὰ μοῖραν, ἀκούοντες βασιλῆος.  
εὐξάμενος δ' ἅρα εἶπεν ἰδὼν εἰς οὐρανὸν εὐρύν·

“Ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὑπατος καὶ ἄριστος,  
Γῇ τε καὶ Ἡέλιος καὶ Ἑρινύες, αἶθ' ὑπὸ γαῖαν  
ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὁμόςσῃ, 260  
μὴ μὲν ἐγὼ κούρη Βρισηίδι χεῖρ' ἐπένεικα,  
οὔτ' εὐνῆς πρόφασιν κεχηρμένος οὔτε τεν ἄλλου·  
ἀλλ' ἔμεν' ἀπρωτίμαστος ἐνὶ κλισίῃσιν ἐμῇσιν.  
εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν 264  
πολλὰ μάλ', ὅσσα διδοῦσιν ὃ γε σφ' ἀλίτῃται ὁμόςσας.”

Ἦ καὶ ἀπὸ στόμαχον κάπρου τάμε νηλεῖ χαλκῷ·  
τὸν μὲν Ταλθύβιος πολιῆς ἀλὸς ἐς μέγα λαῖτμα  
ῥίψ' ἐπιδιδήσας, βόσιν ἰχθύσιν· αὐτὰρ Ἀχιλλεὺς  
ἄνστας Ἀργείοισι φιλοπτολέμοισι μετηύδα·

‘Ζεῦ πάτερ, ἧ μεγάλας ἄτας ἀνδρεσσι διδοῖσθα. 270

οὐκ ἂν δῆποτε θυμὸν ἐνὶ στήθεσσιν ἐμοῖσιν  
 Ἀτρεΐδης ὦρινε διαμπερές, οὐδέ κε κούρην  
 ἦγεν ἐμεῦ ἀέκοντος ἀμήχανος· ἀλλὰ ποθι Ζεὺς  
 ἤθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.  
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν ἄρηα.' 275

Ὡς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.  
 οἱ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος,  
 δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο,  
 βᾶν ᾧ ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο·  
 καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, καθίσαν δὲ γυναῖκας, 280  
 ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγαοί.

Βρισηΐς δ' ἄρ' ἔπειτ', ἱκέλη χρυσήρ' Ἀφροδίτῃ,  
 ὣς ἴδε Πάτροκλον δεδαΐγμένον ὀξεῖ χυλκῶ,  
 ἀμφ' αὐτῷ χυμένη λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσε  
 στήθεά τ' ἥδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285  
 εἶπε δ' ἄρα κλαίουσα γυνὴ εἰκυῖα θεῇσι·

Ἰ Πάτροκλέ μοι δειλῇ πλεῖστον κεχαρισμένε θυμῷ,  
 ζῶν μὲν σε ἔλειπον ἐγὼ κλιπίηθεν ἰοῦσα,  
 νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,  
 ἅψ' ἀνιοῦσ'· ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ. 290  
 ἄνδρα μὲν, ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,  
 εἶδον πρὸ πτόλιος δεδαΐγμένον ὀξεῖ χαλκῶ,  
 τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,  
 κηδεῖους, οἳ πάντες ὀλέθριον ἦμαρ ἐπέσπον.  
 οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὥκυν Ἀχιλλεύς·  
 ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος, 296  
 κλαῖιν, ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο  
 κουριδίην ἄλοχον θήσειν, ἄξειν τ' ἐνὶ νηυσὶν  
 ἐς Φθίην, δαΐσειν δὲ γάμον μετὰ Μυρμιδόνεσσι.  
 τῷ σ' ἄμοτον κλαίω τεθνηότα μείλιχον αἰεὶ.' 300

Ὡς ἔφατο κλαίουσα, ἐπὶ δὲ στενάχοντο γυναῖκες,  
 Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάσθη.

Achilles will touch no meat, but bewails his friend.

αὐτὸν δ' ἀμφὶ γέροντες Ἀχαιῶν ἠγερέθοντο  
λίσσόμενοι δειπνῆσαι· ὃ δ' ἠρνείτο στεναχίζων·

ἄλίσσομαι, εἴ τις ἔμοιγε φίλων ἐπιπείθεθ' ἑταίρων,  
μή με πρὶν σίτοιο κελεύετε μηδὲ ποτῆτος 306  
ἄσασθαι φίλον ἦτορ, ἐπεὶ μ' ἄχρος αἰνὸν ἰκάνει.  
δύντα δ' ἐς ἥλιον μενέω καὶ τλήσομαι ἔμπης·

Ὡς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας,  
δοιῷ δ' Ἀτρεΐδα μενέτην καὶ δῖος Ὀδυσσεύς, 310  
Νέστωρ Ἰδομενεύς τε γέρων θ' ἱππηλάτα Φοῖνιξ,  
τέρποντες πυκινῶς ἀκάχήμενον· οὐδέ τι θυμῷ  
τέρπετο, πρὶν πολέμου στόμα δύμεναι αἱματόεντος.  
μνησάμενος δ' ἄδινῶς ἀνενείκατο φώνησέν τε·

Ἦ ῥά νύ μοι ποτε καὶ σύ, δυσάμμορε, φίλταθ'  
ἑταίρων, 315

αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας  
αἶψα καὶ ὀτραλέως, ὅποτε σπερχοίατ' Ἀχαιοὶ  
Τρῳσὶν ἐφ' ἱπποδάμοισι φέρειν πολύδακρυν ἄρησιν.  
νῦν δὲ σὺ μὲν κεῖσαι δεδαῖγμένος, αὐτὰρ ἐμὸν κῆρ  
ἄκμηνον πόσιος καὶ ἐδητύος, ἔνδον ἐόντων, 320

σῇ ποθῇ. οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι,  
οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,  
ὅς που νῦν Φθίῃφι τέρεν κατὰ δάκρυν εἵβει  
χίητι τοιοῦδ' υἱός· ὃ δ' ἄλλοδαπῷ ἐνὶ δῆμῳ  
εἵνεκα ῥιγεδανῆς Ἑλένης Τρῳσὶν πολεμίζω· 325  
ἥε τὸν ὃς Σκύρῳ μοι ἐνὶ τρέφεται φίλος υἱός·  
εἴ που ἔτι ζῶει γε Νεοπτόλεμος θεοειδής.

πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσι ἐώλπει  
οἷον ἐμὲ φθίσεσθαι ἀπ' Ἀργεὸς ἱπποβότοιο  
αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίῃνδε νέεσθαι, 330  
ὥς ἂν μοι τὸν παῖδα θεῶν ἐνὶ νηϊ μελαίνῃ  
Σκυρόθεν ἐξαγάγοις καὶ οἱ δείξεις ἕκαστα,  
κτῆσιν ἐμῇν δμῳάς τε καὶ ὑψερεφές μέγα δῶμα.

Zeus sends Athena to give him strength.

ἤδη γὰρ Πηλεΐδ᾽ ὄϊμαι ἢ κατὰ πάμπαν  
τεθνάμεν, ἢ που τυτθὸν ἔτι ζῶντ' ἀκάχησθαι 335  
γῆραί τε στυγερῶ, καὶ ἐμὴν ποτιδέγμενον αἰεὶ  
λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθεται.

Ὡς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέροντες,  
μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπον.  
μυρομένους δ' ἄρα τούς γε ἰδὼν ἔλέησε Κρονίων, 340  
αἴψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.

Ἔκνον ἐμόν, δὴ πάμπαν ἀποίχεται ἀνδρὸς ἱῆος.  
ἢ νῦν τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς;  
κεῖνος ὅγε προπάροιθε νεῶν ὀρθοκραιράων  
ἦσται ὀδυρόμενος ἔταρον φίλον· οἱ δὲ δὴ ἄλλοι 345  
οἴχονται μετὰ δεῖπνον, ὃ δ' ἄκμηνος καὶ ἄπαστος.  
ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν  
στάξον ἐνὶ στήθεσσ', ἵνα μὴ μιν λιμὸς ἵκηται.

Ὡς εἰπὼν ὥτρυνε πάρος μεμνῦϊαν Ἀθήνην.  
ἢ δ' ἄρπῃ εἰκυῖα τανυπτέρυγι λιγυφώνῃ 350  
οὐρανοῦ ἔκκατέπαλτο δι' αἰθέρος. αὐτὰρ Ἀχαιοὶ  
ἀντίκα θωρήσσοντο κατὰ στρατόν· ἢ δ' Ἀχιλλῆϊ  
νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν  
στάξ', ἵνα μὴ μιν λιμὸς ἀτερπῆς γούναθ' ἵκηται,  
αὕτη δὲ πρὸς πατρὸς ἐρισθενέους πυκινὸν ζῶ' 355  
ῥῆτο. τοὶ δ' ἀπάνευθε νεῶν ἐχέοντο θοάων.

ὥς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται,  
ψυχραὶ, ὑπὸ ῥίπῃς αἰθρηγενέος Βορέας,  
ὥς τότε ταρφειαὶ κόρυθες λαμπρὸν γανώσων  
νηῶν ἐκφορέοντο, καὶ ἀσπίδες ὀμφαλόεσσαι 360  
θώρηκές τε κραταιγύαλοι καὶ μέλινα δοῦρα.  
αἰγλή δ' οὐρανὸν ἵκε, γέλασσε δὲ πᾶσα περὶ χθῶν  
χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὥρνυτο ποσσὶν  
ἀνδρῶν· ἐν δὲ μέσοισι κορύσσετο δῖος Ἀχιλλεύς.  
τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε· τῷ δὲ οἱ ὕσσε 365

Achilles arms for battle.

λαμπέσθην ὥς εἴ τε πυρὸς σέλας, ἐν δέ οἱ ἦτορ  
 δυν' ἄχος ἄτλητον· ὁ δ' ἄρα Τρωτὶν μενεαίνων  
 δύσετο δῶρα θεοῦ, τά οἱ Ἥφαιστος κάμε τεύχων.  
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε  
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας· 370  
 δεύτερον αὖ θώρηκα περὶ στήθεσιν ἔδυνεν.  
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον  
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε  
 εἵλετο, τοῦ δ' ἀπάνευθε σέλας γίνετ' ἥτε μήνης.  
 ὥς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτῃσι φανήη 375  
 καιομένοιο πυρός· τὸ δὲ καίεται ὑψόθ' ὄρεσφι  
 σταθμῷ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄελλαι  
 πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·  
 ὥς ἀπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἵκανε  
 καλοῦ δαιδαλέου. περὶ δὲ τρυφάλειαν ἀείρας 380  
 κρατὶ θέτο· βριαρὴν· ἥ δ' ἀστήρ ὥς ἀπέλαμπεν  
 ἵππουρις τρυφάλεια, περισσεῖοντο δ' ἔθειραι  
 χρύσσαι, ὥς Ἥφαιστος ἔει λόφον ἀμφὶ θαμειάς.  
 πειρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς,  
 εἰ οἷ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυῖα· 385  
 τῷ δ' εὐτε πτερὰ γίγνετ', αἶριε δὲ ποιμένα λαῶν.  
 ἐκ δ' ἄρα σύριγγος πατρώϊον ἐσπάσαιτ' ἔγχοι,  
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν  
 πάλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς,  
 Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων 390  
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.  
 ἵππους δ' Αὐτομέδων τε καὶ Ἀλκιμος ἀμφιέποντες  
 ζεύγνυν· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινούς  
 γαμφηλῆς ἔβαλον, κατὰ δ' ἠνία τείναν ὀπίσσω  
 κολλητὸν ποτὶ δίφρον. ὁ δὲ μύστιγα φαεινὴν 395  
 χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιν ἀνόρουσεν,  
 Αὐτομέδων· ὅπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,

His horse Xanthus prophesies with human voice.

τεύχεσι παμφαίνων ὥστ' ἡλέκτωρ Ὑπερίων.

σμερδαλέον δ' ἱπποισιν ἐκέκλετο πατρός ἑοῖο·

‘Ψάνθε τε καὶ Βαλίε, τηλεκλυτὰ τέκνα Ποδάργης,  
ἄλλως δὴ φράζεσθε σωσέμεν ἡνιοχῆα 401

ἂψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἐῷμεν πολέμοιο,

μηδ' ὥς Πάτροκλον λίπετ' αὐτοῦ τεθνηῶτα.’

Τὸν δ' ἄρ' ὑπὸ ζυγόφῃ προσέφη πόδας αἰόλος ἵππος  
Ψάνθος, ἄφαρ ὃ' ἤμυνσε καρήατι· πᾶσα δὲ χαίτη 405

ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὔδας ἵκανεν·

αὐδῆεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·

‘Καὶ λῖν σ' ἔτι νῦν γε σώωσομεν, ὄβριμ' Ἀχιλλεῦ·

ἀλλὰ τοι ἐγγύθεν ἤμαρ ὀλέθριον· οὐδέ τοι ἡμεῖς

αἴτιοι, ἀλλὰ θεός τε μέγας καὶ Μοῖρα κραταίῃ. 410

οὐδὲ γὰρ ἡμετέρῃ βραδυτῇτι τε ἰωχελίῃ τε

Τρῶες ἀπ' ὤμοιιν Πατρόκλου τεύχε' ἔλοντο·

ἀλλὰ θεῶν ὄριστος, ὃν ἥνκομος τέκε Λητώ,

ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκε.

νῶϊ δὲ καὶ κεν ἅμα πνοιῇ Ζεφύροιο θέοιμεν, 415

ἦνπερ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ αὐτῷ

μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι Ἴφι δαμῆναι.’

Ὡς ἄρα φωνήσαντος Ἐρινύες ἔσχεθον αὐδῆν.

τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

‘Ψάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε χρή.

εἴ νύ τοι οἶδμι καὶ αὐτός, ὃ μοι μόρος ἐνθάδ' ὀλέσθαι, 421

νόσφι φίλον πατρός καὶ μητέρος· ἀλλὰ καὶ ἔμπης

οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.’

Ἥ ῥα καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.



# ΙΛΙΑΔΟΣ Τ.

## Θεομαχία.

ARGUMENT.—Thus had Zeus fulfilled his promise to humble the Achaeans before Achilles, and therefore he called an assembly of the gods, and bade them mingle in the fray, if they would. So they went to the battle-field, ready to give what help they might to the side that each one preferred. But they did not yet fight themselves, only when Achilles was ranging the plain in irresistible fury they saved Aeneas and Hector, who dared to face him but were near being slain. But among all the common sort Achilles went, slaying them unhindered.

“Ὡς οἱ μὲν παρὰ νηυσὶ κορωνίσι θωρήσσοντο  
ἀμφὶ σέ, Πηλέος νιέ, μάχης ἀκόρητον Ἀχαιοί,  
Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο.

Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι  
κρατὸς ἀπ' Οὐλύμποιο πολυπτύχου· ἥ δ' ἄρα πάντῃ 5  
φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι.  
οὔτε τις οὖν ποταμῶν ἀπέην, νόσφ' Ὀκείανοιο,  
οὔτ' ἄρα νυμφάων, αἷτ' ἄλσεα καλὰ νέμονται  
καὶ πηγὰς ποταμῶν καὶ πίσεια ποιήεντα.  
ἐλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο 10  
ξεστῆς αἰθούσῃσιν ἐνίζανον, ἃς Διὶ πατρὶ  
Ἦφαιστος ποίησεν ἰδυίησι πραπίδεσσιν.  
ὥς οἱ μὲν Διὸς ἔνδον ἀγηγέρατ'· οὐδ' ἐνοσίχθων  
νηκούστησε θεᾶς, ἀλλ' ἐξ ἀλὸς ἦλθε μετ' αὐτούς,  
Ἰζε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλήν. 15

*Zeus bids the gods go to the battle-field.*

‘Τίπτ’ αὖτ’, ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεσσας ;  
ἦ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις ;  
τῶν γὰρ νῦν ἀγχιστα μάχῃ πόλεμός τε ἐδίδε.’

Τὸν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
‘ἔγνωε, ἐννοσίγαιε, ἐμὴν ἐν στήθεσι βουλὴν, 20  
ὣν ἔνεκα ξυνάγειρα· μέλουσί μοι ὀλλύμενοί περ.  
ἀλλ’ ἦτοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμπιοιο  
ἦμενος, ἔνθ’ ὁρώων φρένα τέρψομαι· οἱ δὲ ἔη ἄλλοι  
ἔρχεσθ’ ὄφρ’ ἂν ἴκησθε μετὰ Τρώας καὶ Ἀχαιοὺς,  
ἀμφοτέροισι δ’ ἀρήγεθ’, ὅπη νόος ἐστὶν ἐκάστων. 25  
εἰ γὰρ Ἀχιλλεὺς οἶος ἐπὶ Τρώεσσι μαχεῖται,  
οὐδὲ μίνυνθ’ ἔξουσι ποδώκεα Πηλεΐωνα.

καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκον ὀρῶντες·  
νῦν δ’, ὅτε δὴ καὶ θυμὸν ἐταίρου χέεται αἰνῶς,  
λείδω μὴ καὶ τεῖχος ὑπὲρ μόρον ἐξαλαπάξῃ.’ 30

Ὡς ἔφατο Κρονίδης, πόλεμον δ’ ἁλίστον ἔγειρε.  
βὰν δ’ ἵμεναι πόλεμόνδε θεοί, δίχα θυμοὶ ἔχοντες·  
Ἥρη μὲν μετ’ ἀγῶνα νεῶν καὶ Παλλὰς Ἀθὴνη  
ἠδὲ Ποσειδάων γαίηοχος ἠδ’ ἐριούνης  
Ἑρμείας, ὃς ἐπὶ φρεσὶ πευκαλίμῃσι κέκασται· 35  
Ἥφαιστος δ’ ἅμα τοῖσι κίε σθένεϊ βλεμεαίνων,  
χωλεύων, ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί.  
ἐς δὲ Τρώας Ἄρης κορυθαίολος, αὐτὰρ ἅμ’ αὐτῷ  
Φοῖβος ἄκερσεκόμης ἠδ’ Ἄρτεμις ἰοχέαιρα  
Λητῷ τε Ξάνθῳ τε φιλομειδῆς τ’ Ἀφροδίτῃ. 40

Εἴως μὲν ῥ’ ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,  
τεῖος Ἀχαιοὶ μὲν μέγ’ ἐκύδανον, οὐνεκ’ Ἀχιλλεὺς  
ἔξεφάνη, δηρὸν δὲ μάχης ἐπέπαντ’ ἤλεγεινῃς·  
Τρώας δὲ τρώμος αἰνὸς ὑπήλυθε γνῖα ἕκαστον.  
δειδιότας, ὅθ’ ὀρῶντο ποδώκεα Πηλεΐωνα 45  
τεύχεσι λαμπόμενον, βροτολογίῃ ἴσον Ἄρηϊ.  
αὐτῷρ ἐπεὶ μεθ’ ὅμιλον Ὀλύμπιοι ἤλυθον ἀνδρῶν,

The gods array themselves ready for war.

ῥοτο δ' Ἔρις κρατερὴ λαοσσόος, αὖτε δ' Ἀθήνη,  
στᾶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,  
ἄλλοτ' ἐπ' Ἀκτῶν ἐριδούπων μακρὸν αὖτει. 59  
αὖτε δ' Ἀρης ἐτέρωθεν, ἐρεμνῇ λαίλαπι Ἴσος,  
ὃξὺ κατ' ἀκροάτης πόλιος Τρώεσσι κελεύων,  
ἄλλοτε παρ Σιμόεντι θεῶν ἐπὶ Καλλικολώνῃ.

Ὡς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες  
σύμβalon, ἐν δ' αὐτοῖς ἔριδα ῥήγνυντο βαρεῖαν. 55  
δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε  
ὑψόθεν· αὐτὰρ ἔνερθε Ποσειδάων ἐτίναξε

γαῖαν ἀπειρεσίην ὀρέων τ' αἰπεινὰ κάρηνα.  
πάντες δ' ἐσσειόντο πόδες πολυπίδακος Ἴδης  
καὶ κορυφαί, Τρώων τε πόλις καὶ νῆες Ἀχαιῶν. 60  
ἔδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων Ἀἰδωνεύς,  
δείσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε, μή οἱ ὑπερθε

γαῖαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων,  
οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη  
σμερδαλέ', εὐρώεντα, τά τε στυγέουσι θεοὶ περ. 65  
τόσσος ἄρα κτύπος ῥοτο θεῶν ἐριδι ξυνιόντων.

ἦτοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος  
ἵστατ' Ἀπόλλων Φοῖβος, ἔχων ἰὰ πτερόεντα,  
ἄντα δ' Ἐνναλίιοι θεὰ γλαυκῶπις Ἀθήνη·  
Ἥρη δ' ἀντέστη χρυσηλάκατος κελαδεινὴ 70

Ἄρτεμις ἰοχέαιρα, κασιγνήτη ἐκάτοιο·  
Λητοῖ δ' ἀντέστη σῶκος ἐριούνιος Ἑρμῆς,  
ἄντα δ' ἄρ' Ἠφαιστόιο μέγας ποταμὸς βαθυδίνης,  
ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

Ὡς οἱ μὲν θεοὶ ἄντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεὺς ἦδ'  
Ἔκτορος ἄντα μάλιστα λιλαίετο δύναι ὅμιλον  
Πριαμίδεω· τοῦ γάρ ῥα μάλιστά ἐ θυμὸς ἀνώγει  
αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.  
Λιψίαν δ' ἰθὺς λαοσσόος ὥρσεν Ἀπόλλων

ἀντία Πηλεΐωνος, ἐνῆκε δὲ οἱ μένος ἧῦ· 83

νιὲ δὲ Πριάμοιο Λυκάονι εἷσατο φωνήν·

τῷ μιν εἰσιδάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·

‘Αἰνεία, Τρώων βουληφόρε, ποῦ τοι ἀπειλαί,  
ὡς Τρώων βασιλεῦσιν ὑπίσχεο οἶνοποτάζων,  
Πηλείδew Ἀχιλλῆος ἐναντίβιον πολεμίζειν;’ 85

Τὸν δ’ αὖτ’ Αἰνείας ἀπαμειβόμενος προσέειπε·

‘Πριαμίδη, τί με ταῦτα καὶ σὺκ ἐθέλοντα κελεύεις  
ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι;  
οὐ μὲν γὰρ νῦν πρῶτα ποδώκεος ἄντ’ Ἀχιλλῆος  
στήσονται, ἀλλ’ ἤδη με καὶ ἄλλοτε δουρὶ φόβησεν 90  
ἐξ Ἰδης, ὅτε βουσίην ἐπήλυθεν ἡμετέρῃσι,

κέρσε δὲ Λυρνησσὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς  
εἰρύσαθ’, ὅς μοι ἐπῶρσε μένος λαιψήρᾳ τε γούνα.  
ἦ εἴ ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,  
ἦ οἱ πρόσθεν ἰούσα τίθει φάος ἠδὲ κέλευεν 95

ἔγχεϊ χαλκείῳ Λέλεγας καὶ Τρῶας ἐναίρειν.  
τῷ σὺκ ἔστ’ Ἀχιλλῆος ἐναντίον ἄνδρα μάχεσθαι·  
αἰεὶ γὰρ πάρα εἷς γε θεῶν, ὅς λαιγὸν ἀμύνει.  
καὶ δ’ ἄλλως τοῦ γ’ ἰθὺ βέλος πέτετ’, οὐδ’ ἀπολήγει  
πρὶν χρόος ἀνδρομέοιο διελθεῖν. εἰ δὲ θεός περ 100  
ἴσον τείνειεν πολέμου τέλος, οὐ με μάλα ρέα  
νικήσει, οὐδ’ εἰ παγχάλκεος εὐχεται εἶναι.’

Τὸν δ’ αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·

‘ἦρως, ἀλλ’ ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν  
εὐχεο· καὶ δὲ σέ φασι Διὸς κούρης Ἀφροδίτης 105  
ἐκγεγάμεν, κείνος δὲ χερείονος ἐκ θεοῦ ἐστίν.

ἦ μὲν γὰρ Διὸς ἐσθ’, ἦ δ’ ἐξ ἁλίοιο γέροντος.  
ἀλλ’ ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδὲ σε πάμπαι  
λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ.’

Ὡς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν, 110  
βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ.

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Here takes counsel to defend Achilles from Apollo.

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οὐδ' ἔλαθ' Ἀγχίσαιο πάϊς λευκώλενον Ἥρην  
 ἀντία Πηλεΐωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν·  
 ἢ δ' ἄμυδις στήσασα θεοὺς μετὰ μῦθον ἔειπε·  
     'Φράζεσθον δὴ σφῶϊ, Ποσειδάων καὶ Ἀθήνη, 115  
 ἐν φρεσὶν ὑμετέρησιν, ὅπως ἔσται τάδε ἔργα.  
 Αἰνείας δδ' ἔβη κεκορυθμένος αἶθοπι χαλκῷ  
 ἀντία Πηλεΐωνος, ἀνῆκε δὲ Φοῖβος Ἀπόλλων·  
 ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρωπῶμεν ὀπίσσω  
 αὐτόθεν· ἢ τις ἔπειτα καὶ ἡμείων Ἀχιλῆϊ 120  
 παρσταίη, δοίη δὲ κράτος μέγα, μηδὲ τι θυμῷ  
 δευέσθω, ἵνα εἰδῇ ὃ μιν φιλέουσιν ἄριστοι  
 ἀθανάτων, οἳ δ' αὖτ' ἀνεμώλιοι οἱ τὸ πάρος περ  
 Τρωσὶν ἀμύνουσιν πόλεμον καὶ δηϊοτήτα.  
 πάντες εἰ Οὐλύμπιοι κατήλθομεν ἀντιόωντες 125  
 τῆσδε μάχης, ἵνα μή τι μετὰ Τρώεσσι πάθῃσι  
 σήμερον· ὕστερον αὖτε τὰ πείσεται ἄσσα οἱ Αἴσα  
 γεινομένῃς ἐπένησε λίνῃ, ὅτε μιν τέκε μήτηρ.  
 εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὁμφῆς,  
 δείσει' ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ 130  
 ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.  
 Τὴν εἰ ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·  
 "Ἥρη, μὴ χαλέπαινε παρὲκ νόον· οὐδέ τί σε χρή·  
 οὐκ ἂν ἔγωγ' ἐθέλοιμι θεοὺς ἔριδι ζυνελάσσαι  
 [ἡμέας τοὺς ἄλλους, ἐπεὶ πολὺ φέρτεροί εἰμεν]· 135  
 ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα κιόντες  
 ἐκ πάτου ἐς σκοπίην, πόλεμος δ' ἄνδρεςσι μελήσει.  
 εἰ δέ κ' Ἀρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων,  
 ἢ Ἀχιλῆς ἴσχωσι καὶ οὐκ εἰῶσι μάχεσθαι,  
 αὐτίκ' ἔπειτα καὶ ἄμμι παρ' αὐτόφιν νεῖκος ὀρεῖται 140  
 φυλόπιδος· μάλα δ' ὦκα διακρινθέντας ὅτω  
 ἅψ' ἵμεν Οὐλυμπόνδε, θεῶν μεθ' ὁμήγουριν ἄλλων,  
 ἡμετέρης ὑπὸ χερσὶν ἀναγκαίῃφι δαμέντας.'

Ὡς ἔρα φωνήσας ἡγήσατο λυαιοχαίτης  
 τεῖχος ἐς ἀμφίχοντον Ἡρακλῆος θείοιο, 145  
 ὑψηλόν, τό ρά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη  
 ποίεον, ὅφρα τὸ κῆτος ὑπεκπροφυγῶν ἀλέαιτο,  
 ὅππότε μιν σεύαιτο ἀπ' ἡϊόνος πεδίωνδε.

ἔνθα Ποσειδάων κατ' ἥρ' ἔζετο καὶ θεοὶ ἄλλοι,  
 ἀμφὶ δ' ἄρ' ἄρρηκτον νεφέλην ὤμοισιν ἔσαντο· 150  
 οἱ δ' ἐτέρωσε καθίζον ἐπ' ὄφρυσι Καλλικολώνης  
 ἀμφὶ σέ, ἦϊε Φοῖβε, καὶ Ἄρῃα πτολίπορθον.  
 ὥς οἱ μὲν ῥ' ἐκάτερθε καθεῖατο μητιώωντες  
 βουλάς· ἀρχέμεναι δὲ ἔυσηλεγέος πολέμοιο  
 ὤκνεον ἀμφοτέροισι, Ζεὺς δ' ἤμενος ὕψι κέλευε. 155

Τῶν δ' ἅπαν' ἐπλήσθη πεδῖον, καὶ λάμπετο χαλκῷ,  
 ἀνδρῶν ἡδ' ἵππων· κίρκαϊρε δὲ γαῖα πόδεσσιν  
 ὀρνυμένων ἀμνυδις. δύο δ' ἀνέρις ἔζοχ' ἄριστοι  
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι,  
 Αἰνείας τ' Ἀγχισιάδης καὶ δῖος Ἀχιλλεύς. 160

Αἰνείας δὲ πρῶτος ἀπειλήσας ἐβεβήκει,  
 νευστάζων κόρυθι βριαρῇ· ἀτὰρ ἀσπίδα θοῦριν  
 πρόσθει· ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.  
 Πηλεΐδης δ' ἐτέρωθεν ἐναντίον ὤρτο, λέων ὥς  
 σίντης, ὄντε καὶ ἄνδρες ἀποκτάμεναι μεμᾶσιν 165

ἀγρόμενοι, πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων  
 ἔρχεται, ἀλλ' ὅτε κέν τις ἀρηϊβόων αἰζήων  
 ἔουρὶ βάλλῃ, ἐάλη τε χανών, περὶ τ' ἀφρὺς ὀδόντας  
 γίγνεται, ἐν δέ τέ οἱ κραδίη στένει ἄλκιμον ἦτορ,  
 οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν 170

μαστίεται, ἐξ δ' αὐτὸν ἐποτρύνει μαχέσασθαι,  
 γλανκίῳ δ' ἰθὺς φέρεται μένει, ἦν τινα πέφνη  
 ἀνδρῶν, ἣ αὐτὸς φθίεται πρώτῃ ἐν ὁμίλῳ·  
 ὥς Ἀχιλῆ' ὄτρυνε μένος καὶ θυμὸς ἀγήνωρ  
 ἀντίον ἐλθέμεναι μεγαλήτορος Αἰνείαιο. 175

Achilles receives Aeneas with taunting words.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·  
    'Αἰνεία, τί σὺ τόσσον ὕμιλου πολλὸν ἐπελθὼν  
ἔστης; ἦ σέ γε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει  
ἐλπόμενον Τρῳέεσσιν ἀνάξιν ἱπποδάμοισι 180  
τιμῆς τῆς Πριάμου; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίξῃς,  
οὗ τοι τοῦνεκά γε Πρίαμος γέρας ἐν χερὶ θήσει·  
εἰσὶν γάρ οἱ παῖδες, ὁ δ' ἔμπεδος οὐδ' ἀεσίφρων.  
ἦ νῦ τί τοι Τρῳῆς τέμενος τάμον ἔзоχον ἄλλων,  
καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμῃαι, 185  
αἷ κεν ἐμέ κτείνῃς; χαλεπῶς δέ σ' ἔολπα τὸ ρέξειν.  
ἦδῃ μὲν σέ γέ φημι καὶ ἄλλοτε δονρὶ φοβῆσαι.  
ἦ οὐ μέμνη ὅτε πέρ σε βοῶν ἄπο, μῶνον ἔόντα,  
σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσι  
καρπαλίμως; τότε δ' οὔτι μετατροπαλίζω φεύγων. 190  
ἐνθεν δ' ἐς Λυρνησσὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν  
πέρσα, μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρί,  
ληϊάδας δὲ γυναικας ἐλεύθερον ἤμαρ ἀπούρας  
ἦγον· ἀτὰρ σὲ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.  
ἀλλ' οὐ νῦν σε ῥύεσθαι ὀίομαι, ὥς ἐνὶ θυμῷ 195  
βάλλεται· ἀλλὰ σ' ἔγωγ' ἀναχωρήσαντα κελεύω  
ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἵστασ' ἐμεῖο,  
πρὲν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω·  
    Τὸν δ' αὖτ' Αἰνείας ἀπαμείβετο φώνησέν τε·  
'Πηλεΐδη, μὴ δὴ μ' ἐπέεσσὶ γε νηπύτιον ὥς 200  
ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς  
ἡμὲν κερτομίας ἠδ' αἴσυλα μυθήσασθαι.  
ἴδμεν τ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας,  
πρόκλυτ' ἀκούοντες ἔπει θνητῶν ἀνθρώπων·  
ὄψει δ' οὗτ' ἄρ πω σὺ ἐμοὺς ἴδες οὗτ' ἄρ' ἐγὼ σοὺς· 205  
φασὶ σὲ μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,  
μητρὸς δ' ἐκ Θέτιδος καλλιπλοκάμου ἀλοσύνης·

Aeneas tells how all his ancestry was favoured of heaven.

αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαο  
 εὐχομαι ἐκγεγάμεν, μήτηρ δέ μοι ἐστ' Ἀφροδίτη·  
 τῶν δὴ νῦν ἕτεροί γε φίλον παῖδα κλαύουσιναι 210  
 σήμερον· οὐ γάρ φημ' ἐπέεσσί γε νηπυτίοισιν  
 ὧδε διακρινθέντε μάχης ἔξ ἀπονέεσθαι.  
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὕφρ' εὖ εἰδῆς  
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασι·  
 Δάρδανον αὖ πρῶτον τέκετο νεφεληγέρετα Ζεὺς, 215  
 κίσσε δὲ Δαρδανίην, ἐπεὶ οὐπώ Ἰλιος ἱρὴ  
 ἐν πεδίῳ πεπόλιστο, πόλις μερόπων ἀνθρώπων,  
 ἀλλ' ἔθ' ὑπωρείας ᾤκεον πολυπίδακος Ἴδης.  
 Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,  
 ὃς δὴ ἀφνειότατος γένετο θνητῶν ἀνθρώπων· 220  
 τοῦ τρισχίλια ἔπποι ἔλος κάτα βουκολέοντο  
 θήλειαι, πῶλοισιν ἀγαλλόμεναι ἀταλῆσι.  
 τῶν καὶ Βορέης ἡράσσατο βοσκομένων,  
 ἵππῳ δ' εἰσάμενος παρελίξατο κυανοχαίτῃ·  
 αἱ δ' ὑποκυσάμεναι ἔτεκον δυοκαίδεκα πῶλους. 225  
 αἱ δ' ὅτε μὲν σκιρτῶεν ἐπὶ ζείδωρον ἄρουραι,  
 ἄκρον ἐπ' ἀνθερίκων καρπὸν θεὸν οὐδὲ κατέκλων·  
 ἀλλ' ὅτε δὴ σκιρτῶεν ἐπ' εὐρέα νῶτα θαλάσσης,  
 ἄκρον ἐπὶ ῥηγμῖνος ἁλὸς πολιοῖο θέεσκον.  
 Τρῳά δ' Ἐριχθόνιος τέκετο Τρώεσσιν ἄρακτα· 230  
 Τρωῆς δ' αὖ τρεῖς παῖδες ἀμύμονε, ἐξεγένοντο,  
 Ἴλος τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης,  
 ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων·  
 τὸν καὶ ἀνηρεῖψαντο θεοὶ Διὶ οἰνοχοεύειν  
 κάλλεος εἵνεκα οἷο, ἔν' ἀθανάτοισι μετείη. 235  
 Ἴλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα,  
 Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πριάμόν τε  
 Λάμπρον τε Κλυτίον θ' Ἰκετάονά τ', ὄζον Ἄρῃος.  
 Ἀσάρακος δὲ Κάπυν, ὃ δ' ἄρ' Ἀγχίσην τέκε παῖδα·



Aeneas casts his spear, but cannot pierce Achilles' shield.

αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δ' ἔτεχ' Ἑκτορα δῖον. 240  
ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.  
Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε,  
ὕππως κεν ἐθέλῃσιν· ὁ γὰρ κάρτιστος ἀπάντων.  
ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιω ὥς,  
ἑσταότ' ἐν μέσση ὑσμίνῃ δηιοτήτος. 245

ἔστι γὰρ ἀμφοτέροισιν ὀνείδεα μυθήσασθαι  
πολλὰ μάλ'· οὐδ' ἂν νηὺς ἐκατόζυγος ἄχθος ἄροιτο.  
στρεπτή δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δ' ἐνὶ μῦθοι  
παντοῖοι, ἐπέων δὲ πολλὺς νομὸς ἔνθα καὶ ἐνθα.  
ὀπποῖόν κ' εἵρησθα ἔπος, τοῖόν κ' ἐπακούσαιοι. 250  
ἀλλὰ τίη ἔριδας καὶ νείκεα νῶϊν ἀνάγκη  
νεικεῖν ἀλλήλοισιν ἐναντίον, ὥς τε γυναῖκας,  
αἵτε χολωσάμεναι ἔριδος πέρι θυμοβόροιο  
νεικεῦσ' ἀλλήλησι μέσσην ἐς ἄγνιαν ἰοῦσαι,  
πόλλ' ἑτέα τε καὶ οὐκί· χόλος δὲ τε καὶ τὰ κελεύει. 255  
ἀλκιῆς δ' οὐ μ' ἐπέεσσιν ἀποτρέψεις μεμαῶτα  
πρὶν χαλκῷ μαχέσασθαι ἐναντίον· ἀλλ' ἄγε θᾶσσον  
γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείησιν.'

Ἥ ῥα καὶ ἐν δεινῷ σάκει ἤλασεν ὄβριμον ἔγχος,  
σμερδαλέῳ· μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῇ. 260  
Πηλεΐδης δὲ σάκος μὲν ἀπὸ τοῦ χειρὶ παχείῃ  
ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος  
ῥέα διελένεσθαι μεγαλήτορος Αἰνείας,  
νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν  
ὥς οὐ ῥῆιδι' ἐστὶ θεῶν ἐρικυδέα δῶρα 265  
ἀνδράσι γε θνητοῖσι λαμῆμεναι οὐδ' ὑποεῖκιν.  
οὐδὲ τότ' Αἰνείας δαΐφρονος ὄβριμον ἔγχος  
ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·  
ἀλλὰ δῶν μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς  
ἦσαν, ἐπεὶ πέντε πτύχας ἤλασε κυλλοποδίων, 270  
τὰς δύο χαλκείας, δύο δ' ἐνδοθι κασσιτέροιο,

The two close, and Poseidon rescues Aeneas,

τὴν δὲ μίαν χρυσέην· τῇ ῥ' ἔσχετο μείλινον ἔγχος.

Δεύτερος αὐτ' Ἀχιλεὺς προΐει δολιχόσκιον ἔγχος,  
καὶ βάλεν Αἰνεΐας κατ' ἀσπίδα πάντοσ' ἔϊσθην,  
ἄντυγ' ὑπο πρῶτην, ἣ λεπτότατος θέε χαλκός, 275  
λεπτοτάτη δ' ἐπέην ῥινὸς βοός· ἡ δὲ διαπρὸ  
Πηλιάς ἦϊξεν μελίη, λάκε δ' ἀσπὶς ὑπ' αὐτῆς.  
Αἰνεΐας δ' ἑάλη καὶ ἀπὸ ἔθεν ἀσπίδ' ἀνέσχε  
δείσας· ἐγγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ  
ἔστη ἰεμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους 280  
ἀσπίδος ἀμφιβρότης· ὁ δ' ἀλευάμενος δόρυ μακρὸν  
ἔστη, καὶ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσι,  
ταρβήσας ὁ οἱ ἄγχι πάγη βέλος. αὐτὰρ Ἀχιλλεὺς  
ἐμμεμαῶς ἐπόρουσεν, ἐρυσσάμενος εἴφος ὀξύ,  
σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ 285  
Αἰνεΐας, μέγα ἔργον, ὁ οὐ δύο γ' ἄνδρε φέροιεν,  
οἷοι νῦν βροτοὶ εἰς· ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.  
ἔνθα κεν Αἰνεΐας μὲν ἐπεσσύμενον βάλε πέτρῳ  
ἡ κόρυθ', ἥε σάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον,  
τὸν δὲ κε Πηλεΐδης σχεδὸν ἄορι θυμὸν ἀπηύρα, 290  
εἰ μὴ ἄρ' ὀξὺ νόησε Ποσειδάων ἐροσίχθων.  
αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·

· ὦ πόποι, ἦ μοι ἄχος μεγαλήτορος Αἰνεΐας,  
ὃς τάχα Πηλείωνι δαμείς Αἰδῶσδε κάτεισι,  
πειθόμενος μύθοισιν Ἀπόλλωνος ἐκάτοιο, 295.  
νῆπιος, οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον.  
ἀλλὰ τίη νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,  
μὰ ψ ἔνεκ' ἄλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ  
δῶρα θεοῖσι δίδωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;  
ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ὑπὲκ θανάτου ἀγάγωμεν, 300·  
μή πως καὶ Κρονίδης κεχολώσεται, αἶ κεν Ἀχιλλεὺς  
τόνδε κατακτείνει· μόριμον δέ οἱ ἔστ' ἀλέασθαι,  
ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὄληται

and carries him through the air away from the battle.

Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων  
οἳ ἔθεν ἐξεγένοντο γυναικῶν τε θνητάων. 305

ἤδη γὰρ Πριάμῳ γενεὴν ἔχθηρε Κρονίων.  
νῦν δὲ δὴ Αἰνείας βίη Τρώεσσιν ἀνάξει  
καὶ παίδων παῖδες, τοὶ κεν μετόπισθε γένωνται.'

Τὸν δ' ἡμεμβετ' ἔπειτα βοῶπις πότνια Ἥρη·  
' ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῇσι νόησον 310

Αἰνείαν, ἣ κέν μιν ἐρύσσειαι, ἣ κεν ἑάσεις  
[Πηλεΐδῃ Ἀχιλῆϊ δαμήμεναι, ἐσθλὸν ἔοντα].  
ἦτοι μὲν γὰρ νῶϊ πολέας ὠμόσσαμεν ὄρκους  
πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,  
μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσιν κακὸν ἡμάρ, 315  
μηδ' ὁπότ' ἂν Τροίῃ μαλερῶ πυρὶ πᾶσα δάηται  
ζαιομένη, δαίωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν.'

Αὐτὰρ ἐπεὶ τό γ' ἤκουσε Ποσειδάων ἐνοσίχθων,  
βῆ ῥ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,  
ἔξε δ' ὄθ' Αἰνείας ἡδ' ὁ κλυτὸς ἦεν Ἀχιλλεύς. 320

αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν  
Πηλεΐδῃ Ἀχιλῆϊ· ὁ δὲ μελίην ἐύχαλκον  
ἀσπίδος ἐξέρυσεν μεγαλήτορος Αἰνείας·  
καὶ τὴν μὲν προπάροιθε ποδῶν Ἀχιλῆος ἔθηκεν,  
Αἰνείαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψόσ' αἶρας. 325

πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων  
Αἰνείας ὑπερᾶλτο θεοῦ ἀπὸ χειρὸς ὀρούσας,  
ἔξε δ' ἐπ' ἐσχατιῇ πολυαῖκος πολέμοιο,  
ἔνθα τε Καῦκωνες πόλεμον μέτα θωρήσσουντο.  
τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων, 330  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

' Αἰνεία, τίς σ' ὦδε θεῶν ἀτένιτα κελεύει  
ἀντὶ Πηλεϊῶνος ὑπερθύμοιο μάχεσθαι,  
ὃς σεῦ ἄμα κρείσσω καὶ φίλτερος ἀθανάτοισιν;  
ἀλλ' ἀναχωρῆσαι, ὅτε κεν συμβλήσεται αὐτῷ, 335

Achilles is amazed, but again assails the Trojans.

μή καὶ ὑπὲρ μοῖραν δόμον Ἀΐδος εἰσαφίκηαι.  
 αὐτὰρ ἔπει κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπῃ,  
 θαρσύνσας δὴ ἔπειτα μετὰ πρῶτοισι μάχεσθαι·  
 οὐ μὲν γάρ τις σ' ἄλλος Ἀχαιῶν ἐξεναρίξει.'

Ὡς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα. 340  
 αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλὺν  
 θεοπεσίην· ὁ δ' ἔπειτα μέγ' ἔξιδεν ὀφθαλμοῖσιν,  
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

ᾧ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι.  
 ἔγχος μὲν τόδε κείται ἐπὶ χθονός, οὐδέ τι φῶτα 345  
 λείσσω τῷ ἐφέηκα κατακτάμεναι μενεαίνων.  
 ἦ ῥα καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν  
 ἦεν· ἀτὰρ μιν ἔφην μὰ ψαυτῶς εὐχετάσθαι.  
 ἔρρέτω· οὐ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι  
 ἔσσεται, ὅς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο. 350  
 ἀλλ' ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας  
 τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθών.'

Ἦ καὶ ἐπὶ στίχας ἄλτο, κέλενε δὲ φωτὶ ἐκάστω·  
 'μηκέτι νῦν Τρώων ἐκὰς ἔστατε, δῖοι Ἀχαιοί,  
 ἀλλ' ἄγ' ἀνὴρ ἄντ' ἀνδρὸς ἴτω, μεμάτω δὲ μάχεσθαι. 355  
 ἀργαλέον δέ μοι ἔστι, καὶ ἰφθίμῳ περ ἐόντι,  
 τοσσούτῳ ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι·  
 οὐδέ κ' Ἄρης, ὅσπερ θεὸς ἄμβροτος, οὐδέ κ' Ἀθήνη  
 τοσσῆσδ' ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο·  
 ἀλλ' ὅσσοι μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε 360  
 καὶ σθένει, οὐ μέ τί φημι μεθυσμένον οὐδ' ἡβαιόν,  
 ἀλλὰ μάλα στιχὸς εἰμι διαμπερές, οὐδέ τιν' οἷω  
 Τρώων χαιρήσειν, ὅστις σχεδὸν ἔγχος ἔλθῃ.'

Ὡς φάτ' ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἔκτωρ  
 κέλεθ' ὁμοκλήσας, φάτο δ' ἵμεναι ἄντ' Ἀχιλῆος· 365

Ἐκτὼρ ὑπὲρ θυμοι, μὴ δεῖδτε Πηλεΐωνα.  
 καὶ κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·

Apollo forbids Hector to fight ; so Achilles, unchecked,

ἔγχεϊ δ' ἀργαλέον, ἐπειὴ πολὺ φέρτεροί εἰσιν.  
οὐδ' Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει,  
ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺ κολούει. 370  
τῷ δ' ἐγὼ ἀντίος εἰμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,  
εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἰθῶνι σιδήρῳ.'

Ὡς φάτ' ἐποτρύνων, οἱ δ' ἀντίοι ἔγχε' ἄειραν  
Τρῶες· τῶν δ' ἄμυδις μίχθη μένος, ὦρτο δ' αὐτῇ.  
καὶ τότε ἄρ' Ἑκτορα εἶπε πυραστάς Φοῖβος Ἀπόλλων·

Ἑκτορ, μηκέτι πάμπαν Ἀχιλλῆϊ προμάχιζε, 376  
ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο,  
μή πῶς σ' ἡὲ βάλη, ἡὲ σχεδὸν ἄορι τύψῃ.'

Ὡς ἔφαθ', Ἑκτωρ δ' αὖτις ἐδύσετο οὐλαμὸν ἀνδρῶν  
ταρβήσας, ὅτ' ἄκουσε θεοῦ ὅπα φωνήσαντος. 380

ἐν δ' Ἀχιλεὺς Τρῶεσσι θόρε, φρεσὶν εἰμένους ἀλκήν,  
σμερδαλέα ἰάχων, πρῶτον δ' ἔλεν Ἴφιτίωνα,  
ἔσθλὸν Ὀτρυντείδην, πολέων ἡγήτορα λαῶν,  
ὃν νύμφη τέκε νηῖς Ὀτρυντῆϊ πτυλιπόρθῳ  
Τρῳάφῃ ὑπο νιφόνετι, ὕδης ἐν πτόνι δῆμψ· 385

τὸν δ' ἰθὺς μεμαῶτα βάλ' ἔγχεϊ διὸς Ἀχιλλεὺς  
μέσσην κακ κεφαλὴν· ἡ δ' ἄνδιχα πᾶσα κεύσθη.  
δούπησεν δὲ πεσών, ὃ δ' ἐπεύξατο διὸς Ἀχιλλεύς·

Ἐκείσαι, Ὀτρυντείδη, πάντων ἐκπαγλότατ' ἀνδρῶν·  
ἐνθάδε τοι θάνατος, γενεὴ δέ τοι ἐστ' ἐπὶ λίμνῃ 390

Γυνγαίῃ, ὅθι τοι τέμενος πατρῷόν ἐστιν,  
Ὑλλῳ ἐπ' ἰχθυόεντι καὶ Ἑρμῷ δινῆεντι.'

Ὡς ἔφατ' εὐχόμενος, τὸν δὲ σκότος ὕσσε κάλυψε.  
τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις दाτέοιτο  
πρώτῃ ἐν ὑσμίνῃ· ὃ δ' ἐπ' αὐτῷ Δημολέοντα, 395  
ἔσθλὸν ἀλεξητῆρα μάχης, Ἀντήνορος υἱόν,  
νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρῆον.  
οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ δι' αὐτῆς  
ἔμμη ἱεμένη ῥῆξ' ὀστέον, ἐγκέφαλος δὲ

slays, with others, Polydorus, Hector's brother.

ἐνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα. 400  
 Ἴπποδάμαντα δ' ἔπειτα καθ' ἵππων ἀΐξαντα,  
 πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρί.  
 αὐτὰρ ὁ θυμὸν αἶσθε καὶ ἥρηνγεν, ὥς ὅτε ταῦρος  
 ἥρηνγεν ἐλκόμενος Ἑλικώνιον ἀμφὶ ἄνακτα  
 κούρων ἐλκόντων· γάνυται δέ τε τοῖς ἐνοσίχθων· 405  
 ὥς ἄρα τὸν γ' ἐρυνόοντα λίπ' ὅστέα θυμὸς ἀγῆνυρ·  
 αὐτὰρ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον  
 Πριαμίδην. τὸν δ' οὔτι πατήρ εἶασκε μάχεσθαι,  
 σὺνέκ' οἱ μετὰ παισὶ νεώτατος ἔσκε γόνιοι,  
 καὶ οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα· 410  
 δὴ τότε νηπιέησι, ποδῶν ἀρετὴν ἀναφαίνων,  
 θύνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμὸν.  
 τὸν βάλε μέσσον ἄκοντι ποδάρκης διὸς Ἀχιλλεὺς  
 νῶτα παραΐσσοιτος, ὅθι ζωστήρος ὄχηες  
 χρύσειοι σύνεχον καὶ διπλὸς ἦν τετο θώρηξ· 415  
 ἀντικρὺ δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμῇ,  
 γυνῆ δ' ἔριπ' οἰμώξας, νεφέλη δέ μιν ἀμφεκάλυψε  
 κνανήν, προτὶ οἷ δ' ἔλαβ' ἔντερα χερσὶ λιασθείς.  
 Ἔκτωρ δ' ὥς ἐνύησε κασίγνητον Πολύδωρον  
 ἔντερα χερσὶν ἔχοντα, λιαζόμενον προτὶ γαίῃ, 420  
 κάρ' ῥά οἱ ὀφθαλμῶν κέχυτ' ἀχλὺς· οὐδ' ἄρ' ἔτ' ἔτλη  
 ἔηρὸν ἐκὰς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλλῆϊ  
 οἰὺ δόρυ κραδᾶων, φλογὶ εἵκελος. αὐτὰρ Ἀχιλλεὺς  
 ὣς εἶδ', ὥς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ηὔδα·  
 'Ἐγγὺς ἀνὴρ ὃς ἐμόν γε μάλιστ' ἐσεμάσαστο θυ-  
 μόν, 425  
 ὃς μοι ἐταῖρον ἔπεφνε τειτιμένον· οὐδ' ἂν ἔτι δὴν  
 ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας.'  
 Ἥ καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἔκτορα διον·  
 'ἄσπον ἴθ', ὥς κεν θᾶσπον ὀλέθρου πείραθ' ἵκηαι.  
 Τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἔκτωρ·

Hector cannot then be restrained, and is only saved by Apollo.

- ‘ Πηλεΐδῃ, μὴ δὴ μ’ ἐπέεσσὶ γε νηπύτιον ὥς 431  
 ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς  
 ἡμὲν κερτομίας ἡδ’ αἴσυλα μνησασθαι.  
 οἶδα δ’ ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ χεῖρων.  
 ἀλλ’ ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κείται, 435  
 αἱ κέ σε χειρότερός περ ἔων ἀπὸ θυμὸν ἔλωμαι  
 δουρὶ βαλὼν, ἐπειὴ καὶ ἐμὸν βέλος ὀξὺ πάροιθεν.’  
 Ἦ ῥα καὶ ἀμπιπαλὼν προΐει δόρυ, καὶ τό γ’ Ἀθήνη  
 πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,  
 ἦκα μάλα ψύξασα· τὸ δ’ ἦψ’ ἔκεθ’ Ἑκτορα δῖον, 440  
 αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν. αὐτὰρ Ἀχιλλεὺς  
 ἐμμεμαῶς ἐπόρουσε, κατακτάμεναι μενεαίνων,  
 σμερδαλέα ἰάχων· τὸν δ’ ἐξήρπαξεν Ἀπόλλων  
 ῥεῖα μάλ’ ὥς τε θεός, ἐκάλυψε δ’ ἄρ’ ἥρι πολλῇ.  
 τρὶς μὲν ἔπειτ’ ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς 445  
 ἔγχρῃ χαλκείῳ, τρὶς δ’ ἥερα τύψε βαθεῖαν.  
 ἀλλ’ ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,  
 δεινὰ δ’ ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·  
 ‘ Ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι  
 ἦλθε κακόν· νῦν αὐτὲ σ’ ἐρύσατο Φοῖβος Ἀπόλλων, 450  
 ᾧ μέλλεις εὐχέσθαι ἰὼν ἐς δοῦπον ἀκόντων.  
 ἦ θὴν σ’ ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,  
 εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.  
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχέω.’  
 Ὡς εἰπὼν Δρύοπ’ οὐτα κατ’ αὐχένα μέσσον ἄκοντι·  
 ἦριπε δὲ προπάροιθε ποδῶν. ὁ δὲ τὸν μὲν ἔασε, 456  
 Δημοῦχον δὲ Φιλητορίδην, ἡνὶν τε μέγαν τε,  
 καὶ γόνυ δουρὶ βαλὼν ἡρύκακε· τὸν μὲν ἔπειτα  
 οὐτάζων ξίφει μεγάλῳ ἐξαίνυστο θυμόν.  
 αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, νῆε Βίαντος, 460  
 ἄμφω ἐφορμηθεὶς ἐξ ἔππων ὥσε χαμᾶζε,  
 τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας.

Τρῶα δ' Ἀλαστορίδην· ὁ μὲν ἀντίος ἤλυθε γούνων,  
 εἴ πως εὖ πεφίδεοτο, λαβίων, καὶ ζῶν ἀφείη  
 μηδὲ κατακτείνειεν ὀμηλικίην ἐλεήσας, 465  
 ἰήπιος, οὐδὲ τὸ ᾗδῃ, ὃ οὐ πείσεσθαι ἐμελλεν·  
 οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν οὐδ' ἀγανόφρων,  
 ἅλλὰ μάλ' ἐμμεμαώς. ὁ μὲν ἥπτετο χεῖρεσι γούνων  
 ἰέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὔτα καθ' ἦπαρ·  
 ἐκ δὲ οἱ ἦπαρ ὄλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ 470  
 κόλπον ἐνέπλησεν· τὸν δὲ σκότος ὅσσε κάλυψε  
 θυμοῦ δενόμενον. ὁ δὲ Μούλιον οὔτα παραστάς  
 δοῦρι κατ' οὖς· εἶθαρ δὲ δι' οὔατος ἦλθ' ἐτέροιο  
 αἰχμῇ χαλκείῃ. ὁ δ' Ἀγήνορος υἱὸν Ἐχέκλον  
 μέσσην κακὰ κεφαλὴν ξίφει ἤλασε κωπήντι, 475  
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε  
 ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.  
 Δευκαλίωνα δ' ἔπειθ', ἵνα τε ξυνέχονσι τένοιντες  
 ἀγκῶνος, τῇ τόν γε φίλης διὰ χειρὸς ἔπειρεν  
 αἰχμῇ χαλκείῃ· ὁ δὲ μιν μένε χεῖρα βαρυνθείς, 480  
 πρόσθ' ὀρόων θάνατον· ὁ δὲ φασγάνῳ αὐχένα θείνας  
 τῇλ' αὐτῇ πῆληκι κάρη βάλε· μυελὸς αὐτε  
 σφονδυλίων ἔκπαλθ', ὁ δ' ἐπὶ χθοιὶ κεῖτο τανυσθείς.  
 αὐτὰρ ὁ βῆ ῥ' ἰέναι μετ' ἀμύμονα Πείρεω νιόν,  
 Ῥίγμον, ὃς ἐκ Θρήκης ἐριβώλακος εἰληλούθει· 485  
 τὸν βάλε μέσσον ἄκοντι, πάγῃ δ' ἐν πνεύμονι χαλκός,  
 ἦριπε δ' ἐξ ὀχέων. ὁ δ' Ἀρητίθοον θεράποντα,  
 ἄψ ἵππους στρέψαντα, μετάφρενον ὀξεῖ δοῦρι  
 νύξ', ἀπὸ δ' ἄρματος ὤσε· κυκλήθησαν δὲ οἱ ἵπποι.  
 Ὡς δ' ἀναμαιμάει βαθέ' ἄγκεα θεσπιδαῆς πῦρ 490  
 οὔρεος ἀζαλέοιο, βαθεῖα δὲ καίεται ὕλη,  
 πάντη τε κλονέων ἄνεμος φλόγα εἰλυφάζει,  
 ὥς ὃ γε πάντη θύνε σὺν ἔγχρῃ, δαίμονι ἴσος,  
 κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.



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and ranges the plain unhindered.

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ὥς ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους 495  
 τριβέμεναι κῆρ λευκὸν ἐκτιμένη ἐν ἄλῳ,  
 φίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων,  
 ὥς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι  
 στείβον ὁμοῦ νέκυσ τε καὶ ἰσπίδας· αἵματι δ' ἄξων  
 νέρθεν ἅπας πεπάλακτο καὶ ἀντυγες αἱ περὶ δίφρον, 500  
 ἃς ἄρ' ἄφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλοι  
 αἱ τ' ἀπ' ἐπισώτρων· ὁ δὲ ἔτετο κῦδος ἀρέσθαι  
 Πηλεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.

## ΙΛΙΑΔΟΣ Φ.

### Μάχη παραποτάμιος.

ARGUMENT.—Thus Achilles pursued the Trojans towards the city, slaughtering great numbers, and two princes of note, Lycaon and Asteropæus; till the river was choked with corpses and the river-god grew angry that Achilles should so lord it over them all unchecked, and sent a flood to drown him: but Hephaestus drove back the flood with his fire and saved Achilles. Thereupon all the gods joined battle, some for the Trojans and some for the Achaeans. And when this fight was over and Achilles had led the pursuit almost to the gates of Troy, Apollo in the guise of Agenor enticed him away from the city by pretending to fly before him, and thus the Trojans were able to escape within the gates.

Ἄλλ' ὅτε δὴ πόρον ἶξον ἐϋρρεῖος ποταμοῖο,  
Ἰάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,  
εἶθα διατμήξας τοὺς μὲν πεδίοι' ὁδὸν δῖωκε  
πρὸς πόλιν, ἥ περ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο  
ἡματι τῷ προτέρῳ, ὅτε μαίνεται φαίδιμος Ἔκτωρ· 5  
τῇ ῥ' οἳ γε προχέοντο πεφυζότες, ἡέρα δ' Ἥρη  
πίνα πρόσθε βαθεῖαν ἐρुकέμεν· ἡμίσεες δὲ  
εἰς ποταμὸν εἰλεῦντο βαθύρροον ἀργυροδίνην,  
εἰν δ' ἔπесον μεγάλῳ πατάγῳ, βράχε δ' αἰπὰ ῥέεθρα,  
ῥῥα δ' ἀμφὶ περὶ μεγάλ' ἰαχον· οἳ δ' ἀλαλητῶ 10  
ἔννεον ἔνθα καὶ ἔνθα, ἐλίσσόμενοι περὶ δῖνας.  
ὥς δ' ὅθ' ὑπὸ ῥιπῆς πυρὸς ἀκρίδες ἠερέθονται  
φευγέμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ  
ὄρμενον ἐξαίφνης, τὰ δὲ πτῶσσουνσι καθ' ὕδωρ·

Achilles slays those who sought refuge in the river.

ὧς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήϊτος 15  
πλήτο ρόος κελάδων ἐπιμῖξ ἵππων τε καὶ ἀνδρῶν.

Αὐτὰρ ὁ διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθῃ  
κεκλιμένον μυρίκησιν, ὃ δ' ἔσθορε δαίμονι Ἴσος,  
φάσανον οἶον ἔχων, κακὰ δὲ φρεσὶ μῆδετο ἔργα,  
τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' αἰεκῆς 20  
ἄορι θεινομένων, ἐρυθαίνεται δ' αἵματι ὕδωρ.  
ὧς δ' ὑπὸ δελφίνος μεγακήτεος ἰχθύες ἄλλοι  
φεύγοντες πιμπλᾷσι μυχοὺς λιμένος εὐόρμνυ,  
δειδιότες· μάλα γάρ τε κατεσθίει ὃν κε λάβῃσιν·

ὧς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα 25  
πτῶσσαν ὑπὸ κρημνούς. ὃ δ' ἐπεὶ κάμε χεῖρας ἐναίρων,  
ζωνὺς ἐκ ποταμοῖο δυνώδεκα λέξατο κούρους,  
ποινήν Πατρόκλοιο Μενoitιάδαο θανόντος.  
τοὺς ἐξῆγε θύραζε τεθηπύτας ἥντε νεβρούς,  
δῆσε δ' ὀπίσσω χεῖρας ἐϋτμήτοισιν ἱμάσι, 30  
τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσι,  
δῶκε δ' ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.  
αὐτὰρ ὁ ἅψ ἐπόρουσε δαΐζεμεναι μενεαίνων.

Ἐνθ' υἱεῖ Πριάμοιο συνήντετο Δαρδανίδαο  
ἐκ ποταμοῦ φεύγοντι, Δυκῶνι, τὸν ῥά ποτ' αὐτὸς 35  
ἤγε λαβὼν ἐκ πατρὸς ἀλφῆς οὐκ ἐθέλοντα,  
ἐννύχιος προμολών· ὃ δ' ἐρινεὸν ὀξεῖ χαλκῷ  
τάμνε νέους ὄρηκας, ἵν' ἄρματος ἀντυγες εἶεν·  
τῷ δ' ἄρ' ἀνώϊστον κακὸν ἤλυθε εἶος Ἀχιλλεύς.  
καὶ τότε μὲν μιν Λῆμνον ἐϋκτιμένην ἐπέρασσε 40  
νηυσὶν ἄγων, ἀτὰρ υἱὸς Ἰήσονος ὦνον ἔδωκε·  
κεῖθεν δὲ ξεῖνός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,  
Ἴμβριος Ἡετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην·  
ἐνθεν ὑπεκπροφυγὼν πατρώϊον ἵκετο δῶμα.  
ἐνδεκα δ' ἤματα θυμὸν ἐτέρπετο οἷσι φίλοισιν 45  
ἐλθὼν ἐκ Λήμνοιο· δυωδεκάτῃ δὲ μιν αὖτις

He finds Lycaon, whom he had once captured and sold.

χερσὶν Ἀχιλλῆος θεὸς ἔμβαλει, ὅς μιν ἔμελλε  
πέμψειν εἰς Ἀΐδασ καὶ οὐκ ἐθέλοντα νέεσθαι.  
τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεὺς  
γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος, 50  
ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τείρε γὰρ ἰδρῶς  
φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἰδάμνα·  
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

‘ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι·

ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὐσπερ ἔπεφνον, 55  
αἷτις ἀναστήσονται ὑπὸ ζόφου ἡερόεντος,  
οἷον δὴ καὶ δδ' ἦλθε φυγῶν ὑπο νηλεὲς ἦμαρ,  
Λημνον εἰς ἡγαθέην πεπερημένος· οὐδέ μιν ἔσχε  
πόντος ἄλλος πολιῆς, ὃ πολέας ἀέκοντας ἐρύκει.  
ἀλλ' ἄγε ῥῆ καὶ δουρὸς ἀκωκῆς ἡμετέριοι 60  
γέσεται, ὄφρα ἴδωμαι ἐνὶ φρεσὶν ἠδὲ δαείω  
ἦ ἄρ' ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἦ μιν ἐρύξει  
γῇ φυσίζοος, ἥτε κατὰ κρατερόν περ ἐρύκει·

Ὡς ὠρμαινε μένων· ὃ δέ οἱ σχεδὸν ἦλθε τεθηπώς,  
γούνων ἄψασθαι μεμαώς, περὶ δ' ἤθελε θυμῷ 65  
ἐκφυγέειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.

ἦτοι ὁ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεὺς  
οὐτάμεναι μεμαώς, ὃ δ' ὑπὶδραμε καὶ λάβε γούνων  
κύψας· ἐγγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ  
ἔστη, ἰεμένη χροὺς ἄμεναι ἀνδρομέοιο. 70

αὐτὰρ ὁ τῇ ἐτέρῃ μὲν ἐλὼν ἐλλίσσετο γούνων,  
τῇ δ' ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον οὐδὲ μεθίει·  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

‘Γουνοῦμαί σ', Ἀχιλεῦ· σὺ δέ μ' αἶδεο καὶ μ' ἐλέ-  
ησον·

ἀντί τοί εἰμ' ἰκέταο, διοτρεφές; αἰδοίοιο. 75

πᾶρ γὰρ σοὶ πρώτῃ πασάμην Δημήτερος ἀκτὴν,  
ἥματι τῷ ὅτε μ' εἶλες εὐκτιμένην ἐν ἀλφῇ,

*Lycaon pleads for his life in vain.*

καί μ' ἐπέρασσας ἀνευθεν ἄγων πατρός τε φίλων τε  
 Δῆμνον ἐς ἡγαθήην, ἐκατόμβιον δέ τοι ἦλφον.  
 νῦν δὲ λύμην τρίς τόσσα πορών· ἥως δέ μοι ἔστιν **80**  
 ἤδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα  
 πολλὰ παθών· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκε  
 μοῖρ' ὅλοή· μέλλω που ἀπεχθέσθαι Διὶ πατρί,  
 ὅς μέ σοι αὖτις ἔδωκε· μινυνθάδιον δέ με μήτηρ  
 γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος, **85**  
 Ἄλτew, ὅς Δελέγεσσι φιλοπτολέμοισιν ἀνάσσει,  
 Πῆδασον αἰπήεσσαν ἔχων ἐπὶ Σατνιόεντι.  
 τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας·  
 τῆς δὲ δύνω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.  
 ἦτοι τὸν πρόωτοις μετὰ πρυλέεσσι δάμασσας, **90**  
 ἀντίθειον Πολύδωρον, ἐπεὶ βάλες ὀξεῖ δουρὶ·  
 νῦν δὲ δὴ ἐνθάδ' ἐμοὶ κακὸν ἔσσεται· οὐ γὰρ οἶω  
 σὰς χεῖρας φεύξεσθαι, ἐπεὶ ῥ' ἐπέλασσέ γε δαίμων.  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·  
 μή με κτεῖν', ἐπεὶ οὐχ ὁμογᾶστριος Ἑκτορός εἰμι, **95**  
 ὅς τοι ἐταῖρον ἔπεφνεν ἐνῆέα τε κρατερόν τε.  
 Ὡς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱὸς  
 λισσόμενος ἐπέεσσιν, ἀμείλικτον δ' ὅπ' ἄκουσε·  
 'Νήπιε, μή μοι ἅποινα πιφαύσκειο μῆδ' ἀγόρευε·  
 πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἴσιμον ἦμαρ, **100**  
 τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν  
 Τρώων, καὶ πολλοὺς ζωοὺς ἔλον ἠδὲ πέρασσα·  
 νῦν δ' οὐκ ἔσθ' ὅστις θάνατον φύγη, ὃν κε θεός γε  
 Ἰλίου προπάρειθεν ἐμῆς ἐν χερσὶ βάλῃσι,  
 καὶ πάντων Τρώων, πέρι δ' αὖ Πριάμοιό γε παίδων. **105**  
 ἀλλά, φίλος, θάνε καὶ σύ· τίη ὀλοφύρεαι οὕτως;  
 κάτθανε καὶ Πάτροκλος, ὅπερ σέο πολλὸν ἀμείνων.  
 οὐχ ὀράς οἶος καὶ ἐγὼ καλὸς τε μέγας τε;  
 τατρός δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·

Achilles kills him and grows overbearing with rage.

ἀλλ' ἔπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή. 110  
 ἔσσεται ἢ ἥως ἢ δαίλη ἢ μέσον ἡμαρ,  
 ὅππότε τις καὶ ἐμῆιο ἦρει ἐκ θυμὸν ἔλγαι,  
 ἢ ὄγε δουρὶ βαλὼν, ἢ ἀπὸ νευρῆφιν οἴστῃ·

ὣς φάτο, τοῦ δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ·  
 ἔγχος μὲν ῥ' ἀφήκεν, ὃ δ' ἔζετο χεῖρε πετάσσας 115  
 ἀμφοτέρας. Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὅζῳ  
 τύψε κατὰ κληῖδα παρ' αὐχένα, πᾶν δέ οἱ εἴσω  
 δῦ ξίφος ἀμφηκες· ὃ δ' ἄρα πρηνὴς ἐπὶ γαίῃ  
 κεῖτο ταθείς, ἐκ δ' αἶμα μέλαν ῥέε, δεῦε δὲ γαῖαν.  
 τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἦκε φέρεσθαι, 120  
 καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν·

Ἐνταυθοῖ νῦν κεῖσο μετ' ἰχθύσιν, οἳ σ' ὠτειλὴν  
 αἶμ' ἀπολιχμήσονται ἀκηδέες· οὐδέ σε μήτηρ  
 ἐνθεμένη λεχέεσσι γοήσεται, ἀλλὰ Σκάμανδρος 125  
 οἴσει δινήεις εἴσω ἁλὸς εὐρέα κόλπον.  
 θρώσκων τις κατὰ κῦμα μέλαιναν φρεῖχ' ὑπαίξει  
 ἰχθύς, ὃς κε φάγησι Λυκάονος ἀργέτα δῆμόν.  
 φθείρεσθ', εἰς ὃ κεν ἄστυ κιχείομεν Ἰλίου ἱρῆς,  
 ὑμεῖς μὲν φεύγοντες, ἐγὼ δ' ὅπιθεν κερατίζων.  
 οὐδ' ὑμῖν ποταμός περ ἑύρροος ἀργυροδίνης 130  
 ἀρκέσει, ᾗ δὴ δηθὰ πολέας ἱερεύετε ταύρους,  
 ζωὺς δ' ἐν δίνῃσι καθίετε μώνυχας ἵππους.  
 ἀλλὰ καὶ ὥς ὀλέεσθε κακὸν μόρον, εἰς ὃ κε πάντες  
 τίσετε Πατρόκλοιο φύονα καὶ λοιγὸν Ἀχαιῶν,  
 οὗς ἐπὶ νηυσὶ θοῇσιν ἐπέφνετε νόσφιν ἐμῆιο· 135

ὣς ἄρ' ἔφη, ποταμὸς δὲ χολώσατο κηρήθι μάλλον,  
 ὄρμηνεν δ' ἀνὰ θυμὸν ὅπως παύσειε πόνοιο  
 εἶον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.  
 τόφρα δὲ Πηλῆος υἱός, ἔχων δουλιχόσκιον ἔγχος,  
 Ἀστεροπαῖφ' ἐπᾶλτο κατακτάμεναι μενεαίνων, 140  
 νιεῖ Πηλεγόνοιο· τὸν δ' Ἀξιδὸς εὐρυρέεθρος

He meets Asteropaeus, son of the river-god Axius,

γείνατο καὶ Περίβοια, Ἄκεσσαμενοῖο θυγατρῶν  
 πρεσβυτάτῃ· τῇ γάρ ῥα μίγῃ ποταμὸς βαθυδίνης.  
 τῷ δ' Ἀχιλεὺς ἐπόρουσεν, ὃ δ' ἀντίος ἐκ ποταμοῖο  
 ἔστη ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκε 145  
 Ψάνθος, ἐπεὶ κεχόλωτο δαΐκταμένων αἰζήων,  
 τοὺς Ἀχιλεὺς ἐδάϊζε κατὰ ῥόον οὐδ' ἐλέαιρεν.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·  
 'Τίς πόθεν εἰς ἀνδρῶν, ὅ μιν ἔτλης ἀντίος ἔλθεῖν;  
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσσι.' 151  
 Τὸν δ' αὖ Πηλεγόνοσ προσεφώνεε φαίδιμος υἱός·  
 'Πηλεΐδῃ μεγάλθυμε, τίη γενεὴν ἱρεΐνεῖς;  
 εἴμ' ἐκ Παιονίης ἐριβώλου, τηλόθ' ἐούσης,  
 Παίονας ἀνδρας ἄγων δολιχεγχείας· ἦδε δέ μοι νῦν 155  
 ἥως ἐνδεκάτῃ, ὅτ' ἐς Ἴλιον εἰλήλουθα.  
 αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρὺν ῥέοντος,  
 [Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησιν,]  
 ὃς τέκε Πηλεγόνα κλυτὸν ἔγχει· τὸν δ' ἐμέ φασι  
 γείνασθαι· νῦν αὖτε μαχώμεθα, φαίδιμ' Ἀχιλλεῦ.' 160  
 Ὡς φάτ' ἀπειλήσας, ὃ δ' ἀνέσχετο δῖος Ἀχιλλεύς  
 Πηλιᾶδα μελίν· ὃ δ' ἁμαρτῇ δούρασιν ἀμφίς  
 ἦρως Ἀστερουπαῖος, ἐπεὶ περιδέξιος ἦεν·  
 καὶ ῥ' ἐτέρῳ μὲν δουρὶ σάκος βύαλεν, οὐδὲ διαπρὸ  
 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο· 165  
 τῷ δ' ἐτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρὸς  
 δεξιτερῆς, σῦτο δ' αἶμα κελαινεφές· ἢ δ' ὑπὲρ αὐτοῦ  
 γαίῃ ἐνεστήρικτο, λιλαιομένη χροὸς ἄσαι.  
 δεύτερος αὖτ' Ἀχιλεὺς μελίν ἰθυπτίωνα  
 Ἀστεροπαῖφ ἐφῆκε κατακτάμεναι μενεαίνων. 170  
 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὃ δ' ὑψηλὴν βάλεν ὄχθην,  
 μεσσοπαλὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μελινον ἔγχος.  
 Πηλεΐδης δ' ἄορ ὁζὺ ἐρυσσάμενος παρὰ μηροῦ

and kills him and exults over him.

ἄλτ' ἐπὶ οἱ μεμαώς· ὁ δ' ἄρα μελίην Ἀχιλῆος  
οὐ δύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ. 175  
τρὶς μὲν μιν πελέμιξεν ἐρύσσεσθαι μενεαίνωνι,  
τρὶς δὲ μεθῆκε βίης· τὸ δὲ τέτρατον ἤθελε θυμῷ  
ἄξει ἐπιγνάμψας δόρυ μελινον Αἰακίδαο,  
ἀλλὰ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπήυρα.  
γαστέρα γάρ μιν τύψε παρ' ὀμφαλόν, ἐκ δ' ἄρα πᾶσαι 180  
χύντο χαμαὶ χολάδες· τὸν δὲ σκύτος ὕσσε κάλυψεν  
ἀσθμαίνοντ'· Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσιν ὀρούσας  
τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἤυδα·

‘Κεῖσ’ οὕτω χαλεπὸν τοι ἐρισθενέος Κρονίωνος  
παισὶν ἐρίζεσθαι, ποταμοῖο περ ἐκγεγαῶτι. 185  
φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὺν ῥέοντος,  
αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.  
τίκτε μ’ ἀνὴρ πολλοῖσιν ἀνάσσων Μυρμιδόνεσσι,  
Πηλεὺς Αἰακίδης· ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.  
τῷ κρείσσω μὲν Ζεὺς ποταμῶν ἀλιμυρήντων, 190  
κρείσσω αὐτε Διὸς γενεῇ ποταμοῖο τέτυκται.  
καὶ γὰρ σοὶ ποταμός γε πάρα μέγας, εἰ δύναται τι  
χραιοσμεῖν· ἀλλ’ οὐκ ἔστι Διὶ Κρονίῳ μάχεσθαι,  
τῷ οὐδὲ κρείων Ἀχελῷος ἰσοφαρίζει,  
οὐδὲ βαθυρρέϊται μέγα σθένος Ὀκεανοῖο, 195  
ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα  
καὶ πᾶσαι κρῆναι καὶ φρεάτα μακρὰ νάουσιν·  
ἀλλὰ καὶ δὲ δαίδοικε Διὸς μέγαλοιο κεραυνὸν  
δεινὴν τε βροντὴν, ὅτ’ ἀπ’ οὐρανόθεν σμαραγίσῃ.’

Ἡ ῥα καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος, 200  
τὸν δὲ κατ’ αὐτόθι λεῖπεν, ἐπεὶ φίλον ἦτορ ἀπήυρα,  
κείμενον ἐν ψαμάθοισι, δαίινε δέ μιν μέλαν ὕδωρ.  
τὸν μὲν ἄρ’ ἐγγέλυνέ τε καὶ ἰχθύες ἀμφεπέοντο,  
δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες·  
αὐτὰρ ὁ βῆ ῥ’ ἵέναι μετὰ Πυίονας ἵπποκορυστάς, 205



The river-god Xanthus grows wroth at this carnage,

οἳ ῥ' ἔτι παρ ποταμὸν πεφοβήατο δινήεντα,  
ὥς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὑσμίνῃ  
χέρσ' ὑπο Πηλείδαο καὶ ἄορι Ἰφι δαμέντα.  
ἔνθ' ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστυνυλόν τε  
Μνησόν τε Θρασίον τε καὶ Αἴνιον ἠδ' Ὀφελέστην· 210  
καὶ νύ κ' ἔτι πλέονας κτάνε Παίονας ὥκυν Ἀχιλλεύς,  
εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης,  
ἀνέρι εἰσάμενος, βαθέης δ' ἐκ φθέγξατο δίνης·

‘ὦ Ἀχιλεῦ, περὶ μὲν κρατέεις, περὶ δ' αἴσυλα ῥέξεις  
ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί. 215  
εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσει,  
ἐξ ἐμέθεν γ' ἐλάσας πεδίον κάτα μέρμερα ῥέξε·  
πλήθει γὰρ δὴ μοι νεκῶν ἐρατεινὰ ῥέεθρα,  
οὐδὲ τί πη εὐναμαι προχέειν ῥόον εἰς ἄλα διὰν  
στεινόμενος νεκύεσσι, σὺ δὲ κτείνεις αἰδῆλως. 220  
ἀλλ' ἄγε δὴ καὶ ἔασον· ἄγῃ μ' ἔχει, ὄρχαμε λαῶν·’

Τὸν δ' ἀπαμειβόμενος προσέφη Πύδας ὥκυν Ἀχιλλεύς·  
‘ἔσται ταῦτα, Σκάμανδρε διοτρεφές, ὥς σὺ κελεύεις.  
Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,  
πρὶν ἔλσαι κατὰ ἄστυ καὶ Ἑκτορι πειρηθῆναι 225  
ἀντιβίην, ἥ κέν με δαμάσσεται, ἥ κεν ἐγὼ τόν·’

ὦς εἰπὼν Τρώεσσιν ἐπέσσυτο, δαίμονι Ἴσος.  
καὶ τότε Ἀπόλλωνα προσέφη ποταμὸς βαθυδίνης·

‘ὦ Πύποι, ἀργυρότοξε, Διὸς τέκος, οὐ σύ γε βουλάς  
εἰρύσαιο Κρονίωνος, ὃ τοι μάλα πόλλ' ἐπέτελλε 230  
Τρῶσι παρεστάμεναι καὶ ἀμύνειν, εἰς ὃ κεν ἔλθῃ  
δείελος ὀψὲ δύνων, σκίισθ' ὃ ἐρίβωλον ἄρουραν·’

Ἴη καὶ Ἀχιλλεὺς μὲν δουρὶ κλυτὸς ἔνθορε μέσση  
κρημνοῦ ἀπαΐζας· ὃ δ' ἐπέσσυτο οἴδματι θύων,  
πάντα δ' ὄρινε ῥέεθρα κυκώμενος, ὥς δὲ νεκροὺς 235  
πολλούς, οἳ ῥα κατ' αὐτὸν ἄλις ἔσαν, οὐς κτάν' Ἀχιλ-  
λεύς·

and sends a flood to swallow up Achilles.

τοὺς ἐκβαλλε θύραζε, μεμνκῶς ἤντε ταῦρος,  
 χέρσονδε· ζωοὺς δὲ σάω κατὰ καλὰ ῥέεθρα,  
 κρύπτων ἐν δίνῃσι βαθείησιν μεγάλῃσι.  
 δεινὸν δ' ἄμφ' Ἀχιλῆα κυκλόμενον ἵστατο κῦμα, 240  
 ὤθει δ' ἐν σίκει πίπτων ῥόος· οὐδὲ πόδεςσιν  
 εἶχε στηρίξασθαι. ὁ δὲ πτελέην ἔλε χερσὶν  
 εὐφυνέα μεγάλην· ἡ δ' ἐκ ῥιζῶν ἐριποῦσα  
 κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ῥέεθρα  
 ὄζοισιν πυκινοῖσι, γεφύρωσεν δέ μιν αὐτὸν 245  
 εἴσω πᾶσ' ἐριποῦσ'· ὁ δ' ἄρ' ἐκ δίνης ἀγορούσας  
 ἦϊξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,  
 δέϊσας. οὐδὲ τ' ἔλῃγε θεὸς μέγας, ὥρτο δ' ἐπ' αὐτῇ  
 ἄκροκελαινιόων, ἵνα μιν παύσειε πόνοιο  
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἰλάλκοι. 250  
 Πηλεΐδης δ' ἀπόρουσεν ὅσον τ' ἐπὶ δουρὸς ἐρωή,  
 αἰετοῦ οἴμῃτ' ἔχων μέλανος, τοῦ θηρητῆρος,  
 ὅσθ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν·  
 τῷ εἰκὼς ἦϊξεν, ἐπὶ στήθεσσι δὲ χαλκὸς  
 σμερδαλέον κονάβιζεν· ὑπαιθα δὲ τοῖο λιασθεῖς 255  
 φεῦγ', ὁ δ' ὀπισθε ῥέων ἔπετο μέγαλ' ὄρυμαγδῷ.  
 ὥς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου  
 ἅμ φντὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύη,  
 χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων·  
 τοῦ μὲν τε προρέοντος ὑπὸ ψηφίδες ἅπασαι 260  
 ὀχλεῦνται· τὸ δὲ τ' ὦκα κατειβόμενον κελαρύζει  
 χώρῳ ἐνὶ προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·  
 ὥς αἰεὶ Ἀχιλῆα κιχήσατο κῦμα ῥόοιο,  
 καὶ λαιψηρὸν ἐόντα· θεοὶ δὲ τε φέρτεροι ἀνδρῶν.  
 ὅσσάκι δ' ὀρμήσειε ποδάρκης δῖος Ἀχιλλεὺς 265  
 στῆναι ἐναντίβιον, καὶ γινώμεναι εἴ μιν ἅπαντες  
 ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,  
 τοσσάκι μιν μέγα κῦμα διυπετέος ποταμοῖο

At Achilles' prayer, Poseidon and Athene promise help.

πλάζ' ὦμους καθύπερθεν· ὁ δ' ὑψόσε ποσσὶν ἐπήδῃ  
 θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα 270  
 λάβρρος ὕπαιθα ῥέων, κονίην δ' ὑπέρεπτε ποδῶν.  
 Πηλεΐδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

‘Ζεῦ πάτερ, ὥς οὔτις με θεῶν ἐλεινὸν ὑπέστη  
 ἐκ ποταμῷο σαῶσαι· ἔπειτα δὲ καὶ τι πάθοιμι.  
 ἄλλος δ' οὔτις μοι τόσον αἴτιος Οὐρανιῶνων, 275  
 ἀλλὰ φίλη μήτηρ, ἥ με ψεύδεσσιν ἔθελγεν·  
 ἥ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτάων  
 λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.  
 ὥς μ' ὄφελ' Ἐκτωρ κτεῖναι, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος·  
 τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δὲ κεν ἐξενάριξε. 280  
 νῦν δέ με λευγαλέφ θανάτῳ εἴμαρτο ἀλῶναι  
 ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὥς παῖδα συφορβόν,  
 ὃν ῥά τ' ἔναντος ἀποέρση χειμῶνι περῶντα·

‘Ὡς φάτο, τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ Ἀθήνη·  
 στήτην ἐγγὺς ἰόντε, δέμας δ' ἀνδρεσσιν ἔϊκτην, 285  
 χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσι.  
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων·

‘Πηλεΐδη, μήτ' ἄρ τι λήν τρέε μήτε τι τάρβει·  
 τοίω γάρ τοι νῶϊ θεῶν ἐπιταρρόθω εἰμέν,  
 Ζηνὸς ἐπαινήσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη· 290  
 ὥς οὔ τοι ποταμῷ γε δαμήμεναι αἴσιμόν ἐστιν·  
 ἀλλ' ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἴσαι αὐτός·  
 αὐτὰρ σοὶ πυκινῶς ὑποθησόμεθ', αἶ κε πίθῃαι·  
 μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο,  
 πρὶν κατὰ Ἰλίοφι κλυτὰ τείχεα λαὸν ἐέλσαι 295  
 Τρωϊκὸν, ὃς κε φύγησι. σὺ δ' Ἐκτορι θυμὸν ἀπούρας  
 ἂψ ἐπὶ νῆας ἵμεν· δίδομεν δὲ τοι εὖχος ἀρέσθαι·

Τὼ μὲν ἄρ' ὥς εἰπόντε μετ' ἀθανάτους ἀπεβήτην,  
 αὐτὰρ ὁ βῆ—μέγα γάρ ῥα θεῶν ὠτρυνεν ἐφετμή—  
 εἰς πεδίον· τὸ δὲ πᾶν πληθ' ὕδατος ἐκχυμένοιο, 300

Achilles is all but overborne by the waves

πολλὰ δὲ τεύχεα καλὰ δαΐκταμένων αἰζηῶν  
 πλῶν καὶ νέκυες. τοῦ δ' ὑψόσε γούνατ' ἐπὶ δα  
 πρὸς ῥόον ἀΐσσοντος ἀν' ἰθύν, οὐδέ μιν ἴσχεν  
 εὐρυρέων ποταμός· μέγα γὰρ σθένος ἔμβαλ' Ἀθήνη.  
 οὐδέ Σκάμανδρος ἔληγε τὸ δν μένος, ἀλλ' ἔτι μᾶλλον  
 χῶετο Πηλείωνι, κόρυσσε δὲ κῦμα ῥόοιο 306  
 ὑψόσ' ἀειρόμενος, Σιμόεντι δὲ κέκλετ' αὔσας·

‘Φίλε κασίγνητε, σθένος ἀνέρος ἀμφοτέροί περ  
 σχῶμεν, ἐπεὶ τάχα ἄστυ μέγα Πριάμοιο ἀνακτος  
 ἐκτέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν. 310  
 ἀλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίμπληθι ῥέεθρα  
 ὕδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους,  
 ἴσθη δὲ μέγα κῦμα, πολὺν δ' ὀρυμαγδὸν ὕρινε  
 φιλῶν καὶ λάωι, ἵνα παύσομεν ἄγριον ἄνδρα,  
 ὃς δὴ νῦν κρατεῖ, μέμονεν δ' ὃ γε ἴσα θεοῖσι. 315  
 φημί γὰρ οὔτε βίην χραισμησέμεν οὔτε τι εἶδος,  
 οὔτε τὰ τεύχεα καλά, τὰ πον μάλα νειόθι λίμνης  
 κείσεθ' ὑπ' ἰλῦος κεκαλυμμένα· καὶ δέ μιν αὐτὸν  
 εἰλύσω ψαμάθοισιν ἄλις χέραδος περιχένας  
 μυρίον, οὐδέ οἱ ὅστέ' ἐπιστήσονται Ἀχαιοὶ 320  
 ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.  
 αὐτοῦ οἱ καὶ σῆμα τετεύχεται, οὐδέ τί μιν χρεὼ  
 ἔσται τυμβοχόης, ὅτε μιν θάπτωσιν Ἀχαιοί.’

Ἦ καὶ ἐπῶρτ' Ἀχιλῆϊ κυκώμενος, ὑψόσε θύων,  
 μορμύρων ἀφρῶ τε καὶ αἵματι καὶ νεκύεσσι. 325  
 πορφύρεον δ' ἄρα κῦμα διυπετέος ποταμοῖο  
 ἴστατ' ἀειρόμενον, κατὰ δ' ἤρεε Πηλεΐωνα.  
 Ἦρῃ δὲ μέγ' αὔσε περιδείσας Ἀχιλῆϊ,  
 μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης.  
 ἀντίκα δ' Ἦφαιστον προσεφώνεει, δν φίλον υἱόν· 330  
 Ὅρσοε, κυλλοπόδιον, ἐμὸν τέκος· ἄντα σέθεν γὰρ  
 ζῆάνθον δινήεντα μάχῃ ἤϊσκομεν εἶναι·

when, at Here's bidding, Hephaestus burns up the flood with fire ;

ἀλλ' ἐπάμνε τάχιστα, πιφάνσκει δὲ φλόγα πολλήν.  
 αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργεστοῦ Νότοιο  
 εἴσομαι ἐξ ἀλόθεν χαλεπὴν ὄρσουςα θέλλαν, 335  
 ἥ κεν ἀπὸ Τρώων κεφαλᾶς καὶ τεύχεα κῆαι,  
 φλέγμα κακὸν φορέονσα. σὺ δὲ Ξάνθοιο παρ' ὄχθας  
 δένδρεα καί, ἐν δ' αὐτὸν ἵει πυρὶ· μηδέ σε ἀμμπαν  
 μιλιχίους ἐπέεσσιν ἀποτρετέτω καὶ ἀρειῇ·  
 μῆδ' ἐπὶν ἀπόπανε τεὸν μένος, ἀλλ' ὅπότε ἂν δῇ 340  
 φθέγγομαι ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ.'

Ὡς ἔφαθ', Ἥφαιστος δὲ τιτύσκετο θεσπιδαῆς πῦρ.  
 πρῶτα μὲν ἐν πεδίῳ πῦρ ζαίετο, καίε δὲ νεκροὺς  
 πολλοὺς, οἳ ῥα κατ' αὐτόθ' ἄλιν ἔσαν, οὓς κτάν' Ἀχιλλεύς.  
 πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαὸν ὕδωρ. 345  
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδὲ' ἀλφὴν  
 αἰψ' ἀνξηράνῃ· χαίρει δέ μιν ὅστις ἐθέρη·  
 ὥς ἐξηράνθη πεδίον πᾶν, καὶ δ' ἄρα νεκροὺς  
 κῆεν· ὁ δ' ἐς ποταμὸν τρέψε φλόγα παμφανώσαν.  
 καίοντο πτελέαι τε καὶ ἰτέαι ἡδὲ μυρῖκαι, 350  
 καίετο δὲ λωτός τ' ἡδὲ θρόνον ἡδὲ κύπειρον,  
 τὰ περὶ καλὰ ῥέεθρα ἄλιν ποταμοῖο πεφύκει·  
 τεύροντ' ἐγγέλυές τε καὶ ἰχθύες οἱ κατὰ δίνας,  
 οἱ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα  
 πνοιῇ τειρόμενοι πολυμήτιος Ἥφαιστοιο. 355  
 καίετο δ' ἵς ποταμοῖο ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Ἥφαιστ', οὐτίς σοί γε θεῶν δύνατ' ἀντιφερῖζειν,  
 οὐδ' ἂν ἐγὼ σοί γ' ὧδε πυρὶ φλεγέθοντι μαχοίμην.  
 λῆγ' ἔριδος, Τρῶας δὲ καὶ ἀντίκα διὸς Ἀχιλλεύς  
 ἥστυες ἐξελάσει· τί μοι ἔριδος καὶ ἀρωγῆς ;' 360

Φῆ πυρὶ καιόμενος, ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα.  
 ὥς δὲ λέβης ζεῖ ἔνδον, ἐπειγόμενος πυρὶ πολλῷ,  
 κνίστην μελδόμενος ἀπαλοτρεφούς σιάλοιο  
 πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κεῖται,

whereat Xanthus is driven to sue for mercy.

ὥς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέε δ' ὕδωρ· 365

οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο· τεῖρε δ' αὐτῇ  
Ἥφαιστοιο βίῃφι πολύφρονος. αὐτὰρ ὃ γ' Ἥρην  
πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα·

Ἥρη, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν  
ἔξ ἄλλων; οὐ μὲν τοι ἐγὼ τόσον αἰτιός εἰμι, 370

ὅσσον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἄρωγοι.  
ἀλλ' ἦτοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις,  
πανέσθω δὲ καὶ οὗτος. ἐγὼ δ' ἐπὶ καὶ τόδ' ὀμοῦμαι,  
μήποτ' ἐπὶ Τρώεσσιν ἀλεξήσιν κακὸν ἦμαρ,  
μηδ' ὅπότ' ἂν Τροίῃ μαλερῶ πυρὶ πᾶσα δάηται 375  
καιομένη, καίωσι δ' ἀρήϊοι νῆες Ἀχαιῶν.'

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε θεὰ λευκώλενος Ἥρη,  
αὐτίκ' ἄρ' Ἥφαιστον προσεφώνεεν, ὃν φίλον υἱόν·

Ἥφαιστε, σχέο, τέκνον ἀγακλέες· οὐ γὰρ ἔοικεν  
ἀθάνατον θεὸν ὦδε βροτῶν ἔνεκα στυφελίζειν.' 380

Ὡς ἔφαθ', Ἥφαιστος δὲ κατέσβεσε θεσπιδαῖς πῦρ,  
ἄψορρον δ' ἄρα κῦμα κατέσσυτο καλὰ ῥέεθρα.

Αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα  
πανσάσθη· Ἥρη γὰρ ἐρύκακε χωομένη περ.  
ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθυῖα 385

ἀργαλέη, δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἤητο·  
σὺν δ' ἔπεσοι· μεγάλῳ πατάγῳ, βράχῃ δ' εὐρέϊα χθών,  
ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. αἶε δὲ Ζεὺς  
ἥμενος Οὐλύμπῳ· ἐγέλασσε δὲ οἱ φίλον ἦτορ  
γηθοσύνη, ὅθ' ὀρᾶτο θεοὺς ἔριδι ξυνιόντας. 390

ἔνθ' οἷγ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης  
ῥινοτόρος, καὶ πρῶτος Ἀθηναίῃ ἐπόρουσε  
χάλκεον ἔγχος ἔχων, καὶ ὀνειδέειν φάτο μῦθον·

ἴππ' αἴτ', ὦ κυνάμνια, θεοὺς ἔριδι ξυνελαύνεις  
θάρσος ἤητον ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν;  
ἢ οὐ μέμνη ὕτε Τυδείδην Διομήδε' ἀνῆκας 395

The battle of the gods ; Athens beats Ares and Aphrodite.

οὐτάμεναι, αὐτὴ δὲ πανόψιον ἔγχος ἑλοῦσα  
 ἰθὺς ἔμεῦ ὤσας, διὰ δὲ χροά καλὸν ἔδαψας ;  
 τῷ σ' αὖ νῦν ὅτῳ ἀποτισέμεν ὅσσα μ' ἔοργας.'

Ὡς εἰπὼν οὕτησε κατ' αἰγίδα θυσσανόεσσαν 400  
 σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·  
 τῇ μιν Ἄρης οὕτησε μισαιφόνος ἔγχεϊ μακρῷ.  
 ἡ δ' ἀναχασσαμένη λίθον εἴλετο χειρὶ παχείῃ  
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγα τε,  
 τὸν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὔροιν Ἀρούρης· 405  
 τῷ βάλε θυῶρον Ἄρηα κατ' αὐχένα, λῦσε δὲ γυῖα.  
 ἐπὰ δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δὲ χαίτας,  
 τεύχεά τ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,  
 καὶ οἱ ἐπευχομένη ἔπεα πτερόεντα προσηύδα·

Ἐνὶ πύτῃ, οὐδέ νύ πώ περ ἐπεφράσω ὅσσον Ἀρείων 410  
 εὐχομ' ἐγὼν ἔμεναι, ὅτι μοι μένος ἰσοφαρίζεις.  
 οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοισι,  
 ἥ τοι χωομένη κακὰ μῆζεται, οὐνεκ' Ἀχαιοὺς  
 κάλλιπες, αὐτὰρ Τρωσὶν ὑπερφιάλοισιν ἀμύνεις.'

Ὡς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαεινῷ. 415  
 τὸν δ' ἄγε χειρὸς ἑλοῦσα Διὸς θυγάτηρ Ἀφροδίτη  
 πυκνὰ μάλα στενάζοντα· μόγις δ' ἐσαγείρετο θυμόν.  
 τὴν δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,  
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

Ὡ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη, 420  
 καὶ δ' αὖθ' ἡ κυνᾶμνιαι ἄγει βροτολοιογόν· Ἄρηα  
 δεῖτον ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε.'

Ὡς φάτ', Ἀθηναίη δὲ μετέευστο, χαῖρε δὲ θυμῷ,  
 καὶ ῥ' ἐπεισαμένη πρὸς στήθεα χειρὶ παχείῃ  
 ἤλασε· τῆς δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ. 425  
 τῷ μὲν ἄρ' ἀμφω κεῖντο ἐπὶ χθονὶ πουλυβοτείρῃ,  
 ἡ δ' ἄρ' ἐπευχομένη ἔπει πτερόεντ' ἀγόρευε·

Ἐοῖοι νῦν πάντες, ὅσοι Τρώεσσιν ἡρώγοι,

εἶεν, ὅτ' Ἀργείοισι μαχοίατο θωρηκτῆσιν,  
 ὧδέ τε θάρσαλέοι καὶ τλήμονες, ὥς Ἀφροδίτη 430  
 ἦλθεν Ἄρει ἐπίκουρος, ἐμῷ μένει ἀντιώσασα·  
 τῷ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα πτολίεμοιο,  
 Ἴλιου ἐκπέρσαντες εὐκτίμενον πτολίεθρον.'

[Ὡς φάτο, μεῖδῃσεν δὲ θεὰ λευκώλενος Ἥρη.]  
 αὐτὰρ Ἀπόλλωνα προσέφη κρείων ἑνοσίχθων· 435

Φοῖβε, τίη δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν  
 ἀρξάντων ἑτέρων· τὸ μὲν αἵσχιον, αἶ κ' ἀμαχητὶ  
 ἴομεν Οὐλυμπόνδε Διὸς ποτὶ χαλκοβατὲς δῶ.  
 ἄρχε· σὺ γὰρ γενεῇφι νεώτερος· οὐ γὰρ ἔμοιγε  
 καλόν, ἐπεὶ πρότερος γενόμεν καὶ πλείονα οἶδα. 440

νηπύτῃ, ὥς ἀνοον κραδίην ἔχες· οὐδέ νυ τῶν περ  
 μέμνηται, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἀμφὶ  
 μῦνοι νῶϊ θεῶν, ὅτ' ἄγῃνορι Λαομέδοντι  
 παρ Διὸς ἔλθόντες θητεύσαμεν εἰς ἑνιαυτὸν  
 μισθῷ ἐπὶ ῥῆτῳ· ὃ δὲ σημαίνων ἐπέτελλεν. 445

ἦτοι ἐγὼ Τρῶεσσι πόλιν πέρι τεῖχος ἔδειμα  
 εὐρύ τε καὶ μάλα καλόν, ἵν' ἄρρηκτος πόλις εἴη·  
 Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βοῦς βουκολέεσκες  
 Ἰδης ἐν κνημοῖσι πολυπτύχου ὑλῆεσσης.

ἀλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθέες ὥραι 450  
 ἐξέφερον, τότε νῶϊ βιήσατο μισθὸν ἅπαντα  
 Λαομέδων ἑκπαγλος, ἀπειλήσας δ' ἀπέπεμπε.

σοὶ μὲν ὃ γ' ἠπείλησε πόδας καὶ χεῖρας ὑπερθε  
 δῆσειν, καὶ περάαν νήσων ἐπὶ τηλεδαπάων·  
 στεῦτο δ' ὃ γ' ἀμφοτέρων ἀπολεψέμεν οὐατα χαλκῷ. 455

νῶϊ δέ τ' ἄψορροι κίομεν κεκοτηότι θυμῷ,  
 μισθοῦ χωόμενοι, τὸν ὑποστάς οὐκ ἐτέλεσσε.  
 τοῦ δὴ νῦν λαοῖσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων  
 πειρᾷ ὥς κε Τρῶες ὑπερφύαλοι ἀπόλωνται  
 πρόχην κακῶς σὺν παισὶ καὶ αἰδοίῃς ἀλόχοισι.' 460



Here scornfully entreats Aphrodite,

Τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·  
 'έννοσίγαι', σὺκ ἂν με σαόφρονα μὐθήσαιο  
 ἔμμεναι, εἰ δὴ σοί γε βροτῶν ἔνεκα πολεμῖξω  
 ζειλῶν, οἱ φύλλοισιν ἐοικότες ἄλλοτε μὲν τε  
 ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες, 465  
 ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. ἀλλὰ τάχιστα  
 πανσώμεσθα μάχης· οἱ δ' αὐτοὶ θρηιάσθων.'

Ὡς ἄρα φωνήσας πάλιν ἐτράπετ'· αἶζετο γάρ ῥα  
 πατροκασσιγνήτοιο μιγήμεναι ἐν παλάμῃσι.  
 τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν 470  
 Ἄρτεμις ἀγροτέρη, καὶ ὄνειδείων φάτο μῦθον·  
 'Φεύγεις δὴ, ἐκάεργε, Ποσειδάωνι δὲ νίκην  
 πᾶσαν ἐπέτρεψας, μέλεον δὲ οἱ εὐχος ἔδωκας·  
 νηπύτιε, τί νυ τόξον ἔχεις ἀνεμῶλιον αὐτῶς;  
 μή σε νῦν ἔτι πατὴρ ἐνὶ μεγάροισιν ἀκούσω 475  
 εὐχομένον, ὥς τὸ πρὶν ἐν ἀθανάτοισι θεοῖσιν,  
 ἅντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.'

Ὡς φάτο, τὴν δ' οὔτι προσέφη ἐκάεργος Ἀπόλλων,  
 ἀλλὰ χολωσαμένη Διὸς αἰδοίῃ παράκοιτις  
 [νείκεσεν ἰοχέαιραν ὄνειδείοις ἐπέεσσι]. 480

Πῶς δὲ σὺ νῦν μέμονας, κύον ἀδδέες, ἀντὶ ἐμεῖο  
 στήσεσθαι; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι,  
 τοξοφόρῳ περ ἑούσῃ, ἐπεὶ σε λείοντα γυναιξὶ  
 Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν ἦν κ' ἐθέλῃσθα.  
 ἦτοι βέλτερόν ἐστι κατ' οὔρεα θῆρας ἐναίρειν 485  
 ἀγροτέρας τ' ἐλάφους ἢ κρείσσοσιν Ἴφι μάχεσθαι.  
 εἰ δ' ἐθέλεις πολέμοιοι δαήμεναι, ὄφρ' εὖ εἰδῇς,  
 ὅσπον φερτέρη εἴμ', ὅτι μοι μένος ἀντιφερίζεις.'

Ἡ ῥα καὶ ἀμφοτέρας ἐπὶ καρπῷ χειρὶς ἔμαρπτε  
 σκαίῃ, δεξιτερῇ δ' ἄρ' ἀπ' ὤμων αἶνυτο τάξα, 490  
 αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὔατα μειδιόωσα  
 ἐντροπαλιζομένην· ταχέες δ' ἔκπιπτον οἵστοί.

and so the gods separate ; Apollo goes to Troy.

δαιρνώεσσα δ' ὑπαιθα θεὰ φύγεν ὥστε πέλεια,  
 ἧ ρά θ' ὑπ' ἱρῆκος κοίλῃν εἰσέπτατο πέτρην,  
 χηραμόν· οὐδ' ἄρα τῇ γε ἁλώμεναι αἴσιμον ἦεν· 495  
 ὥς ἡ δακρνώεσσα φύγεν, λίπε δ' αὐτόθι τόξα.

Λητὼ δὲ προσέειπε διάκτορος Ἀργεῖφόντης·

ἴητοί, ἐγὼ δέ τοι οὔτι μαχήσομαι· ἀργαλέον δὲ  
 πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·  
 ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν 500  
 εὐχεσθαι ἔμε νικῆσαι κρατερῇφι βίηφιν·

Ὡς ἄρ' ἔφη, Λητὼ δὲ συναίνυντο καμπύλα τόξα  
 πεπτιῶτ' ἄλλυζις ἄλλα μετὰ στροφάλιγγι κονίης.  
 ἡ μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἧς·  
 ἡ δ' ἄρ' Ὀλυμπον ἱκανε, Διὸς ποτὶ χαλκοβατὲς ἔω, 505  
 δακρνώεσσα δὲ πατρὸς ἐφίζετο γούνασι κούρη,  
 ἀμφὶ δ' ἄρ' ἁμβρόσιος ἑανὺς τρέμε· τὴν δὲ προτὶ οἷ  
 εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἡδὺν γελάσσας·

ἴς τις νῦν σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων  
 [μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνὶ πῇ] ; 510

Τὸν δ' αὖτε προσέειπεν εὐστέφανος κελαδεινὴ·  
 ὅς μ' ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,  
 ἐξ ἧς ἀθανάτοισιν ἔρις καὶ νεῖκος ἐφῆπται·

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱήν· 515  
 μέμβλετο γάρ οἱ τεῖχος ἐϋδμήτοιο πόληος,  
 μὴ Δαναοὶ πέρσειαν ὑπὲρ μόρον ἥματι κείνῳ.  
 οἱ δ' ἄλλοι πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες,  
 οἱ μὲν χωόμενοι, οἱ δὲ μέγα κυδιόωντες·  
 καὶ δ' Ἴζον παρ Ζηνὶ κελαϊνεφεῖ. αὐτὰρ Ἀχιλλεὺς 520  
 Τρῶας ὁμῶς αὐτούς τ' ὄλεκεν καὶ μώνυχας ἵππους.  
 ὥς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἵκηται  
 ἄστεος αἰθομένοιο, θεῶν δὲ ἐμῆνις ἀνῆκε,  
 πᾶσι δ' ἔθηκε πόνοι, πολλοῖσι δὲ κήδε' ἐφῆκεν,

Achilles chases the fugitives within the gates of Troy.

ὣς Ἀχιλεὺς Τρώεσσι πόνον καὶ κῆδ' ἔθηκεν. 525

Ἔσθηκε δ' ὁ γέρων Πρίαμος θείου ἐπὶ πύργου,  
ἐς δ' ἐνόησ' Ἀχιλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ  
Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἄλκῃ  
γίγνεθ'· ὁ δ' οἰμῶξας ἀπὸ πύργου βαῖνε χαμᾶζε,  
ὀτρύνων παρὰ τεῖχος ἀγακλειτοὺς πυλαωρούς· 530

Ἐπεταμένους ἐν χερσὶ πύλας ἔχει', εἰς ὃ κε λαοὶ  
ἔλθωσι προτὶ ἄστυ πεφυζότες· ἡ γὰρ Ἀχιλλεὺς  
ἐγγὺς ὄδε κλονέων· νῦν οἷω λοίγι' ἔσεσθαι.  
αὐτὰρ ἐπεὶ κ' ἐς τεῖχος ἀναπνεύσωσιν ἀλέντες,  
αὗτις ἐπ' ἄψ θέμεναι σανίδας πυκινῶς ἄραρνίαις· 535  
δεΐδρια γὰρ μὴ οὐλος ἀνὴρ ἐς τεῖχος ἄλῃται·

ὣς ἔφαθ', οἱ δ' ἀνεσάν τε πύλας καὶ ἀπῶσαν ὄχῃας·  
αἱ δὲ πετασθεῖσαι τεῦξαν φάος. αὐτὰρ Ἀπόλλων  
ἀντίος ἐξέθορε, Τρώων ἴνα λοιγὸν ἀλάλκοι.  
οἱ δ' ἰθὺς πόλῳς καὶ τείχεος ὑψηλοῖο, 540  
δίψῃ καρχαλέοι, κεκοιμημένοι ἐκ πεδίοιο,  
φεῦγον· ὁ δὲ σφεδανὸν ἔφεπ' ἔγχρῃ· λύσσα δέ οἱ κῆρ  
αἰὲν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.

Ἔνθα κεν ὑψίπυλον Τροίην ἔλον υἷες Ἀχαιῶν,  
εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκε, 545  
φῶτ' Ἀντήνορος υἱὸν ἀμύμονά τε κρατερόν τε.  
ἐν μὲν οἱ κραδίη θάρσος βάλε, παρ δέ οἱ αὐτὸς  
ἔσση, ὅπως θανάτοιο βαρείας κῆρας ἀλάλκοι,  
φηγῶ κεκλιμένος· κεκάλυπτο δ' ἄρ' ἡέρι πολλῇ.  
αὐτὰρ ὃ γ' ὥς ἐνόησεν Ἀχιλῆα πτολίπορθον, 550  
ἔσση, πολλὰ δέ οἱ κραδίη πόρφυρε μένοντι·

ὄχθησας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·  
ὦ μοι ἐγών· εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλῆος  
φεύγω, τῇπερ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,  
αἰρήσει με καὶ ὥς, καὶ ἀνάλκιδα δειροτομήσει. 555  
εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἐάσω

Only Agenor awaits him without the wall,

Πηλεΐδῃ Ἀχιλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλῃ  
φεύγω πρὸς πεδῖον Ἰλῆϊον, ὅφρ' ἂν ἴκωμαι  
Ἰδῆς τε κνημοὺς κατὰ τε ῥωπήϊα δύνω·  
ἑσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο, 560  
ἰδρῶ ἀποψυχθεῖς, ποτὶ Ἴλιον ἀπονεοίμην.

ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;  
μή μ' ἀππειρόμενον πόλιος πεδίωνδε νοήσῃ  
καὶ με μεταίξας μάρψῃ ταχέεσσι πόδεσσιν.  
οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλύξαι· 565

λίην γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.  
εἰ δέ κέν οἱ προκάροιθε πόλιος κατεναντίον ἔλθω·  
καὶ γάρ θην τούτῳ τρωτὸς χρῶς ὀξεί χαλκῷ,  
ἐν δὲ ἴα ψυχή. θνητὸν δέ ἔφασ' ἀνθρωποι  
ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει.' 570

Ὡς εἰπὼν Ἀχιλλῆα ἀλείς μένεν, ἐν δέ οἱ ἦτορ  
ἄλκιμον ὠρμᾶτο ποτολεμίζειν ἠδὲ μάχεσθαι.  
ἥτε πάρδαλις εἴσι βαθείης ἐκ ξυλόχοιο  
ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ  
ταρβεῖ οὐδὲ φοβεῖται, ἐπεὶ κεν ὑλαγμὸν ἀκούσῃ· 575  
εἵπερ γὰρ φθάμενός μιν ἦ οὐτάσῃ ἡὲ βάλῃσιν,  
ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει  
ἄλκης, πρὶν γ' ἡὲ ξυμβλήμεναι, ἡὲ δαμῆναι·  
ὥς Ἀντήνορος υἱὸς ἄγαυός, δῖος Ἀγήνωρ,  
οὐκ ἔθελεν φεύγειν, πρὶν πειρήσασθαι Ἀχιλλῆος, 580  
ἀλλ' ὃ γ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' ἔτσην,  
ἐγχείρῃ δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὐτεῖ·

Ἥ δὲ πον μάλ' ἔολπας ἐνὶ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,  
ἥματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων,  
νηπύτι, ἧ γ' ἔτι πολλὰ τετεύχεται ἄλγε' ἐπ' αὐτῇ. 585  
ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἄνδρες εἰμέν,  
οἱ καὶ πρόσθε φίλων τοκέων ἀλόχων τε καὶ υἱῶν  
Ἴλιον εἰρυνόμεσθα· σὺ δ' ἐνθάδε πότμον ἐφέψεις,

and him Apollo saves, taking his place.

ὦδ' ἔκπαγλος ἔων καὶ θυρσαλέος πολεμιστής·  
 Ἴη ῥα καὶ ὄξυν ἄκοντα βαρείης χειρὸς ἀφῆκε, 590  
 καὶ ῥ' ἔβαλε κνήμην ὑπὸ γούνατος οὐδ' ἀφάμαρτεν·  
 ἀμφὶ δέ οἱ κνημὶς νεοτεύκτου κασσιτέροιο  
 σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσε  
 βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἠρύκακε δῶρα.  
 Πηλεΐδης δ' ὠρμήσας Ἀγήνορος ἀντιθέοιο 595  
 δεύτερος· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,  
 ἀλλὰ μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἠέρι πολλῇ,  
 ἡσύχιον δ' ἄρα μιν πολέμου ἔκπεμπε νέεσθαι.  
 αὐτὰρ ὁ Πηλεΐωνα δόλῳ ἀποέργαθε λαοῦ·  
 αὐτῷ γὰρ ἐκάεργος Ἀγήνορι πάντα εἰκὼς 600  
 ἔσθι πρόσθε ποδῶν· ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.  
 εἶος ὁ τὸν πεδίοιο διώκετο πυροφόροιο,  
 τρέψας παρ ποταμὸν βαθυδιήεντα Σκάμανδρον,  
 τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλλων,  
 ὥς αἰεὶ ἔλποιτο κιχήσεσθαι ποσὶν οἷσι· 605  
 τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὁμίλῳ  
 ἀσπάσιοι προτὶ ἄστυ, πόλις δ' ἔμπλητο ἀλέντων.  
 οὐδ' ἄρα τοί γ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς  
 μεῖναι ἔτ' ἀλλήλους, καὶ γινώμεναι ὅς τε πεφεύγοι  
 ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐσέχυντο 610  
 εἰς πόλιν, ὅντινα τῶν γε πόδες καὶ γοῦνα σαώσαι

## ΙΛΙΑΔΟΣ Χ.

### Ἕκτορος ἀναίρεσις.

**ARGUMENT.**—Now Hector alone of all the Trojans would not take refuge within the walls, for he was ashamed because by his overweening boldness this disaster had come upon the Trojans. So he awaited Achilles before the gates, but could not abide his onset, and turned to flee: and Achilles chased him three times all around the city. But in the end Athene by guile persuaded him to stand and meet Achilles, who thus slew him and took his armour, and dragged his dead body behind his chariot to the camp. And these things made great lamentation through all the city of Troy.

Ὡς οἱ μὲν κατὰ ἄστυ, πεφυζότες ἥντε νεβροί,  
ἰδρῶ ἀπεψύχοντο πῖον τ' ἀέοντό τε δίψαν,  
κεκλιμένοι καλῇσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ  
τείχεος ἄσσον ἴσαν, σάκε' ὤμοισι κλίναντες.

Ἕκτορα δ' αὐτοῦ μεῖναι ὀλοῖη μῆϊρα πέδῃσεν, 5  
Ἰλίου προπάροιθε πυλάων τε Σκαιάων.

αὐτὰρ Πηλεΐωνα προσηύδα Φοῖβος Ἀπόλλων·

ῥέετε με, Πηλέος υἱέ, πῶσιν ταχέεσσι διώκεις,  
αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με  
ἔγνωσ' ὥς θεός εἰμι, σὺ δ' ἄσπερχές μενεαίνεις. 10  
ἦ νύ τοι οὔτι μέλει Τρώων πόνος οὐς ἐφόβησας,  
οἳ δὴ τοι εἰς ἄστυ ἄλεν, σὺ δὲ ζεῦρο λιάσθης.

οὐ μὲν με κτενέεις, ἐπεὶ οὔτοι μόρσιμός εἰμι·

Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
ἔβλαψάς μ', ἐκάεργε, θεῶν ὀλώτατε πάντων, 15

Hector awaits Achilles without the city,

ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἥ κ' ἔτι πολλοὶ  
γαῖαν ὁδᾶξ εἶλον πρὶν Ἴλιον εἰσαφικέσθαι.  
νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δὲ σώσας  
ῥηϊδίως, ἐπεὶ οὔτι τίσιν γ' ἔδειςας ὀπίσσω.  
ἦ σ' ἂν τισαίμην, εἴ μοι δύναμὶς γε παρείη.' 20

Ὡς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,  
σευάμενος ὥσθ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,  
ὃς ῥά τε ῥεῖα θέρσι τιταινόμενος πεδίοιο·  
ὥς Ἀχιλεὺς λαιψῆρὰ πόδας καὶ γούνατ' ἐνώμα.

Τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἵδεν ὀφθαλμοῖσι, 25  
παμφαίνονθ' ὥστ' ἀστέρ', ἐπεσσύμενον πεδίοιο,  
ὃς ῥά τ' ὀπώρης εἴσιν, ἀρίζηλοι δέ οἱ αὐγαὶ  
φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῇ·  
ὄντε κύν' Ὀρίωνος ἐπὶ κλησὶν καλέουσι.

λαμπρότατος μὲν ὁ γ' ἐστί, κακὸν δέ τε σῆμα τέτυκται, 30  
καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν.  
ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θείοντος.  
ῥιμῶξεν δ' ὁ γέρων, κεφαλὴν δ' ὁ γε κόψατο χερσὶν  
ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει  
λίσσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων 35  
ἑστήκει, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι·  
τὸν δ' ὁ γέρων ἔλεεινὰ προσηύδα χεῖρας ὀρεγνύς·

Ἔκτορ, μὴ μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον  
ὄλος ἄνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης  
Πηλείωνι δαμείς, ἐπειὴ πολὺ φέρτερός ἐστι, 40  
σχέτλιος· αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο  
ὅσσον ἐμοί· τάχα κέν ἐ κύνες καὶ γῦπες ἔδοιεν  
κείμενον· ἥ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·  
ὃς μ' υἱῶν πολλῶν τε καὶ ἑσθλῶν εὖνιν ἔθηκε,  
κτείνων καὶ περναὺς νήσων ἔπι τηλεδαπάν. 45  
καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,  
οὐ δύναμαι ἰδέειν Τρώων εἰς ἄστυ ἀλέντων,

though his father and mother beseech him to enter the gates.

τὸν μοι Λαοθόη τέκετο, κρείονσα γυναικῶν.  
 ἀλλ' εἰ μὲν ζῶουσι μετὰ στρατῷ, ἧ τ' ἂν ἔπειτα  
 χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον· 50  
 πολλὰ γὰρ ὤπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης.  
 εἰ δ' ἤδη τεθνᾶσι καὶ εἰν' Ἀΐδαο δόμοισιν,  
 ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα·  
 λαοῖσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος  
 ἔσσεται, ἣν μὴ καὶ σὺ θάνης Ἀχιλῆϊ δαμασθείς. 55  
 ἀλλ' εἰσέρχαιο τείχος, ἐμὸν τέκος, ὄφρα σάωσῃς  
 Τρῶας καὶ Τρῳάς, μῆδὲ μέγα κῦδος ὀρέξῃς  
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς.  
 πρὸς δ' ἐμέ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,  
 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶ 60  
 αἶσῃ ἐν ἀργαλὲ φθίσει, κακὰ πόλλ' ἐπιδόντα,  
 νῆας τ' ὀλλυμένους ἔλκηθείσας τε θύγατρας,  
 καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα  
 βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηϊοτήτι,  
 ἔλκομένας τέ νουὺς ὁλοῆς ὑπὸ χερσὶν Ἀχαιῶν. 65  
 αὐτὸν δ' ἂν πύματόν με κύνες πρῶτησι θύρῃσιν  
 ὤμῃσιν ἐρύουσιν, ἐπεὶ κέ τις ὀξεῖ χαλκῷ  
 τύψας ἡὲ βαλὼν ρεθέων ἐκ θυμὸν ἔλῃται,  
 οὓς τρέφον ἐν μεγάροισι τραπεζῆας θυραωρούς,  
 οἳ κ' ἐμὸν αἶμα πiónτες, ἀλύσσοντες περὶ θυμῷ, 70  
 κίσσονται ἐν προθύροισι. νέφ' δέ τε πάντ' ἐπέοικεν,  
 ἀρηϊκταμένῳ, δεδαῖγμένῳ ὀξεῖ χαλκῷ,  
 κίσσθαι· πάντα δὲ καλὰ θινόντι περ, ὅττι φανήῃ·  
 ἀλλ' ὅτε δὴ πολίον τε κάρη πολίον τε γένειον,  
 αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75  
 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν·  
 Ἥ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἄνὰ τρίχας ἔλκετο χερσὶ  
 τίλλων ἐκ κεφαλῆς· οὐδ' ἔκτορι θυμὸν ἔπειθε.  
 μήτηρ δ' αὖθ' ἐτέρωθεν ὀζύρετο δακρυχέουσα,



Hector with much doubt resolves to face Achilles,

κύλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχε· 80

καί μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα·

· Ἔκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καὶ μ' ἐλέησον  
αὐτήν, εἵποτέ τοι λαθικηδέα μαζὸν ἐπέσχον.

τῶν μνησται, φίλε τέκνον, ἄμυνε δὲ δῆϊον ἄνδρα  
τείχεος ἐντὸς ἑών, μηδὲ πρόμος ἵστασο τούτῃ· 85

σχέγιλιος· εἵπερ γάρ σε κατακτάνη, οὐ σ' ἔτ' ἔγωγε  
κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,  
οὐδ' ἄλοχος πολυῶδρος· ἀνενθε δέ σε μέγα νῶϊν  
'Αργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται·

Ὡς τῷ γε κλαίοντε προσανδήτην φίλον υἱόν, 90

πολλὰ λισσομένῳ· οὐδ' Ἔκτορι θυμὸν ἔπειθον,  
ἀλλ' ὃ γε μίμν' Ἀχιλῆα πελώριον ἄσσον ἰοίτα.

ὥς δὲ ῥάκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησι,  
βεβρωκῶς κακὰ φάρμακ', ἔδν δέ τέ μιν χόλος αἰνός,  
σμερδαλέον δὲ δέδορκεν ἐλίσσόμενος περὶ χειρῇ· 95

ὥς Ἔκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,  
πύργῳ ἔπι προὔχοντι φαιινὴν ἀσπίδ' ἐρείσας.  
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

ὦ μοι ἐγών, εἰ μὲν κε πύλας καὶ τείχεα δύνω,  
Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100

ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι  
νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.  
ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺ κέρδιον ἦεν.

νῦν δ' ἐπεὶ ὦλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,  
αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους, 105

μή ποτέ τις εἴπησι κακώτερος ἄλλος ἐμεῖο

· Ἔκτωρ ἦφι βίῃφι πιθήσας ὦλεσε λαόν·

ὥς ἐρέουσι· ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἴη

ἄντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι,  
ἥέ κεν αὐτῷ ὀλέσθαι ἐυκλειῶς πρὸ πόληος. 110

εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν

but cannot abide his onslaught.

καὶ κόρυθα βριαρὴν, ὅρῳ δὲ πρὸς τεῖχος ἑρείσας  
 αὐτὸς ἰὼν Ἀχιλλῆος ἀμύμονος ἀντίος ἔλθω,  
 καὶ οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ,  
 πάντα μάλ' ὅσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν 115  
 ἠγάγετο Τροίηνδ', ἥτ' ἐπλετο νείκεος ἀρχή,  
 δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς  
 ἄλλ' ἀποδάσσεσθαι, ὅσα τε πτόλις ἦδε κέκευθε.  
 Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι  
 μήτι κατακρύψειν, ἄλλ' ἀνέιχα πάντα δάσσεσθαι. 120  
 [κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἐέργει.]  
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;  
 μή μιν ἐγὼ μὲν ἴκωμαι ἰών, ὃ δέ μ' οὐκ ἐλεήσει  
 οὐδέ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἑόντα  
 αὐτως ὥστε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω. 125  
 οὐ μὲν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης  
 τῷ ὀαριζέμεναι, ἅτε παρθένος ἡΐθεός τε,  
 παρθένος ἡΐθεός τ' ὀαρίζετον ἀλλήλοισιν.  
 βέλτερον αὐτ' ἔριδι ξυνελαυνέμεν ὅττι τάχιστα.  
 εἶδομεν ὀκποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ. 130  
 ὣς ὠρμαινε μένων, ὃ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεὺς  
 Ἴσος Ἐνναλίῳ, κορυθαίκι πτολεμιστῇ,  
 σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον  
 δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ  
 ἢ πυρὸς αἰθομένου ἢ ἡελίου ἀνιόντος. 135  
 Ἔατορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη  
 αὐθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.  
 Πηλείδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.  
 ἥτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,  
 ῥήϊδιώς οἶμησε μετὰ τρήρῳα πέλειαν. 140  
 ἢ δέ θ' ὕπαιθα φοβεῖται, ὃ δ' ἐγγίθεν ὀξὺ λεληκώς  
 ταρφέ' ἐπαΐσσει, ἐλέειν τέ ἔθυμὸς ἀνῶγει.  
 ὣς ἄρ' ὃ γ' ἐμμεμῶς ἰθὺς πέτετο, τρέσει δ' Ἔκτωρ

Hector flees before Achilles,

τεῖχος ὑπο Τρώων, λαιψήρᾳ δὲ γούνατ' ἐνώμα.  
 οἱ δὲ παρὰ σκοπιὴν καὶ ἐρινεὸν ἡνεμόεντα 145  
 τείχεος αἰὲν ὑπέκ κατ' ἀμαξιτὸν ἐσσεύοντο,  
 κρουνῶ δ' ἵκανον καλλιπρόω · ἔνθα δὲ πηγαὶ  
 δοιαί ἀναΐσσουνσι Σκαμάνδρου δινήεντος.  
 ἡ μὲν γάρ θ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς  
 γίγνεται ἐξ αὐτῆς ὥς εἰ πυρὸς αἰθομένοιο · 150  
 ἡ δ' ἐτέρῃ θέρει προῤῥέει εἰκῦϊα χαλάζῃ,  
 ἡ χιόνι ψυχρῇ, ἡ ἐξ ὕδατος κρυστάλλῳ.  
 ἔνθα δ' ἐπ' αὐτῶν πλυνοὶ εὐρέες ἐγγυὲς ἔασι  
 καλοὶ λαΐνιοι, ὅθι εἵματα σιγαλόεντα  
 πλύνεσκον Τρώων ἄλοχοι καλαὶ τε θύγατρες 155  
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν.  
 τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὀπισθε διώκων ·  
 πρόσθε μὲν ἐσθλὸς ἔφευγε, ζῶκε δέ μιν μέγ' ἀμείνων  
 καρπαλίμως, ἐπεὶ οὐχ ἱερίῳ οὐδὲ βοείῳ  
 ἀρινύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, 160  
 ἀλλὰ περὶ ψυχῆς θεὸν Ἑκτορος ἵπποδάμοιο.  
 ὥς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι  
 ῥίμφα μάλα τρωχῶσι · τὸ δὲ μέγα κεῖται ἄεθλον,  
 ἡ τρίπος ἥ ἐ γυνή, ἀνδρὸς κατατεθνηῶτος ·  
 ὥς τῷ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην 165  
 καρπαλίμοισι πόδεσσι · θεοὶ δὲ τε πάντες ὀρῶντο.  
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε ·  
 "ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος  
 ὀφθαλμοῖσιν ὀρῶμαι · ἐμὸν δ' ὀλοφύρεται ἦτορ  
 "Ἑκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρὶ ἔκην 170  
 "Ἰδὼς ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὐτὲ  
 ἐν πόλει ἀκροάτη · νῦν αὐτὲ ἐ δῖος Ἀχιλλεὺς  
 ἄστυ πέρι Πριάμοιο ποσσὶν ταχέεσσι διώκει.  
 ἀλλ' ἄγετε φράζεσθε, θεοί, καὶ μητιάασθε  
 ἡέ μιν ἐκ θανάτοιο σάωσομεν, ἡέ μιν ἤδη 175

and is pursued thrice around the city.

Πηλεΐδῃ Ἀχιλῆϊ λαμάσσουμεν ἐσθλὸν ἰόντα.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 'ὦ πάτερ ἀργικέραυνε, κελαινεφές, οἷον ἔειπες·  
 ἄνδρα θνητὸν ἰόντα, πάλαι πεπρωμένον αἴση,  
 ἅψ' ἐθέλεις θανάτῳ δυσήχεος ἐξαναλῦσαι; 180  
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.'

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 'θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ  
 πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι·  
 ἔρξον ὅπῃ δὴ τοι νόος ἔπλετο, μηδὲ τ' ἐρώει.' 185

Ὡς εἰπὼν ὥτρυνε πάρος μεμαῖαν Ἀθήνην·  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.

Ἔκτορα δ' ἀσπερχές κλονέων ἔφεπ' ὦκὺς Ἀχιλλεύς.  
 ὡς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δῖηται,  
 ὄρσας ἐξ εὐνῆς, διὰ τ' ἄγκεα καὶ διὰ βήσσας· 190  
 τὸν δ' εἶπερ τε λάθῃσι καταπτῆξας ὑπὸ θάμνῃ,  
 ἀλλὰ τ' ἀνιχνέων θέει ἔμπεδον, ὄφρα κεν εὕρῃ·  
 ὡς ἔκτωρ οὐ λῆθε ποδῶκεα Πηλεΐωνα.

ὁσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων  
 ἀντίον ἀΐξασθαι εὐδμήτους ὑπὸ πύργους, 195  
 εἰ πως οἷ καθύπερθεν ἀλάλκοιεν βελέεσσι,  
 τοσάκι μιν προπάρῃθην ἀπυστρέψασκε παραφθὰς  
 πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεῖ.  
 ὡς δ' ἐν ἐνείρῳ οὐ δύναται φεύγοντα διώκειν·  
 οὐτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν οὐθ' ὁ διώκειν· 200  
 ὡς ὁ τὸν οὐ δύνατο μάρψαι ποσίν, οὐδ' ὃς ἀλύξαι.  
 τὼς δέ κεν ἔκτωρ κῆρας ὑπεξέφινγεν θανάτῳ,  
 εἰ μή οἱ πύματόν τε καὶ ὕστατον ἦντε' Ἀπόλλων  
 ἐγγύθεν, ὃς οἱ ἐπῶρσε μένος λαιψηρὰ τε γούνα.

Λαοῖσιν δ' ἀνένευε καρήατι δῖος Ἀχιλλεύς, 205  
 οὐδ' ἔα ἰέμεναι ἐπὶ ἔκτορι πικρὰ βέλεμνα,  
 μή τις κῦδος ἄροιτο βαλὼν, ὃ δὲ δεύτερος ἔλθοι.

Athene, in the guise of Deiphobus, beguiles Hector,

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,  
καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,  
ἐν δ' ἐτίθει δύο κῆρε ταηλεγέος θανάτοιο, 210

τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἑκτορος ἵπποδάμοιο,  
ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' Ἑκτορος αἰσιμον ἡμαρ,  
ῥῆχτο δ' εἰς Αἶδαιο, λίπεν δὲ ἐ Φοῖβος Ἀπόλλων.  
Πηλείωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη,  
ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα· 215

Ἵνυν δὴ νῶτ' γ' ἔολπα, διίφιλε φαίδιμ' Ἀχιλλεῦ,  
οἴσσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,  
Ἑκτορα δῆλώσαντε μάχης ἅπτον περ ἑόντα.

οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,  
οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων 220  
προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.

ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυε, τόνδε δ' ἐγὼ τοι  
οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι·

Ὡς φάτ' Ἀθηναίη, ὃ δ' ἐπέθετο, χαῖρε δὲ θυμῷ,  
στῆ δ' ἄρ' ἐπὶ μελῆς χαλκογλῶχιος ἐρεισθείς. 225

ἢ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἑκτορα δῖον  
Δηϊφύβῳ εἰκυῖα δέμας καὶ ἀτειρέυ φωνήν·  
ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·

Ἦθεϊ, ἦ μάλα δὴ σε βιάζεται ὥκυν Ἀχιλλεύς,  
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων· 230  
ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες·

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ·  
Ἐπὶ φάτ', ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα  
γνωτῶν, οὗς Ἑκάβῃ ἡδὲ Πρίαμος τέκε παῖδας·  
νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσεσθαι, 235

ὅς ἐτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσι,  
τείχεος ἐξελλθεῖν, ἄλλοι δ' ἔντοσθε μένουσι·

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
Ἦθεϊ, ἦ μὲν πολλὰ πατὴρ καὶ πότνια μήτηρ·

so that he turns and faces Achilles.

λίσσονθ' ἐξείης γουννύμενοι, ἀμφὶ δ' ἑταῖροι, 240

αὐθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·

ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.

νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδὲ τι δούρων

ἔστω φειδωλή, ἵνα εἶδομεν εἴ κεν Ἀχιλλεὺς

νῶϊ κατακτείνας ἔναρα βροτόεντα φέρηται 245

νῆας ἐπὶ γλαφυράς, ἥ κεν σῶ δουρὶ δαμείῃ·

ὣς φαμένη καὶ κερδοσύνη ἠγήσατ' Ἀθήνη.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ· 249

Ὅς σ' ἔτι, Πηλέος νιέ, φοβήσομαι, ὥς τὸ πάρος περ

τρὶς περὶ ἄστν μέγα Πριάμου δῖον, οὐδέ ποτ' ἔτλην

μῆναι ἐπερχόμενον· νῦν αὐτὲ με θυμὸς ἀνῆκε

σήμεναι ἀντία σείω· ἔλοιμί κεν, ἥ κεν ἀλοίην.

ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι

μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων· 255

οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικίῳ, αἶ κεν ἐμοὶ Ζεὺς

δῶη καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·

ἀλλ' ἐπεὶ ἤρ κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,

νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὣς δὲ σὺ ῥέζειν·

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλ-

λεύς· 260

Ἔκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.

ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,

οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,

ἀλλὰ κακὰ φρονέουσι διαμπερές ἀλλήλοισιν,

ὥς οὐκ ἔστ' ἐμὲ καὶ σέ φιλήμεναι, οὔτε τι νῶϊν 265

ὄρκια ἔσσονται, πρίν γ' ἢ ἑτερόν γε πεσόντα

αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.

παντοίης ἀρετῆς μιμνήσκειο· νῦν σε μάλα χρὴ

αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.

οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δὲ σε Παλλὰς Ἀθήνη 270

Both cast their spears in vain.

ἔγχει ἐμῷ δαμάα· νῦν δ' ἄθρόα πάντ' ἀποτίσεις  
κῆδε' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχεϊ θύων.'

Ἡ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος.  
καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἔκτωρ·  
ἔζετο γὰρ προΐδων, τὸ δ' ὑπέρπατο χάλκεον ἔγχος, 275  
ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἥρπασε Παλλὰς Ἀθήνη,  
ἅψ δ' Ἀχιλλῆϊ ξίδου, λάθε δ' Ἔκτορα, ποιμένα λαῶν.

Ἔκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·

Ἕμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
ἐκ Διὸς ἡείδης τὸν ἐμὸν μόρον. ἦτοι ἔφης γε· 280  
ἀλλὰ τις ἀρτιεπῆς καὶ ἐπίκλοπος ἔπλεο μύθων,  
ὄφρα σ' ὑποδείσας μένεος ἀλκῆς τε λάθωμαι.  
οὐ μὲν μοι φεύγοντι μεταφρένω ἐν δόρῳ πῆξις,  
ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,  
εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλυναι 285  
χάλκεον. ὥς δὴ μιν σῶ ἐν χροῖ πᾶν κομίσαιο.  
καὶ κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο  
σεῖο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον.'

Ἡ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,  
καὶ βάλε Πηλεΐδαο μέσον σάκος οὐδ' ἀφάμαρτε· 290  
τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ. χώσατο δ' Ἔκτωρ  
ὅτι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,  
στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.  
Δηΐφοβον δ' ἐκάλει λευκάσπιδα μακρὸν αὔσας·  
ἦτεε μιν δόρυ μακρόν· ὃ δ' οὔτι οἱ ἐγγύθεν ἦεν. 295

Ἔκτωρ δ' ἐγνώ ἦσιν ἐνὶ φρεσὶ φώνησέν τε·

Ἦ πόποι, ἦ μάλα δὴ με θεοὶ θανάτόνδε κάλεσσαν·  
Δηΐφοβον γὰρ ἔγωγε φάμην ἦρωα παρῆναι·  
ἀλλ' ὃ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.  
νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἀνευθεν, 300  
οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τό γε φίλτερον ἦεν  
Ζηνί τε καὶ Διὸς νιεῖ ἐκβύλω, οἳ με πάρος γε

With Athens's help Achilles slays Hector,

πρόφρονες εἰρύατο· νῦν αὐτέ με μοῖρα κιχάνει.  
μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,  
ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πνυθέσθαι.' 305

Ὡς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,  
τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,  
οἶμηνεν δὲ ἅλεις ὥστ' αἰετὸς ὑψιπετής,  
ὅστ' εἰσιν πεδίοιεν διὰ νεφέων ἐρεβενῶν  
ἀρπάξων ἢ ἄρ' ἀμαλὴν ἢ πτώκα λαγῶν· 310

ὥς Ἴκτωρ οἶμηνε τιναῶσων φάσγανον ὀξύ.  
ὠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν  
ἀγρίου, πρόσθεν δὲ σάκος στέρνοιο κάλυψε  
καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ  
τετραφάλῳ· καλαὶ δὲ περισσεῖοντο ἔθειραι 315

χρύσσαι, ὥς Ἡφαίστος ἱεὶ λόφον ἀμφὶ θαμειάς.  
οἷος δ' ἀστήρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῶ  
ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἴσταται ἀστήρ,  
ὥς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς  
πάλλεν δεξιτερῇ φρονέων κακὸν Ἴκτορι δίφ, 320

εἰσπορῶν χρῶα καλόν, ὅπῃ εἴξειε μάλιστα.  
τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρῶα χάλκεα τεύχη,  
καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·  
φαίνετο δ' ἢ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσι  
λαυκανίην, ἵνι τε ψυχῆς ὤκιστος ὄλεθρος· 325

τῇ ῥ' ἐπὶ οἷ μεμαῶτ' ἔλασ' ἔγχρ' ὅτιος Ἀχιλλεύς,  
ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἄκωκῃ·  
οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάνεια,  
ὄβρα τί μιν προτιεῖποι ἀμειβόμενος ἐπέεσσιν.  
ἤριπε δ' ἐν κονίῃς· ὁ δ' ἐπέυξατο δῖος Ἀχιλλεύς· 330

Ἐκτορ, ἀτὰρ που ἔφης Πατροκλῆ' ἐξαναρίζων  
σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζω νόσφιν ἐόντα,  
νῆπιε· τοῖο δ' ἄνευθεν ἁοσητήρ μέγ' ἀμείνων  
νηυσὶν ἐπι γλαφυρῇσιν ἐγὼ μετόπισθε λελείμην,



and exults over him as he dies,

ὃς τοι γούνατ' ἔλυσα. σέ μὲν κύνες ἡδ' οἰωνοὶ 335  
ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί·

Τὸν δ' ὀλιγοδρυνέων προσέφη κορυθαίολος Ἔκτωρ·  
'λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆων,  
μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν,  
ἀλλὰ σὺ μὲν χαλκὸν τε ἄλις χρυσόν τε δέδεξο, 340  
δῶρα τὰ τοι δώσουσι πατήρ καὶ πότνια μήτηρ,  
σῶμα δὲ οἵκαδ' ἐμὸν δόμεναι πάλιν, ὅφρα πυρός με  
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα·

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλ-  
λεύς·

'μή με, κύον, γούνων γουνάζεο μηδὲ τοκῆων· 345  
αἶ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη  
ᾧμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας,  
ὡς οὐκ ἔσθ' ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,  
οὐδ' εἴ κεν δεκάκις τε καὶ εἰκοσινήρι· ἀποινα  
στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα· 350  
οὐδ' εἴ κεν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι  
Δαρδανίδης Πρίαμος· οὐδ' ὡς σέ γε πότνια μήτηρ  
ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,  
ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσσονται·

Τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἔκτωρ· 355  
'ἦ σ' εὖ γιγνώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον  
πείσειν· ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμὸς.  
φράζεο νῦν μή τοί τι θεῶν μήνιμα γένωμαι,  
ἥματι τῷ ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων  
ἔσθλὸν ἐόντ' ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν·' 360

Ὡς ἄρα μιν εἰπὺντα τέλος θανάτοιο κάλυψε,  
ψυχὴ δ' ἐκ ρεθέων παμένη Ἀἰδόσδε βεβήκει,  
ὃν πότμον γούωσα, λιποῦσ' ἀνδροτῆτα καὶ ἥβην.  
τὸν καὶ τεθνηῶτα προσήυδα δῖος Ἀχιλλεύς·

'Τέθναθι· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δῇ

and bids the Achaeans sing the song of triumph.

Ζεὺς ἐθέλη τελέσαι ἥδ' ἀθάνατοι θεοὶ ἄλλοι.' 355

ἼΗ ῥά καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος,  
καὶ τόγ' ἀνενθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα  
αἱματόεντ' · ἄλλοι δὲ περιδραμον νῆες Ἀχαιῶν,  
οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγῆτον 370

Ἐκτορος · οὐδ' ἄρα οἷ τις ἀνουντητί γε παρέστη.  
ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον ·

᾿Ω πόπρι, ἧ μάλα δὴ μαλακώτερος ἀμφαφάασθαι  
Ἐκτωρ ἦ ὅγε νῆας ἐνέπρησεν πυρὶ κηλέῃ.' 375

Ὡς ἄρα τις εἶπεσκε καὶ οὐτήσασκε παραστάς.  
τὸν δ' ἐπεὶ ἐξενάρηξε ποδάρκης δῖος Ἀχιλλεύς,  
στάς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν ·

᾿Ω φίλοι, Ἀργείων ἡγήτορες ἥδ' ἐμείδοντες,  
ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,  
ὃς κακὰ πύλλ' ἔρρεξεν, ὅσ' οὐ σύμπαντες οἱ ἄλλοι, 380  
εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,  
ὅφρα κέ τι γνῶμεν Τρώων νόον, ὅντιν' ἔχουσιν,  
ἢ καταλείψουσιν πόλιν ἥκρην τοῦδε πεσόντος,  
ἢ ἐμένειν μεμῶασι καὶ Ἐκτορος οὐκέτ' ἐόντος.

ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός; 385  
κεῖται παρ νήεσσι νέκυς ἥκλαυτος ἄθαπτος  
Πάτροκλος · τοῦ δ' οὐκ ἐπιλήσομαι, ὅφρ' ἂν ἔγωγέ

ζωοῖσιν μετέω καὶ μοι φίλα γούνατ' ὀρώρῃ.  
εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀῖδαο,  
αὐτὰρ ἐγὼ καὶ κεῖθι φίλον μεμνήσομ' ἑταίρου. 390  
νῦν δ' ἄγ' ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,  
νῆυσιν ἐπὶ γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.  
ἡράμεθα μέγα κῦδος · ἐπέφνομεν Ἐκτορα δῖον,  
ᾗ Τρῶες κατὰ ἄστυ θεῶ ὥς εὐχετόωντο.'

ἼΗ ῥά καὶ Ἐκτορα δῖον ἀεικέα μῆδετο ἔργα. 395  
ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε  
ἐς σφυρὸν ἐκ πτέρνης, βυέους δ' ἐξήπτεν ἱμίντας,

He trails the body from his chariot before all the city.

ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν·  
 ἐς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' αἰέρας,  
 μᾶστιξέν ῥ' ἐλάαν, τῷ δ' οὐκ αἰκνίτε πετέσθην. 400  
 τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος, ἀμφὶ δὲ χαῖται  
 κυνάεαι πίνναντο, κάρη δ' ἅπαν ἐν κονίῃσι  
 κεῖτο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσι  
 δῶκεν ἀεικίσσασθαι ἐῖν ἐν πατρίδι γαίῃ.

Ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ 405  
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην  
 τηλόσε, κῶκυσεν δὲ μάλα μέγα παῖδ' ἐσιδοῦσα.  
 ᾧμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ  
 κωκυτῷ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ.  
 τῷ δὲ μάλιστ' ἄρ' ἦν ἐναλίγκιον, ὥς εἰ ἦπασα 410  
 Ἴλιος ὀφρυνέεσσα πυρὶ σμύχοιτο κυτ' ἄκρης.  
 λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλῶντα,  
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.  
 πάντας δὲ λιτάνευε κυλινδόμενος κατὰ κόπρον,  
 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον· 415

Ἰσχύεσθε, φίλοι, καὶ μ' οἶον ἑάσατε, κηδόμενοί περ,  
 ἐξελθόντα πόληος ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν.  
 λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,  
 ἦν πως ἡλικίῃν αἰδέσσεται ἡδ' ἐλεήσει  
 γῆρας. καὶ δὲ νῦν τῷ γε πατὴρ τοιόσδε τέτυκται, 420  
 Πηλεὺς, ὅς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι  
 Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκε.  
 τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθρόντας·  
 τῶν πάντων οὐ τόσσον οὔρομαι, ἀχνύμενός περ,  
 ὥς ἕνός, οὗ μ' ἄχος ὅζῃ κατοίσεται Ἀἴδος εἴσω, 425  
 Ἐκτορος· ὥς ὄφελεν θινέειν ἐν χερσὶν ἐμῇσι·  
 τῷ κε κορεσσάμεθα κλαίοντές τε μυρομένῳ τε,  
 μήτηρ θ', ἣ μιν ἔτικτε δυσίμμορος, ἡδ' ἐγὼ αὐτός.  
 Ὡς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται·

Andromache hearing the lamentation runs to the walls.

Τρωῆσιν δ' Ἑκάβη ἀδινοῦ ἐξῆρχε γόοιο · 430

‘Τέκνον, ἐγὼ δειλή· τί νυ βείομαι, αἰνὰ παθοῦσα,  
σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμαρ  
εὐχολὴ κατὰ ἄστυ πελέσκειο, πᾶσι τ' ὄνειαρ,  
Τρωσί τε καὶ Τρωῆσι κατὰ πόλιν, οἳ σε θεὸν ὥς  
δειδέχατ'· ἡ γάρ κέ σφι μάλα μέγα κῦδος ἔησθα 435  
ζῶς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.’

Ὡς ἔφατο κλαίονσ', ἄλοχος δ' οὐπω τι πέπυστο  
Ἑκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν  
ἠγγελ' ὅττι ρά οἱ πόσις ἔκτοθι μίμνε πυλάων,  
ἀλλ' ἡ γ' ἰστὸν ὕφαινε μυχῷ δόμου ὑψηλοῖο 440  
ἱππᾶκα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσε.  
ἐκέλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα  
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὅφρα πέλοιτο  
Ἑκτορι θερμὰ λωετρὰ μάχης ἐκ νοστήσωντι,  
νηπίη, οὐδ' ἐνόησεν ὃ μιν μάλα τῆλε λωετρῶν 445  
χεροῖν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.  
κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·  
τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δὲ οἱ ἔκπεσε κερκίς.  
ἡ δ' αὖτις δμῳῆσιν ἐϋπλοκάμοισι μετήνδα·

‘Δεῦτε, δύνω μοι ἔπεσθον, ἴδωμ' ὅτιν' ἔργα τέτυκται.  
αἰδοίης ἐκυρῆς ὀπὸς ἔκλνον, ἐν δ' ἐμοὶ αὐτῇ 451  
στήθεσι πάλλεται ἥτορ ἀνὰ στόμα, νέρθε δὲ γυῖνα  
πήγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.  
αἱ γὰρ ἀπ' οὐατος εἴη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς  
δεῖδω μὴ δὴ μοι θρασὺν Ἑκτορα διὸς Ἀχιλλεὺς 455  
μοῦνον ἀποτμήξας πόλιος πεδῖονδε δίηται,  
καὶ δὴ μιν καταπαύσῃ ἀγνορίας ἀλεγεινῆς,  
ἡ μιν ἔχεσκέ, ἐπεὶ οὐποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν,  
ἀλλὰ πολὺ προθέεσκε, τὸ δν μένος οὐδενὶ εἴκων.’

Ὡς φαμένη μεγάροιο διέπυστο μαινάδι ἴση, 460  
παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.

Beholding her husband, she falls in a swoon.

αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,  
 ἔστη παπτήνασ' ἐπὶ τείχει, τὸν δὲ νόησεν  
 ἑλκόμενον πρόσθεν πόλιος· ταχέες δὲ μιν ἵπποι  
 ἔλκον ἀκηδέστωσ κοίλας ἐπὶ νῆας Ἀχαιῶν. 465  
 τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν,  
 ἥριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσε.  
 τῇλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεϊνα,  
 ἄμπυκα, κεκρύφαλόν τ' ἠδὲ πλεκτὴν ἀναδέσμην  
 κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσέῃ Ἀφροδίτῃ 470  
 ἡματι τῷ ὅτε μιν κορυθαίολος ἡγάγεθ' Ἔκτωρ  
 ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.  
 ἀμφὶ δέ μιν γαλόφ τε καὶ εἰνατέρες ἄλις ἔσταν,  
 αἷ ἔμετὰ σφίσιν εἶχον ἀνυζομένην ἀπολέσθαι.  
 ἢ ἔ' ἐπεὶ οὖν ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475  
 ἀμβλήδην γοῶσα μετὰ Τρωῆσιν ἔειπεν·  
 "Ἔκτορ, ἐγὼ δύστηνος· ἰὼ ἄρα γεινόμεθ' αἶσθ  
 ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,  
 αὐτὰρ ἐγὼ Θήβῃσιν ὑπὸ Πλάκῳ ὑλήεσθ  
 ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 480  
 δύσμορος αἰνόμερον· ὥς μὴ ὤφελλε τεκέσθαι.  
 νῦν δὲ σὺ μὲν Ἀΐδαο δόμους ὑπὸ κεύθεσι γαίης  
 ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθει λείπεις  
 χήρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτῶς,  
 ὃν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485  
 ἔσσεαι, Ἔκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὗτος.  
 ἦνπερ γὰρ πόλεμόν γε φύγῃ πολὺδακρυν Ἀχαιῶν,  
 αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω  
 ἔσσουντ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.  
 ἡμαρ δ' ὀρφανικὸν παναφήλικα παῖδα τίθησι· 490  
 πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.  
 δευόμενος δὲ τ' ὄνεισι πάϊς ἐς πατρός ἐταίρους,  
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·

## Her lament over Hector and her orphan son.

τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχε,  
 χεῖλα μὲν τ' ἐδίην', ὑπερφῆν δ' οὐκ ἐδίηνε. 495  
 τὸν δὲ καὶ ἀμφιθαλὲς ἐκ δαιτύος ἐστυφέλιξε,  
 χερσὶν πεπληγῶς καὶ ὄνειδείουσιν ἐνίσσων·  
 'ἔρρ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν.'  
 ἄκρυνόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,  
 Ἄστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούρασι πατρός 500  
 μνελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν·  
 'αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,  
 εὐδῶς ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,  
 εὐνῇ ἔνι μαλακῇ, θαλέων ἐμπλησόμενος κῆρ·  
 νῦν δ' ἂν πολλὰ πάθῃσι, φίλον ἀπὸ πατρός ἀμαρτῶν, 505  
 Ἄστυάναξ, ὃν Τρῶες ἐπὶ κλησὶν καλέουσιν·  
 οἷος γάρ σφιν ἔρυσσεν πύλας καὶ τείχεα μακρά.  
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσι, νόσφι τοκήων,  
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,  
 γυμνόν· ἀτάρ τοι εἴματ' ἐνὶ μεγάροισι κέονται 510  
 λεπτὰ τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.  
 ἀλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,  
 οὐδὲν σοὶ γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,  
 ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.'  
 Ὡς ἔφατο κλαίονσ', ἐπὶ δὲ στενάχοντο γυναῖκες. 515

## ΙΛΙΑΔΟΣ Ψ.

Ἄθλα ἐπὶ Πατρόκλῳ.

ARGUMENT.—When Achilles had thus taken revenge upon Hector, he set himself to do great honour to his dead friend, and burnt him upon a pyre of marvellous size, slaughtering thereon twelve Trojan captives and making other lordly offerings. And on the next day he appointed funeral games, a chariot race and a foot-race and many other contests, all of which are described to us.

Ὡς οἱ μὲν στενάχοντο κατὰ πρόλιν· αὐτὰρ Ἀχαιοὶ  
ἐπεὶ δὴ νῆάς τε καὶ Ἑλλήσποντον ἵκοντο,  
οἱ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος.  
Μυρμιδόνας δ' οὐκ εἶα ἀποσκίδνασθαι Ἀχιλλεύς,  
ἀλλ' ὃ γε οὔς ἐτάροισι φιλοπτολέμοισι μετηῦδα· 5

Ἐμυρμιδόνες ταχύπῳλοι, ἐμοὶ ἐρίηρες ἐταῖροι,  
μὴ δὴ πῶ ὑπ' ὄχεσφι λυώμεθα μώνυχας ἵππους,  
ἀλλ' αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσσουν ἰόντες  
Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων.  
αὐτὰρ ἐπεὶ κ' ὀλοοῖο τεταρπώμεσθα γόοιο, 10  
ἵππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες·

Ὡς ἔφαθ', οἱ δ' ᾤμωξαν ἀολλέες, ἦρχε δ' Ἀχιλλεύς.  
οἱ δὲ τρὶς περὶ νεκρὸν εὐτρίχας ἤλασαν ἵππους  
μυρόμενοι· μετὰ δέ σφι θέτις γόου ἡμερον ὥρσε.  
δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν 15  
δάκρυσι· τοῖον γὰρ πόθεον μῆστωρα φόβοιο.  
τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο,  
χεΐρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἐταῖρον·

‘Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισι·  
 πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην, 20  
 Ἔκτορα δεῦρ’ ἐρύσας δώσειν κυσὶν ὦμὰ δάσασθαι,  
 δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσειν  
 Τρώων ἀγλαὰ τέκνα, σέθεν καταμένοιο χολωθείς.’

Ἦ ῥα καὶ Ἔκτορα δῖον ἀεικέα μήδετο ἔργα,  
 πρηνέα παρ λεχέεσσι Μενoitιάδαο τανύσσας 25  
 ἐν κονίῃς. οἱ δ’ ἔντε’ ἀφωπλίζοντο ἕκαστος  
 χάλκεα μαρμαίροντα, λύνον δ’ ὑψηχίας ἵππους,  
 καὶ δ’ Ἴζον παρὰ νηὶ ποδώκεος Αἰακίδαο  
 μυρίοι· αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυ.  
 πολλοὶ μὲν βόες ἀργοὶ ὀρέχθεον ἀμφὶ σιδήρῳ 30  
 σφαζόμενοι, πολλοὶ δ’ ὄϊες καὶ μηκάδες αἶγες·  
 πολλοὶ δ’ ἀργιόδοντες ὕες, θαλέθοντες ἀλοιφῇ,  
 εὐόμενοι τανύοντο διὰ φλογὺς Ἥφαιστοιο·  
 πάντη δ’ ἀμφὶ νέκυν κοτυλήρηντον ἔρρεεν αἷμα.

Αὐτὰρ τὸν γε ἄνακτα ποδώκεα Πηλεΐωνα 35  
 εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,  
 σπουδῇ παρπεπιθόντες, ἐταίρου χωόμενον κῆρ.  
 οἱ δ’ ὅτε δὴ κλισίην Ἀγαμέμνονος Ἴζον ἰόντες,  
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν  
 ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, εἰ πεπίθοιεν 40  
 Πηλεΐδην λούσασθαι ἅπο βρότον αἱματόεντα.  
 αὐτὰρ ὃ γ’ ἥριετο στερεῶς, ἐπὶ δ’ ὄρκον ὁμοσσεν·

‘Οὐ μὰ Ζῆν’, ὅστις τε θεῶν ὕπατος καὶ ἄριστος,  
 οὐ θέμις ἐστὶ λοετρὰ καρήατος ἄσπον ἰκέσθαι,  
 πρὶν γ’ ἐνὶ Πάτροκλον θέμεναι πυρὶ σῆμά τε χεῦναι 45  
 κείρασθαι τε κόμην, ἐπεὶ οὐ μ’ ἔτι δεύτερον ὦδε  
 ἔξω’ ἄχος κραδίην, ὄφρα ζωῷσι μετείω.  
 ἄλλ’ ἦτοι νῦν μὲν στυγερεῇ πειθώμεθα δαιτί·  
 ἥῳθεν δ’ ὄτρυνον, ἀναξ ἀνδρῶν Ἀγάμεμνον,  
 ὕλῃν γ’ ἀξέμεναι παρὰ τε σχεῖν ὅσσ’ ἐπιεικὲς 50



The shade of Patroclus appears to Achilles.

νεκρὸν ἔχοντα νέεσθαι ὑπὸ ζόφον ἡερόεντα,  
ὄφρ' ἦτοι τοῦτον μὲν ἐπιφλέγῃ ἀκάματον πῦρ  
θαῶσσον ἀπ' ὀφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπνυνται.'

Ὡς ἔφαθ', οἱ δ' ἅπα τὰ μάλ' αὖ μὲν κλύνον ἡδὲ πίθοντο  
ἔσσυμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἕκαστοι 55  
δαίνυντ', οὐδέ τι θυμὸς ἐδέετο δαιτὸς εἴσης.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρην ἔντο,  
οἱ μὲν κακκεῖοντες ἔβαν κλισίῃνδ' ἕκαστος,  
Πηλεΐδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης  
κεῖτο βαρὺ στενάχων, πολέσιν μετὰ Μυρμιδόνεσσιν, 60

ἐν καθαρχῇ, ὅθι κύματ' ἐπ' ἡϊόνος κλύζεσκον·  
εὔτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,  
νῆδυμος ἀμφιχυθεὶς, μάλα γὰρ κάμε φαίδιμα γυνῖα  
Ἑκτορ' ἐπαΐσων προτὶ Ἴλιον ἡνεμόεσσαι,  
ἦλθε δ' ἐπὶ ψυχῇ Πατροκλῆος δειλοῖο, 65

πάντ' αὐτῷ μέγεθός τε καὶ ὄμματα κάλ' εἰκνῖα,  
καὶ φωνήν, καὶ τοῖα περὶ χροῖ εἴματα ἔστο·  
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·

Ἐὐδεις, αὐτὰρ ἐμεῖο λελασμένος ἔπλεν, Ἀχιλλεῦ.  
οὐ μὲν μεν ζῶντος ἀκήδεις, ἀλλὰ θανόντος· 70  
θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω.

τῇλέ με εἵργουσι ψυχαί, εἶδωλα καμόντων,  
οὐδέ μ' ἐγὼ μίσγεσθαι ὑπὲρ ποταμοῖο ἐῷσιν,  
ἀλλ' αὐτῶς ἀλάλημαι ἂν' εὐρυπυλὲς Ἀΐδος δῶ.  
καὶ μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὐτίς 75  
νίσσομαι ἐξ Ἀΐδαο, ἐπὴν με πυρὸς λελάχητε.

οὐ μὲν γὰρ ζωοὶ γε φίλων ἀπάνευθεν ἐταίρων  
βουλάς ἐζόμενοι βουλευόμεναι, ἀλλ' ἐμὲ μὲν κῆρ  
ἀμφέχανε στυγερή, ἥπερ λάχε γεινόμενόν περ·  
καὶ δὲ σοὶ αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 80  
τείχει ὑπο Τρώων εὐηγενέων ἀπολέσθαι.  
ἄλλο δὲ τοι ἐρέω καὶ ἐφήσομαι, αἱ κε πίθηαι.

The two hold and converse together.

μή ἐμὰ σὼν ἀπάνευθε τιθίμεναι ὅστέ', Ἀχιλλεὺ,  
 ἄλλ' ὁμοῦ, ὥς ἐτράφημεν ἐν ὑμετέροισι δόμοισιν,  
 εὐτέ με τυτθὸν ἰόντα Μενοίτιος ἐξ Ὀπείντος 85  
 ἤγαγεν ὑμέτερόνδ' ἀνδροκτασίης ὑπο λυγρῆς,  
 ἡματι τῷ ὅ-ε παῖδα κατέκτανον Ἀμφιδάμαντος,  
 νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθεῖς·  
 ἔνθα με δεξάμενος ἐν δώμασιν ἱππότη Πηλεὺς  
 ἐτραφέ τ' ἐνδυκέως καὶ σὺν θεράποντ' ὀνόμηνεν· 90  
 ὥς δὲ καὶ ὅστέα νῶϊν ὁμῇ σορὸς ἀμφικαλύπτει  
 χρύσεος ἀμφιφορέυς, τὸν τοι πόρε πότνια μήτηρ.'

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-  
 λεύς·

‘τίπτε μοι, ἡθεὶς κεφαλὴ, δαῦρ' εἰλήλουθες  
 καὶ μοι ταῦτα ἕκαστ' ἐπιτέλλεαι; αὐτὰρ ἐγὼ τοι 95  
 πάντα μάλ' ἐκτελέω καὶ πείσομαι ὥς σὺ κελεύεις.  
 ἀλλὰ μοι ἄσπον στήθι· μίνυνθά περ ἀμφιβαλόντε  
 ἀλλήλους, ὀλοοῖο τεταρπόμεσθα γόοιο.'

‘Ὡς ἄρα φωνήσας ὠρέξατο χερσὶ φίλησιν  
 οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς ἤυτε καπνὸς 100  
 ᾗχετο τετριγυῖα. ταφῶν δ' ἀνόρουσεν Ἀχιλλεὺς  
 χερσὶ τε συμπλατάγησεν, ἔπος δ' ὀλοφυδνὸν ἔειπεν·

‘ὦ πόποι, ἦ ῥά τις ἔστι καὶ εἶν' Αἶδαο δόμοισι  
 ψυχὴ καὶ εἰδωλον, ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν·  
 παννυχίη γάρ μοι Πατροκλῆος δειλοῖο 105  
 ψυχὴ ἐφειστήκει γοόωσά τε μυρομένη τε,  
 καὶ μοι ἕκαστ' ἐπέτελλεν, ἔϊκτο δὲ θέσκελον αὐτῷ.'

‘Ὡς φάτο, τυῖσι δὲ πᾶσιν ὑφ' ἔμερον ὥρσε γόοιο·  
 μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος Ἥως  
 ἀμφὶ νέκυν ἐλεεινόν. ἀτὰρ κρείων Ἀγαμέμνων 110  
 οὐρῆάς τ' ὥτρυνε καὶ ἀνέρας ἀξέμεν ὕλην  
 πάντοθεν ἐκ κλισιῶν· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρει,  
 Μηριόνης, θεράπων ἀγαπήτορος Ἴδομενεὺς.

The wood is brought for the pyre, and the body borne in pomp.

οἱ δ' ἴσαν ὕλοτόμους πελέεας ἐν χερσὶν ἔχοντες  
 σεῖράς τ' εὐπλέκτους · πρὸ δ' ἄρ' οὐμῆες κίον αὐτῶν · 115  
 πολλὰ δ' ἄναντα κάταντα πάραντά τε δόχμιά τ' ἤλθον.  
 ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἴδης,  
 αὐτίκ' ἄρα δρῦς ὑψικόμους ταναήκεϊ χαλκῷ  
 τάμνον ἐπειγόμενοι · τὰ δὲ μεγάλα κτυπέουσαι  
 πίπτον. τὰς μὲν ἔπειτα διαπλήσσουντες Ἀχαιοὶ 120  
 ἔκδεον ἡμιόνων · τὰ δὲ χθόνα ποσσὶ δατεῦντο  
 ἐλδόμεναι πεδίοιο διὰ ῥωπήϊα πυκνά.  
 πάντες δ' ὕλοτόμοι φιτροὺς φέρον · ὥς γὰρ αἰώγει  
 Μηριόνης, θεράπων ἀγαπήνορος Ἴδομενῆος.  
 καὶ δ' ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερώ, ἐνθ' ἄρ' Ἀχιλ-  
 λεύς 125

φράσσατο Πατρόκλῳ μέγα ἥριον ἠδὲ οἱ αὐτῷ.

Αὐτὰρ ἐπεὶ πάντη παρακάββαλον ἄσπετον ὕλην,  
 εἶατ' ἄρ' αὖθι μένοντες ἀολλέες. αὐτὰρ Ἀχιλλεύς  
 αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσε 130  
 χαλκὸν ζώννυσθαι, ζεῦξαι δ' ὑπ' ὄχεσφιν ἑκαστον  
 ἵππους · οἱ δ' ὤρνυντο καὶ ἐν τεύχεσσιν ἔδυνον,  
 ἃν δ' ἔβαν ἐν δίφροισι παραιβάται ἡνίοχοί τε.  
 πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος εἶπετο πεζῶν,  
 μυρίοι · ἐν δὲ μέσοισι φέρον Πάτροκλον ἑταῖροι.  
 θριξὶ δὲ πάντα νέκυν καταείνυσαν, ἃς ἐπέβαλλον 135  
 κειρόμενοι · ὅπιθεν δὲ κάρη ἔχε διος Ἀχιλλεύς  
 ἀχνύμενος · ἔταρον γὰρ ἀμύμονα πέμπ' Ἀἰδόςδε.

Οἱ δ' ὅτε χῶρον ἱκανον ὄθι σφίσι πέφραδ' Ἀχιλλεύς,  
 κάτθεσαν, αἶψα δὲ οἱ μενοεικέα νήον ὕλην.  
 ἐνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης διος Ἀχιλλεύς · 140  
 στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,  
 τὴν ῥα Σπερχεῖῳ ποταμῷ τρέφε τηλεθύωσαν ·  
 ὠχθήσας δ' ἄρα εἶπεν ἰδὼν ἐπὶ οἶνοπα πόντον ·

‘Σπερχεῖ, ἄλλως σοὶ γε πατὴρ ἡρήσατο Πηλεΐς,

The pyre is built and the body laid thereon with sacrifices.

κείσέ με νοστήσαντα φίλῃν ἐς πατρίδα γαίαν 145.  
 σοὶ τε κόμην κερέειν ῥέξειν θ' ἱερὴν ἑκατόμβην,  
 πενήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν  
 ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυήεις.  
 ὥς ἡρᾷθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.  
 νῦν δ' ἐπεὶ οὐ νέομαι γε φίλῃν ἐς πατρίδα γαίαν, 150.  
 Πατρόκλῳ ἡρώϊ κόμην ὀπάσαιμι φέρεσθαι.'

Ὡς εἰπὼν ἐν χερσὶ κόμην ἐτάριο φίλοιο  
 θῆκεν, τοῖσι δὲ πᾶσιν ὑφ' ἴμερον ὤρσε γόοιο.  
 καὶ νῦν κ' ὀδυρομένοισιν ἔδν φάος ἡελίοιο,  
 εἰ μὴ Ἀχιλλεὺς αἰψ' Ἀγαμέμνονι εἶπε παραστάς· 155.

Ἐλπίδῃ — σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν  
 πίσσονται μύθοισι — γόοιο μὲν ἔστι καὶ ἄσαι.  
 νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον καὶ δεῖπνον ἀνῶχθι  
 ὄπλῃσθαι· τάδε δ' ἀμφὶ πονησόμεθ' οἷσι μάλιστα  
 κηδεὺς ἔστι νέκυς· παρὰ δ' οἱ ταγοὶ ἄμμι μενόντων.' 160.

Αὐτὰρ ἐπεὶ τό γ' ἄκουσεν ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας ἔττας,  
 κηδεμόνες δὲ παρ' αὐθι μένον καὶ νήεον ὕλην,  
 ποίησαν δὲ πυρὴν ἑκατόμποδον ἐνθα καὶ ἐνθα,  
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν ἀχνύμενοι κῆρ. 165.  
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς  
 πρόσθε πυρῆς ἔδερόν τε καὶ ἡμφεπον· ἐκ δ' ἄρα πάντων  
 δημὸν ἑλὼν ἐκάλυψε νέκυν μεγάθυμος Ἀχιλλεὺς  
 ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νήει·  
 ἐν δ' ἐτίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας, 170.  
 πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους  
 ἐσσυμένως ἐνέβαλλε πυρῇ, μεγάλα στεναχίζων.  
 ἐννέα τῷ γε ἀνακτι τραπέζῃς κύνες ἦσαν·  
 καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας,  
 δώδεκα δὲ Τρώων μεγαθύμων νιέας ἐσθλοὺς  
 χαλκῷ δηϊόων· κακὰ δὲ φρεσὶ μήδετο ἔργα·

At Achilles' prayer Iris calls the winds to fan the fire.

ἐν δὲ πυρὸς μένος ἦκε σιδήρεον, ὄφρα νέμοιτο.  
ῥῶξέν τ' ἄρ' ἔπειτα, φίλον ἔ' ὀνόμηνεν ἐταῖρον ·

‘Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀῖδαο δόμοισι ·  
πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην. 180  
δώδεκα μὲν Τρώων μεγαθύμων νείας ἐσθλοὺς,  
τοὺς ἅμα σοὶ πάντας πῦρ ἐσθίει · Ἔκτορα δ' οὔτι  
δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσιν.’

‘Ὡς φάτ' ἀπειλήσας · τὸν δ' οὐ κύνες ἀμφεπένοιοτο,  
ἀλλὰ κύνας μὲν ἀλαλκε Διὸς θυγάτηρ Ἀφροδίτη 185  
ἡματα καὶ νύκτας, ῥοδόεντι δὲ χρίεν ἐλαίῳ  
ἀμβροσίῳ, ἵνα μὴ μιν ἀποδρύφοι ἑλκυστάζων.  
τῷ δ' ἐπὶ κυάνεον νέφος ἤγαγε Φοῖβος Ἀπόλλων  
οὐρανόθεν πεδίονδε, κάλυψε δὲ χῶρον ἅπαντα,  
ὅσσον ἐπεῖχε νέκυς, μὴ πρὶν μένος ἡελίοιο 190  
σκήλει' ἀμφὶ περὶ χροῶ ἵνεσιν ἠδὲ μέλεσσιν.

Οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθνηῶτος.  
ἔνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης διὸς Ἀχιλλεύς ·  
στάς ἀπάνευθε πυρῆς δοιοῖς ἡρᾶτ' ἀνέμοισι,  
Βορέη καὶ Ζεφύρῳ, καὶ ὑπέσχετο ἱερὰ καλὰ · 195  
πολλὰ δὲ καὶ σπείδων χρυσέῳ δέπαϊ λιγάνευεν  
ἐλθέμεν, ὄφρα τάχιστα πυρὶ φλεγεθόιατο νεκροί,  
ὔλη τε σεύαιτο καήμεναι. ὥκέα δ' Ἴρις  
ἀράων αἴουσα μετάγγελος ἦλθ' ἀνέμοισιν.  
οἱ μὲν ἄρα Ζεφύροιο ἐνσαέος ἀθροὶ ἐνδον 200  
εἰλαπίνην δαίνυντο · θέουσα δὲ Ἴρις ἐπέστη  
βηλῷ ἐπὶ λιθέῳ. τοὶ δ' ὥς ἶδον ὀφθαλμοῖσι,  
πάντες ἀνήϊξαν, κάλεόν τέ μιν εἰς ἔ' ἕκαστος ·  
ἡ δ' αὖθ' ἔξεσθαι μὲν ἀνήναιτο, εἶπε δὲ μῦθον ·

‘Οὐχ ἔδος · εἴμι γὰρ αὐτὶς ἐπ' Ὀκεανοῖο ῥέεθρα, 205  
Αἰθιόπων ἐς γαῖαν, ὅθι ῥέζουσ' ἐκατόμβας  
ἀθανάτοισι, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἰπῶν.  
ἀλλ' Ἀχιλεὺς Βορέην ἠδὲ Ζέφυρον κελαδεῖνόν

Achilles watches all night till the pyre burns out.

ἔλθειν ἀράται, καὶ ὑπίσχεται ἱερὰ καλὰ,  
 ὄφρα πυρὴν ὄρησθε καήμεναι, ἧ ἔνι κεῖται 210  
 Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί.'

Ἦ μὲν ἄρ' ὥς εἰποῦσ' ἀπεβήσετο, τοὶ δ' ὀρέοντο  
 ἡχῇ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.  
 αἶψα δὲ πόντον ἵκανον ἀήμεναι, ὥρτο δὲ κῆμα  
 πνοιῇ ὑπο λιγυρῇ· Τροίην δ' ἐρίβωλον ἰκέσθην, 215  
 ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαῆς πῦρ.  
 παννύχιοι δ' ἄρα τοί γε πυρῆς ἄμνυις φλόγ' ἔβαλλον,  
 φυσῶντες λιγέως· ὁ δὲ πάννυχος ὥκυσ' Ἀχιλλεύς  
 χρυσεύον ἐκ κρητῆρος, ἐλὼν ζέπας ἀμφικύπελλον,  
 οἶνον ἀφυσσόμενος χαμάδις χέε, δεῦε δὲ γαῖαν, 220  
 ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο.

ὥς δὲ πατὴρ οἷ παιδὸς ὀδύρεται ὅστέα καίων,  
 νυμφίου, ὅστε θανὼν δειλοῦς ἀκάχησε τοκῆας,  
 ὥς Ἀχιλλεύς ἐτάριοι οἰδύρετο ὅστέα καίων,  
 ἐρπύζων παρὰ πυρκαϊήν, ἀδινὰ στεναχίζων. 225

Ἦμος δ' Ἐωσφόρος εἴσι φῶς ἐρέων ἐπὶ γαῖαν,  
 ὃν τε μέτα κροκόπεπλος ὑπεῖρ ἅλα κίδνεται ἥως,  
 τῆμος πυρκαϊῇ ἐμαραίνεται, παύσατο δὲ φλόξ.  
 οἱ δ' ἄνεμοι πάλιν αὖτις ἔβαν οἰκόνδε νέεσθαι  
 θρηγίκιον κατὰ πόντον· ὁ δ' ἔστενεν οἴδματι θύων. 230

Πηλεΐδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεῖς  
 κλίνθῃ κεκμηώς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν.  
 οἱ δ' ἄμφ' Ἀτρείωνα ἀολλέες ἠγερέθοντο,  
 τῶν μιν ἐπερχομένων ὄμαδος καὶ δοῦπος ἔγειρεν.  
 ἔξετο δ' ὀρθωθείς καὶ σφεας πρὸς μῦθον ἔειπεν· 235

Ἦ Ἀτρείδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαϊῶν,  
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσας· αἴθοπι οἶνφ  
 πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα  
 ὅστέα Πατρόκλοιο Μενoitιάδαο λέγωμεν  
 εὖ διαγιγνώσκοντες· ἀριφραδέα δὲ τέτυκται· 240

After Patroclus' bones are gathered from the ashes,

ἐν μέσση γὰρ ἔκειτο πυρῇ, τοὶ δ' ἄλλοι ἀνευθεν  
 ἐσχατιῇ καίοντ' ἐπιμίξ, ἵπποι τε καὶ ἄνδρες.  
 καὶ τὰ μὲν ἐν χρυσῇ φιάλῃ καὶ δίπλακι δημῷ  
 θείομεν, εἰς ὃ κεν αὐτὸς ἐγὼν Ἄϊδι κεύθωμαι.  
 τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα, 245  
 ἀλλ' ἐπιεκέα τοῖον· ἔπειτα δὲ καὶ τὸν Ἀχαιοὶ  
 εὐρύν θ' ὑψηλὸν τε τιθήμεναι, οἳ κεν ἐμεῖο  
 δεύτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε.'

Ὡς ἔφαθ', οἳ δ' ἐπίθοντο ποδώκεϊ Πηλεΐωνι.  
 πρῶτον μὲν κατὰ πυρκαϊῇν σβέσαν αἴθοπι οἴνῳ, 250  
 ὅσσον ἐπὶ φλόξ ἦλθε, βαθεῖα δὲ κάππεσε τέφρῃ·  
 κλαίοντες δ' ἐτάριοι ἐνῆος ὅστέα λευκὰ  
 ἄλλεγον ἐς χρυσῇν φιάλῃν καὶ δίπλακα δημόν,  
 ἐν κλισίῃσι δὲ θέντες ἐανῷ λιτὶ κάλυψαν·  
 τορνώσαντο δὲ σῆμα θεμελίῳ τε προβάλλοντο 255  
 ἀμφὶ πυρῇν· εἶθαρ δὲ χυτὴν ἐπὶ γαῖαν ἔχευαν.  
 χεύαντες δὲ τὸ σῆμα πάλιν κίον. αὐτὰρ Ἀχιλλεὺς  
 αὐτοῦ λαὸν ἔρυκε καὶ ἵζανεν εὐρύν ἀγῶνα,  
 ἰηῶν δ' ἔκφερ' ἄεθλα, λέβητάς τε τρίποδάς τε,  
 ἵππους θ' ἡμιόνους τε βοῶν τ' ἵφθιμα κάρηνα, 260  
 ἠδὲ γυναικάς ἐϋζώνους, πολλὸν τε σίδηρον.

Ἴππεῦσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα  
 θῆκε γυναικὰ ἀγεσθαι ἀμύμονα ἔργα ἰδυῖαν  
 καὶ τρίποδ' ὠτῶεντα δυωκαιεικοσίμετρον,  
 τῷ πρῶτῳ· ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν 265  
 ἐξέτε' ἀξμήτην, βρέφος ἡμίονον κνέουσιν·  
 αὐτὰρ τῷ τρίτῳ ἄπυρον κατέθηκε λέβητα  
 καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὐτως·  
 τῷ δὲ τετάρτῳ θῆκε εὖν χρυσοῖο τάλαντα,  
 πέμπτῳ δ' ἀμφίθετον φιάλῃν ἀπύρωτον ἔθηκε. 270  
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

Ἄτρεΐδῃ τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,

ἰππῆας τὰδ' ἀεθλα δεξεγμένα κείτ' ἐν ἀγῶνι.  
εἰ μὲν νῦν ἐπὶ ἄλλῃ ἀεθλεύοιμεν Ἀχαιοί,  
ἦ γ' ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίῃνδε φεροίμην. 275

ἴστε γὰρ ὅσσον ἔμοι ἀρετῇ περιβάλλετον ἵπποι·  
ἀθάνατοί τε γάρ εἰσι, Ποσειδάων δὲ πόρ' αὐτοὺς  
πατρὶ ἔμφ' Πηληϊ, ὃ δ' αὖτ' ἔμοι ἐγγυάλιξεν.  
ἀλλ' ἦτοι μὲν ἐγὼ μενέω καὶ μώνυχες ἵπποι·  
τοίου γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἡνιόχοιο, 280  
ἡπίου, ὃ σφῶϊν μάλα πολλάκις ὑγρὸν ἔλαιον  
χαιτῶν κατέχευε, λοέσσας ὕδατι λευκῷ.  
τὸν τῷ γ' ἔσταάτεες πειθείετον, οὐδέϊ δέ σφιν  
χαῖται ἱερηέδαται, τῷ δ' ἔστατον ἀχνυμένω κῆρ.  
ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅστις Ἀχαιῶν 285  
ἵπποισίιν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν.'

Ὡς φάτο Πηλεΐδης, ταχέες δ' ἰππῆες ἀγερθεν.  
ῥτο πολὺ πρῶτος μὲν ἀναξ ἀνδρῶν Εὐμηλος,  
'Αδμήτου φίλος υἱός, ὃς ἵποσύνην ἐκέκαστο·  
τῷ δ' ἐπὶ Τυδείδης ῥτο κρατερός Διομήδης, 290  
ἵππους δὲ Τρῶνους ὕπαγε ζυγόν, οὓς ποτ' ἀπήυρα  
Αἰεΐαν, ἀτὰρ αὐτὸν ὑπεξεσάωσεν Ἀπόλλων.  
τῷ δ' ἄρ' ἐπ' Ἀτρείδης ῥτο ξανθὸς Μενέλαος  
διογενής, ὑπὸ δὲ ζυγὸν ἤγαγεν ὠκέας ἵππους,  
Αἶθην τὴν Ἀγαμεμνονέην τὸν εἶν τε Πόδαργον· 295  
τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιάδης Ἐχέπωλος  
δῶρ', ἵνα μή οἱ ἔποιθ' ὑπὸ Ἴλιον ἡνεμόεσσαν,  
ἀλλ' αὐτοῦ τέρποιτο μένων· μέγα γάρ οἱ ἔδωκε  
Ζεὺς ἄφενος, ναῖεν δ' ὃ γ' ἐν εὐρυχόρῳ Σικυῶνι·  
τὴν δ' γ' ὑπὸ ζυγὸν ἤγε, μέγα δρόμον ἰσχανώωσαν. 300  
Ἀντίλοχος δὲ τέταρτος ἐϋτρίχας ὠπλίσασθ' ἵππους,  
Νέστορος ἀγλαὸς υἱός, ὑπερθύμοιο ἀνακτος,  
τοῦ Νηληϊάδαο· Πυλαιογενέες δὲ οἱ ἵπποι  
ῥυποδες φέρον ἄρμα. πατὴρ δὲ οἱ ἄγχι παραστάς



Nestor counsels his son Antilochus how to drive therein.

μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῷ· 304  
 'Ἀντίλοχ', ἦτοι μὲν σε, νέον περ ἑόντ', ἐφίλησαν  
 Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν  
 παντοίας· τῷ καὶ σε διδασκέμεν οὔτι μάλ' αἰ χρεώ·  
 οἶσθα γάρ εὖ περὶ τέρμαθ' ἐλίσσέμεν· ἀλλὰ τοι ἵπποι  
 βάρδιστοι θεῖειν· τῷ τ' οἶω λοίγι' ἔσεσθαι. 310  
 τῶν δ' ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ  
 πλείονα ἴσασιν σέθεν αὐτοῦ μητίσασθαι.  
 ἀλλ' ἄγε δὴ σύ, φίλος, μῆτιν ἐμβάλλεο θυμῷ  
 παντοίην, ἵνα μὴ σε παρεκπροφύγῃσιν ἄεθλα.  
 μήτι τοι δρυτόμος μέγ' ἀμείνων ἢ ἐβίηφι· 315  
 μήτι δ' αὖτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ  
 νῆα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισι·  
 μήτι δ' ἡνίοχος περιγίγνεται ἡνιόχοισι.  
 ἀλλ' ὅς μὲν θ' ἵπποισι καὶ ἄρμασιν οἷσι πεποιθὼς  
 ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθ' αἰ καὶ ἔνθα, 320  
 ἵπποι δὲ πλανόωνται ἀνὰ δρόμον, οὐδὲ κατίσχει·  
 ὅς δ' ἐκεῖ κέρδεα εἰδὼν ἐλαύνων ἥσσανας ἵππους,  
 αἰεὶ τέρμ' ὁρώων στρέφει ἐγγύθεν, οὐδέ ἐλπίθει  
 ὁππῶς τὸ πρῶτον τανύσῃ βοέοισιν ἱμάσιν,  
 ἀλλ' ἔχει ἀσφαλέως καὶ τὸν προὔχοντα δοκεύει. 325  
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδέες, οὐδέ σε λήσει.  
 ἔστηκε ξύλον αὔον, ὅσον τ' ὄργυι', ὑπὲρ αἵης,  
 ἢ δρυὸς ἢ πεύκης. τὸ μὲν οὐ καταπύθεται ὄμβρῳ,  
 λαῖε δὲ τοῦ ἐκάτερθεν ἐρηγέδεται ξυλοῦ λευκῷ  
 ἐν ξυνοχῇσιν ὁδοῦ, λείος δ' ἐπὶ πόδρομος ἀμφί· 330  
 ἢ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,  
 ἢ τό γε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων,  
 καὶ νῦν τέρματ' ἔθηκε ποδάρκης διος Ἀχιλλεύς.  
 τῷ σὺν μάλ' ἐγγρίμψας ἐλάαν σχεδὸν ἄρμα καὶ ἵππους,  
 αὐτὸς δὲ κλινθῆναι εὐπλέκτῳ ἐνὶ δίφρῳ 335  
 ἦκ' ἐπ' ἀριστερὰ τοῖιν· ἀτὰρ τὸν δεξιὸν ἵππον

κένσαι ὁμοκλήσας, εἰξαί τέ οἱ ἡνία χερσίν.  
 ἐν νύσῃ δέ τοι ἵπκος ἀριστερός ἐγχεριμφθήτω,  
 ὥς ἂν τοι πλήμνη γε δοάσσεται ἄκρον ἰκέσθαι  
 κύκλον ποιητοῖο· λίθου δ' ἀλέασθαι ἐπαυρεῖν, 340  
 μή πως ἵππους τε τρώσῃς κατά θ' ἄρματα ἄξῃς·  
 χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείῃ δὲ σοὶ αὐτῷ  
 ἔσσεται. ἀλλά, φίλος, φρονέων πεφυλαγμένος εἶναι.  
 εἰ γάρ κ' ἐν νύσῃ γε παρεξέλασσησθα διώκων,  
 οὐκ ἔσθ' ὅς κέ σ' ἔλῃσι μετάλμενος οὐδὲ παρέλθῃ, 345  
 οὐδ' εἴ κεν μετόπισθεν Ἀρίονα διὸν ἐλαύνοι,  
 Ἀδρήστου ταχὺν ἵππον, ὅς ἐκ θεόφιν γένος ἦεν,  
 ἡ τοὺς Λαομέδοντος, οὐ ἐνθάδε γ' ἔτραφεν ἐσθλοί·

Ὡς εἰπὼν Νέστωρ Νηληϊῷς ἅψ' ἐνὶ χώρῃ  
 ἔειπ', ἐπεὶ ᾧ παιδὶ ἐκάστου πείρατ' ἔειπε. 350

Μηριόνης δ' ἄρα πέμπτος ἐντρίχας ὠπλίσασθ' ἵπ-  
 πους.

ἂν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλλοντο·  
 πᾶλλ' Ἀχιλεὺς, ἐκ δὲ κλῆρος θόρε Νεστορίδαι  
 Ἀντιλόχου· μετὰ τὸν δ' ἔλαχε κρείων Εὐμηλος·  
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης, δουρικλειτὸς Μενέλαος· 355  
 τῷ δ' ἐπὶ Μηριόνης λάχ' ἐλαυνέμεν· ὕστατος αὖτε  
 Τυδείδης ὄχ' ἄριστος ἐὼν λάχ' ἐλαυνέμεν ἵππους.  
 στὰν δὲ μεταστοιχί, σήμνηε δὲ τέρματ' Ἀχιλλεὺς  
 τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἶσεν  
 ἀντίθεον Φοῖνικα, ὁπάονα πατρὸς ἐοῖο, 360  
 ὡς μεμνέωτο δρόμου καὶ ἀληθείην ἀποεῖποι.

Οἱ δ' ἅμα πάντες ἐφ' ἵπποιν μάστιγας ἄεφραν,  
 πέπληγόν θ' ἰμῶσιν, ὁμόκλησάν τ' ἐπέεσσιν  
 ἰσχυμένως· οἱ δ' ὦκα ζιέπηρσσον πεδίοιο  
 νόσφι νεῶν ταχέως· ὑπὸ δὲ στέρνοισι κονίη 365  
 ἴστατ' ἀειρομένη ὥστε νέφος ἡὲ θύελλα,  
 χαῖται δ' ἐρρώνοντο μετὰ πνοιῆς ἀνέμοιο.

By Athene's aid Diomed beats Eumelus.

ἄρματα δ' ἄλλοτε μὲν χθονὶ πύλνατο πουλυβοτείρῃ,  
 ἄλλοτε δ' ἀτίξασκε μετήορα. τοὶ δ' ἐλατῆρες  
 ἔστασαν ἐν δῖφορσι, πάτασσε δὲ θυμὸς ἐκάστων 370  
 νίκης ἱεμένων· κέκλοντο δὲ οἷσιν ἕκαστος  
 ἵπποις, οἱ δ' ἐπέτοντο κονίοντες πεδίοιο.

Ἄλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι  
 αἶψ' ἐφ' ἄλός πολιῆς, τότε δὴ ἀρετὴ γε ἐκάστων  
 φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος· ὦκα δ' ἔπειτα 375  
 αἶ. Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.  
 τὰς δὲ μετ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι,  
 Τρῳίοι, οὐδέ τι πολλὸν ἄνευθ' ἔσαν, ἀλλὰ μάλ' ἐγγύς·  
 αἰεὶ γὰρ δῖφρου ἐπιβησομένοισιν εἴκτην,  
 πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμω 380  
 θερμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.  
 καὶ νῦν κεν ἡ παρέλασσι, ἡ ἀμφήριστον ἔθηκεν,  
 εἰ μὴ Τυδέος νῆϊ κοτέσσατο Φοῖβος Ἀπόλλων,  
 ὅς ῥά οἱ ἐκ χειρῶν ἔβαλεν μάστιγα φαιρινήν.  
 τοῖο δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωμένοιο, 385  
 οὐνεκα τὰς μὲν ὄρα ἔτι καὶ πολὺ μᾶλλον ἰούσας,  
 οἱ δὲ οἱ ἐβλάβησαν ἄνευ κέντροιο θέοντες.  
 οὐδ' ἄρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων  
 Τυδεΐδην, μάλα δ' ὦκα μετέσσυτο ποιμένα λαῶν,  
 δῶκε δὲ οἱ μάστιγα, μέγας δ' ἵπποισιν ἐνήκεν. 390  
 ἡ δὲ μετ' Ἀδμήτου νιὸν κυτέουσ' ἐβεβήκει,  
 ἵππειον δὲ οἱ ἦξε θεὰ ζυγόν· αἱ δὲ οἱ ἵπποι  
 ἀμφὶς ὁδοῦ δραμέτην, ῥυμὸς δ' ἐπὶ γαῖαν ἐλύσθη.  
 αὐτὸς δ' ἐκ δῖφορο παρὰ τροχὸν ἐξεκυσίσθη,  
 ἀγκῶνάς τε περιδρῦφθη στόμα τε ῥινάς τε, 395  
 θρυλίσθη δὲ μέτωπον ἐπ' ὀφρύσι· τὼ δὲ οἱ ὅσσε  
 δακρυόφι πλησθεν, θαλερὴ δὲ οἱ ἔσχετο φωνή.  
 Τυδεΐδης δὲ παρατρέψας ἔχε μῶνυχας ἵππους,  
 πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθήνῃ

- ἵπκοις ἦκε μένος καὶ ἐπ' αὐτῷ κῦδος ἔθηκε. 400  
 τῷ δ' ἄρ' ἐπ' Ἀτρείδης εἶχε ξανθὸς Μενέλαος.  
 Ἀντίλοχος δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο·  
 "Εμβητον καὶ σφῶϊ· τιταίνετον ὅττι τάχιστα.  
 ἦτοι μὲν κείνοισιν ἐριζέμεν οὔτι κελεύω,  
 Τυδεΐδew ἵπποισι δαΐφρονος, οἷσιν Ἀθήνη 405  
 νῦν ὥρεξε τάχος καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν.  
 ἵππους δ' Ἀτρεΐδαο κιχάνετε, μηδὲ λίπησθον,  
 καρπαλίμως, μὴ σφῶϊν ἐλεγχεῖν καταχεύη  
 Αἶθη θήλυσ ἐοῦσα· τίη λείπεσθε, φέριστοι;  
 ὦδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται· 410  
 οὐ σφῶϊν κομιδὴ παρὰ Νέστορι ποιμένι λαῶν  
 ἔσσεται, αὐτίκα δ' ὕμμε κατακτενεῖ ὅξῃ χαλκῷ,  
 αἱ κ' ἀποκηδήσαντε φερώμεθα χεῖρον ἄεθλον.  
 ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον ὅττι τάχιστα.  
 ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι ἥδ' ἐ νοήσω, 415  
 στείνωπῳ ἐν ὁδῷ παραδύμεναι, οὐδέ με λήσει."  
 "Ὡς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν·  
 μᾶλλον ἐπιδραμέτην ὀλίγον χρόνον· αἶψα δ' ἔπειτα  
 στεῖνος ὁδοῦ κοίλης ἔδεν Ἀντίλοχος μενεχάρμης.  
 ῥωχμὸς ἔην γαίης, ἧ χειμέριον ἄλ' ἐν ὕδωρ 420  
 ἐξέρρηξεν ὁδοῖο, βάθυνε δὲ χῶρον ἅπαντα·  
 τῇ ῥ' εἶχεν Μενέλαος ἀματροχιάς ἀλεείνων.  
 Ἀντίλοχος δ' ἐ παρατρέψας ἔχε μώνυχας ἵππους  
 ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.  
 Ἀτρείδης δ' ἔεισε καὶ Ἀντιλόχῳ ἐγεγώνει· 425  
 "Ἀντίλοχ', ἀφραδέως ἱππάζεαι· ἀλλ' ἀνεχ' ἵππους·  
 στείνωπὸς γὰρ ὁδός, τάχα δ' εὐρυτέρῃ παρελάσσεις,  
 μή πως ἀμφοτέρους δηλήσειαι ἄρματι κύρσας."  
 "Ὡς ἔφατ', Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλανε  
 κέντρῳ ἐπισπέρχων, ὥς οὐκ ἄϊοντι ἐοικώς. 430  
 ὅσσα δὲ δίσκου οὖρα κατωμαδίῳ πέλονται,

As the racers near the goal, Ajax and Idomeneus

δὸντ' αἰζήσος ἀφῆκεν ἀνὴρ πειρώμενος ἥβης,  
τόσσον ἐπιδραμέτην· αἱ δ' ἠρώησαν ὀπίσσω  
'Ατρείδεω· αὐτὸς γὰρ ἐκὼν μεθέηκεν ἐλαύνειν,  
μή πως συγκύρσειαν ὁδῷ ἔνι μώνυχες ἵπποι, 435  
δίφρους τ' ἀνστρέψειαν ἐϋπλεκέας, κατὰ δ' αὐτοὶ  
ἐν κονίησι πέσοιεν ἐπείγόμενοι περὶ νίκης.  
τὸν καὶ νεικείων προσέφη ξανθὸς Μενέλαος·

‘Ἀντιλοχ’, οὔτις σεῖο βροτῶν ὀλοώτερος ἄλλος·  
ἔρρ', ἐπεὶ οὐ σ' ἔτυμόν γ' ἔφαμεν πεπνῦσθαι Ἀχαιοί. 440  
ἀλλ' οὐ μὰν οὐδ' ὥς ἄτερ ὅρκου οἶσθ' ἄεθλον.’

‘Ὡς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·  
‘μή μοι ἐρύκεσθον μῆδ' ἔστατον ἀχυνμένῳ κῆρ.  
φθήσονται τούτοισι πόδες καὶ γοῦνα καμόντα  
ἢ ὑμῖν· ἄμφω γὰρ ἀτέμβονται νεότητος.’ 445

‘Ὡς ἔφαθ', οἱ δὲ ἀνακτος ὑποδείσαντες ὁμοκλήν  
μᾶλλον ἐπιδραμέτην, τάχα δὲ σφισιν ἄγχι γέγοντο.

Ἀργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσπορώντο  
ἵππους· τοὶ δὲ πέτοντο κονίοντες πεδίῳ.  
πρῶτος δ' Ἰδομενεύς, Κρητῶν ἀγός, ἐφράσαθ' ἵππους·  
ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ, 451  
τοῖο δ' ἀνευθεν ἐόντος ὁμοκλητῆρος ἀκούσας  
ἔγνω· φράσσατο δ' ἵππον ἀριπρεπέα προῦχοντα,  
ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ  
λευκὸν σῆμ' ἐτέγκτο περίτροχον ἥτε μήνη. 455  
στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

‘ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
οἷος ἐγὼν ἵππους ἀνυάζομαι ἡὲ καὶ ὑμεῖς;  
ἄλλοι μοι δοκέουσι παροίτεροι ἔμμεναι ἵπποι,  
ἄλλος δ' ἡνίοχος ἰνδάλλεται· αἱ δὲ πον αὐτοῦ 460  
ἔβλαβεν ἐν πεδίῳ, αἱ κεῖσέ γε φέρτεραι ἦσαν.  
ἦτοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσους,  
νῦν δ' οὐ πῇ δύναιμαι ἰδέειν· πάντα δέ μοι ὅσσε

angrily dispute whose horses are in front.

Τρωϊκὸν ἄμ πεδίων παπταίνετον εἰσυρόωντι.  
 ἦε τὸν ἡνίοχον φύγον ἡνία, οὐδ' ἐδυνάσθη 465  
 εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας;  
 ἔνθα μιν ἐκπεσέειν ὅτῳ σὺν θ' ἄρματα ᾤξαι,  
 αἱ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.

ἀλλὰ ἴδεσθε καὶ ὕμμες ἀνασταδόν· οὐ γὰρ ἔγωγε  
 εὖ διαγιγνώσκω· δοκέει δέ μοι ἔμμεναι ἀνὴρ 470  
 Αἰτωλὸς γενεήν, μετὰ δ' Ἀργείοισιν ἀνάσσει,  
 Τυδῆος ἵπποδάμου υἱός, κρατερός Διομήδης.'

Τὸν δ' αἰσchrῶς ἐνένιπεν Ὀϊλῆος ταχὺς Αἴας·  
 'Ἴδομενεῦ, τί πάρος λαβρεύεαι; αἱ δέ τ' ἀνευθεν 475  
 ἵπποι ἀερσίποδες πολέος πεδίοιο διένται.

οὔτε νεώτατός ἐσσι μετ' Ἀργείοισι τοσοῦτον,  
 οὔτε τοι ὀξύτατον κεφαλῆς ἐκ δέρεκεται ὅσσε·  
 ἀλλ' αἰεὶ μύθοις λαβρεύεαι. οὐδέ τί σε χρὴ  
 λαβραγόρην ἔμεναι· πάρα γὰρ καὶ ἁμείνονες ἄλλοι.  
 ἵπποι δ' αὐτὲ ἕασι παροίτεραι, αἶ τὸ πάρος περ, 480  
 Εὐμήλου, ἐν δ' αὐτὸς ἔχων εὐληρα βέβηκε.'

Τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ηὔδα·  
 'Αἶαν, νεῖκος ἄριστε, κακοφραδές, ἄλλα τε πάντα  
 δεύεαι Ἀργείων, ὅτι τοι νόος ἐστὶν ἀπηνής.  
 δεῦρό νυν, ἥ τρίποδος περιδόμεθον ἡὲ λέβητος· 485  
 ἴστορα δ' Ἀτρείδην Ἀγαμέμνονα θείομεν ἄμφω,  
 ὁπότεραι πρόσθ' ἵπποι, ἵνα γινῶης ἀποτίνων.'

Ὅς ἔφατ', ὥρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας  
 χυόμενος χαλεποῖσιν ἁμείψασθαι ἐπέεσσι.  
 καὶ νῦ κε δὴ προτέρω ἔτ' ἔρις γέενετ' ἀμφοτέροισιν, 490  
 εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον·

'Μηκέτι νῦν χαλεποῖσιν ἁμείβεσθον ἐπέεσσιν,  
 Αἶαν Ἴδομενεῦ τε, κακοῖς, ἐπεὶ οὐδὲ ἔοικε.  
 καὶ δ' ἄλλω νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέζοι.  
 ἀλλ' ὕμεις ἐν ἀγῶνι καθήμενοι εἰσοράασθε 495

The finish of the chariot races.

ἵππους· οἱ δὲ τὰχ' αὐτοὶ ἐπειγόμενοι περὶ ρίκης  
ἐνθάδ' ἐλεύσονται· τότε δὲ γνώσεσθε ἕκαστος  
ἵππους Ἀργείων, οἱ δὲυγεροὶ οἳ τε πάροιθεν·

Ὡς φάτο, Τυδείδης δὲ μάλα σχεδὸν ἦλθε διώκων,  
μάστι δ' αἰὲν ἔλαννε κατωμαδόν· οἱ δὲ οἱ ἵπποι 500

ὑψόσ' ἀειρέσθην ρίμφα πρήσσουντε κέλευθον.  
αἰεὶ δ' ἡνίοχον κονίης ραθάμιγγες ἔβαλλον,  
ἄρματα δὲ χρυσῷ πεπυκασμένα κασσιτέρῳ τε  
ἵπποις ὠκυπόδεσσι·ν ἐπέτρεχον· οὐδέ τι πολλή  
γίγνεται ἐπισσώτρων ἄρματροχὴ κατόπισθεν 505  
ἐν λεπτῇ κονίῃ· τῷ δὲ σπεύζοντε πετέσθην.

στῇ δὲ μέσῳ ἐν ἀγῶνι, πολὺς δ' ἀνεκῆκιν ἰδρῶς  
ἵππων ἕκ τε λόφων καὶ ἀπὸ στέρνοιο χαμαῖζε.  
αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανίοντος,  
κλίνει δ' ἄρα μάλιστα ποτὶ ζυγόν. οὐδὲ μάτησεν 510  
ἴφθιμος Σθένελος, ἀλλ' ἐσσυμένως λάβ' ἄεθλον,  
δῶκε δ' ἄγειν ἐτάροισιν ὑπερθύμοισι γυναῖκα  
καὶ τρίποδ' ὠτώνεντα φέρειν· ὁ δ' ἔλυνεν ὑφ' ἵππους.

Τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηληϊὸς ἤλασεν ἵππους,  
κέρδεσιν, οὔτι τάχει γε, παραφθάμενος Μενέλαον· 515  
ἀλλὰ καὶ ὡς Μενέλαος ἔχ' ἐγγύθεν ὠκείας ἵππους.  
ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ρά τ' ἀνακτα  
ἔλκησιν πεδίοιο τιταινόμενος σὺν ὄχεσφι·

τοῦ μὲν τε ψαύουσιν ἐπισσώτρου τρίχες ἄκραι  
οὐραῖαι· ὁ δὲ τ' ἄγχι μάλα τρέχει, οὐδὲ τι πολλή 520  
χώρῃ μεσσηγύς, πολέος πεδίοιο θέοντος·

τόσσον δὴ Μενέλαος ἀμύμονος Ἀντιλόχοιο  
λείπειτ'· ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο,  
ἀλλὰ μιν αἶψα κίχανεν· ὀφέλλετο γὰρ μένος ἡῦ  
ἵππου τῆς Ἀγαμεινονέης, καλλίτριχος Αἴθης. 525  
εἰ δὲ κ' ἔτι προτέρῳ γένετο ἑρόμος ἀμφοτέροισι,  
τῷ κέν μιν παρέλασσε· οὐδ' ἀμφήριστον ἔθηκεν.

## The awarding of the prizes.

- αὐτὰρ Μηριόνης, θεράπων ἐὺς Ἴδομενῆος,  
 λείπετ' ἀγακλῆος Μενελάου δουρὸς ἐρωήν·  
 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι, 530  
 ἥκιστος δ' ἦν αὐτὸς ἐλαυνόμεν ἄρμ' ἐν ἀγῶνι.  
 υἱὸς δ' Ἀδμήτοιο πανύστατος ἤλυθεν ἄλλωι,  
 ἔκων ἄρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.  
 τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς,  
 σῆς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευε· 535  
 'Δοῖσθός ἀνὴρ ὄριστος ἐλαύνει μώνυχας ἵππους.  
 ἀλλ' ἄγε δῆ οἱ δῶμεν ἀέθλιον, ὥς ἐπιεικέι,  
 δεύτερ'· αὐτὰρ τὰ πρῶτα φερέσθω Τυδέος υἱός.'  
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ὥς ἐκέλευε.  
 καὶ νῦν κέ οἱ πόρεν ἵππον, ἐπήνησαν γὰρ Ἀχαιοί, 540  
 εἰ μὴ ἄρ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,  
 Πηλεΐδην Ἀχιλῆα δίκη ἡμίψατ' ἀναστάς·  
 'ὦ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἶ κε τελέσσης  
 τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον,  
 τὰ φρονέων ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ' ἵπκω 545  
 αὐτός τ' ἐσθλὸς ἐών. ἀλλ' ὥφελεν ἠθανάτοισιν  
 εὔχεσθαι· τό κεν οὔτι πανύστατος ἦλθε διώκων.  
 εἰ δέ μιν οἰκτεῖρεις καὶ τοι φίλος ἔπλετο θυμῷ,  
 ἔστι τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκὸς  
 καὶ πρόβατ', εἰσὶ δέ τοι ἔμψαι καὶ μώνυχες ἵπποι· 550  
 τῶν οἱ ἔπειτ' ἀνελὼν δόμεναι καὶ μεῖζον ἄεθλον,  
 ἢ καὶ αὐτίκα νῦν, ἵνα σ' αἰνήσωσιν Ἀχαιοί.  
 γῆν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθῆτω  
 ἀνδρῶν ὅς κ' ἐθέλῃσιν ἐμοὶ χεῖρεσσι μάχεσθαι.'  
 ὣς φάτο, μείδῃσεν δὲ ποδάρκης δῖος Ἀχιλλεύς 555  
 χαίρων Ἀντίλοχον, ὅτι οἱ φίλος ἦεν ἐταῖρος·  
 καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·  
 'Ἀντίλοχ', εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο  
 Εὐμήλῳ ἐπιδοῦναι, ἐγὼ δέ κε καὶ τὸ τελέσω.



Menelaus challenges the prize of Antilochus.

δώσω οἱ θώρηκα, τὸν Ἀστεροπαῖον ἀπηύρων, 560  
 χάλκεον, ᾧ περί χεῦμα φαεινοῦ κασσιτέρου  
 ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιός ἔσται.'

Ἡ ῥα καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἑταίρῳ  
 οἰσέμεναι κλισίῃθεν· ὁ δ' ὥχετο καὶ οἱ ἔνεικε.  
 [Εὐμήλῳ δ' ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων.] 565

Τοῖσι δὲ καὶ Μενέλαος ἀνίστατο θυμὸν ἀχεύνων,  
 Ἀντιλόχῳ ἄμοτον κεχολωμένος· ἐν δ' ἄρα κήρυξ  
 χερσὶ σκῆπτρον ἔθηκε, σιωπῆσαι τ' ἐκέλευσεν  
 Ἀργείους· ὁ δ' ἔπειτα μετηύδα ἰσόθεος φώς·

Ἐντὶλοχε, πρόσθεν πεπνυμένε, ποῖον ἔρεξας. 570  
 ἦσχννας μὲν ἐμὴν ἀρετὴν, βλάβας ἔε μοι ἵππους,  
 τοὺς σοὺς πρόσθε βαλὼν, οἳ τοι πολὺ χείρονες ἦσαν.  
 ἀλλ' ἄγετ', Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
 ἐς μέσον ἀμφοτέροισι δικάσσετε, μῆδ' ἐπ' ἀρωγῇ·  
 μήποτε τις εἴπῃσιν Ἀχαιῶν χαλκοχιτώνων· 575

Ἐντὶλοχον ψεύδεσσι βηισάμενος Μενέλαος  
 οἴχεται ἵππον ἄγων, ὅτι οἱ πολὺ χείρονες ἦσαν  
 ἵπποι, αὐτὸς δὲ κρείσσων ἀρετῇ τε βίῃ τε·  
 εἰ δ' ἄγ' ἐγὼν αὐτὸς δικάσω, καὶ μ' οὐτινά φημι  
 ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεῖα γὰρ ἔσται. 580

Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ἡ θέμις ἐστί,  
 στὰς ἵππων προπάροιθε καὶ ἄρματος, αὐτὰρ ἰμάσθλην  
 χερσὶν ἔχε ῥαδιήν, ἥπερ τὸ πρόσθεν ἔλαυνες,  
 ἵππων ἀψάμενος γαιήοχον ἐννοσίγαιον  
 ὄμνυθι μὴ μὲν ἐκὼν τὸ ἐμὸν δόλῳ ἄρμα πεδῆσαι· 585

Τὸν δ' αὖτ' Ἀντίλοχος πεπνυμένος ἀντίον ἤδα·  
 ἄνισχεο νῦν· πολλὸν γὰρ ἔγωγε νεώτερός εἰμι  
 σεῖο, ἀναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.  
 οἶσθ' οἶαι νέου ἀνδρὸς ὑπερβασίαι τελέθουσι·  
 κραιπνότερος μὲν γάρ τε νόος, λεπτή δέ τε μήτις. 590  
 τῷ τοι ἐπιπλήτω κραδίῃ· ἵππον δέ τοι αὐτὸς

δώσω, τὴν ἀρόμην. εἰ καὶ νῦν κεν οἴκοθεν ἄλλο  
μῆϊζον ἀπαιτήσῃας, ἄφαρ κέ τοι αὐτίκα δοῦναι  
βουλοίμην ἢ σοὶ γε, διοτρεφές, ἡματα πάντα  
ἐκ θυμοῦ πεσέειν καὶ δαίμοσιν εἶναι ἀλατρός.' 595

ἼΗ ῥα, καὶ ἔπκον ἄγων μεγαθύμον Νέστορος υἱὸς  
ἐν χεῖρεςσι τίθει Μενελάου. τοῖο δὲ θυμὸς  
ιάνθη, ὥς εἴ τε περὶ σταχύνεσσιν ἔερση  
λήϊον ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρουραι·  
ὥς ἄρα σοί, Μενέλαε, μετὰ φρεσὶ θυμὸς ιάνθη. 600  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ἽΑντίλοχε, νῦν μὲν τοι ἐγὼν ὑποείξομαι αὐτὸς  
χωόμενος, ἐπεὶ οὔτι παρήγορος οὐδ' ἀεσίφρων  
ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη.  
δεύτερον αὖτ' ἀλέασθαι ἀμείνονας ἡπεροπεύειν. 605  
οὐ γάρ κέν με τάχ' ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν·  
ἀλλὰ σὺ γὰρ δὴ πόλλ' ἔπαθες καὶ πόλλ' ἐμόγησας,  
σός τε πατήρ ἀγαθὸς καὶ ἀδελφεός, εἵνεκ' ἐμέϊο·  
τῷ τοι λισσομένῳ ἐπιπέισομαι, ἥδὲ καὶ ἔπκον  
δώσω, ἐμὴν περ ἐοῦσαν, ἵνα γνῶωσι καὶ οἶδε 610  
ὥς ἐμὸς οὔποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.'

ἼΗ ῥα καὶ Ἀντιλόχοιο Νοήμονι δῶκεν ἐταίρῳ  
ἔπκον ἄγειν· ὁ δ' ἔπειτα λέβηθ' ἔλε παμφανώωντα.  
Μηριόνης δ' ἀνέειρε δύω χρυσοῖο τάλαντα  
τέτρατος, ὥς ἔλασεν. πέμπτον δ' ὑπελείπετ' ἄεθλον, 615  
ἀμφίβητος φιάλη· τὴν Νέστορι δῶκεν Ἀχιλλεύς,  
Ἀργείων ἀν' ἀγῶνα φέρων, καὶ ἔειπε παριστάς·

ἽΤῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,  
Πατρόκλοιο τάφου μνήμ' ἔμμεναι· οὐ γὰρ ἔτ' αὐτὸν  
ᾧψῃ ἐν Ἀργείοισι· δίδωμι δέ τοι τόδ' ἄεθλον 620  
αὐτως· οὐ γὰρ πῦξ γε μαχήσῃαι, οὐδὲ παλαίσεις,  
οὐδὲ τ' ἀκοντιστὺν ἐσδύσει, οὐδὲ πύδεσσι  
θεύσει· ἥδη γὰρ χαλεπὸν κατὰ γῆρας ἐπείγει.'

Nestor tells of the prizes he won in his youth.

Ὡς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων,  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 625

‘Ναὶ δὴ ταυτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες·  
οὐ γὰρ ἔτ' ἔμπεδα γυῖα, φίλος, πόδες, οὐδέ τι χεῖρες  
ὤμων ἀμφοτέρωθεν ἐπαῖσσονται ἐλαφραῖ.

εἴθ' ὥς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη,  
ὥς ὅποτε κρεῖοντ' Ἀμαρυγκέα θάπτον Ἐπειὼν 630

Βουπρασίῳ, παῖδες δ' ἔθεσαν βασιλῆος ἄεθλα·  
ἐνθ' οὔτις μοι ὁμοῖος ἀνὴρ γένετ', οὐτ' ἄρ' Ἐπειῶν  
οὐτ' αὐτῶν Πυλίων οὐτ' Αἰτωλῶν μεγαθύμων.

πὺξ μὲν ἐνίκησα Κλυτομήδεα, Ἥνοπος υἱόν,  
'Αγκαῖον δὲ πάλῃ Πλευρώνιον, ὃς μοι ἀνέστη· 635

Ἴφικλον δὲ πόδεσσι παρέδραμον ἐσθλὸν ἑόντα,  
δουρὶ δ' ὑπερέβαλον Φυλῆά τε καὶ Πολύδωρον.

οἷοισίν μ' ἵπποισι παρήλασαν Ἀκτορίωνε,  
πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης,

οὐνεκα δὴ τὰ μέγιστα παρ' αὐτόφει λείπετ' ἄεθλα. 640

οἱ δ' ἄρ' ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἡνιόχευεν,  
ἔμπεδον ἡνιόχευ', ὁ δ' ἄρα μάστιγι κέλευεν.

ὥς ποτ' ἔον· νῦν αὖτε νεώτεροι ἀντιοώντων  
ἔργων τοιούτων· ἐμὲ δὲ χρὴ γήραϊ λυγρῷ

πειθεσθαι, τότε δ' αὖτε μετέπρεπον ἡρώεσσιν. 645

ἀλλ' ἴθι καὶ σὸν ἐταῖρον ἀέθλοισι κτερεῖζε.

τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,  
ὥς μεν αἰεὶ μέμνησαι ἐννέος, οὐδέ σε λήθω

τιμῆς ἧς τε μ' ἔοικε τιμηθῆσθαι μετ' Ἀχαιοῖς.  
σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν.' 650

Ὡς φάτο, Πηλεΐδης δὲ πολὺν καθ' ὅμιλον Ἀχαιῶν  
ῥχετ', ἐπεὶ πάντ' αἴνον ἐπέκλυε Νηλεΐδαο.

αἰτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα·  
ἡμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι

ἑξέτε' ἀδμήτην, ἥτ' ἀλγίστην δαμάσασθαι· 655

*Epeius defeats Euryalus in the boxing match.*

τῷ δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.

στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

‘Ἀτρεΐδῃ τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,  
 ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὧ περ ἄριστω,  
 πῦξ μάλ' ἀνασχομένῳ πεπληγμένῳ. ᾗ δέ κ' Ἀπόλλων 660  
 δῶη καμμονίην, γνῶσι δὲ πάντες Ἀχαιοί,  
 ἡμίονον ταλαεργὸν ἄγων κλισίῃνδε νεέσθω·  
 αὐτὰρ ὁ νικηθεὶς δέπας οἶσεται ἀμφικύπελλον.’

‘Ὡς ἔφατ', ὦρνυτο δ' αὐτίκ' ἀνὴρ ἡὺς τε μέγας τε  
 εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἑπειός· 665  
 ἄψατο δ' ἡμίονον ταλαεργοῦ φώνησέν τε·

‘Ἄσπον ἴτω ὅστις δέπας οἶσεται ἀμφικύπελλον·  
 ἡμίονον δ' οὐ φημί τιν' ἀξέμεν ἄλλον Ἀχαιῶν  
 πυγμῇ νικήσαντ', ἐπεὶ εὐχομαι εἶναι ἄριστος.  
 ἢ οὐχ ἄλις ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα πως ἦν 670  
 ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι.  
 ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 ἀντικρὺ χροῶ τε ῥήξω σὺν τ' ὅστέ' ἀράξω.  
 κηδεμόνες δέ οἱ ἐνθάδ' ἀσπλέες αὖθι μενόντων,  
 οἳ κέ μιν ἐξοίσουσιν ἐμῆς ὑπὸ χερσὶ δαμένιτα.’ 675

‘Ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
 Εὐρύαλος δὲ οἱ οἶος ἀνίστατο, ἰσόθεος φῶς,  
 Μηκιστέος υἱὸς Ταλτιϊονίδαο ἀνακτος,  
 ὃς ποτε Θήβασυ' ἦλθε δεδοπτός Οἰδιπόδαο 680  
 εἰς τάφον· ἔνθα δὲ πάντας ἐνίκα Καδμείωνας.  
 τὸν μὲν Τυδείδης δουρὶ κλυτὸς ἀμφεπονεῖτο,  
 θαρσύνων ἔπεσιν, μέγα δ' αὐτῷ βούλετο νίκην.  
 ζῶμα δὲ οἱ πρῶτον παρακάββαλεν, αὐτὰρ ἔπειτα  
 δῶκεν ἱμάντας ἐϋμήτους βοδὸς ἀγραύλοιο.  
 τῷ δὲ ζωσαμένῳ βήτην ἐς μέσσον ἀγῶνα, 685  
 ἅντα δ' ἀνασχομένῳ χερσὶ στιβαρῇσιν ἅμ' ἄμφω  
 σὺν ῥ' ἔπεσον, σὺν δὲ σφι βαρεῖαι χεῖρες ἐμυχθεν.

δεινὸς δὲ χρομάδος γενύων γένετ', ἔρρεε δ' ἰδρώς  
πάντοθεν ἐκ μελέων· ἐπὶ δ' ὤρνυτο δῖος Ἑπειός,  
κόψε δὲ παπτήναντα παρήιον· οὐδ' ἄρ' ἔτι δὴν 690  
ἑστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.

ὥς δ' ὅθ' ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἰχθὺς  
θίν' ἐν φυκίοεντι, μέλαν δέ ἐκῦμα κάλυψεν,  
ὥς πληγεῖς ἀνέπαλτο. ἀτὰρ μεγάλθυμος Ἑπειός  
χερσὶ λαβὼν ὠρθωσε· φίλοι δ' ἀμφέσταν ἑταῖροι, 695  
οἳ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πόδεσσιν,  
αἶμα παχὺ πτύοντα, κάρη βάλλονθ' ἐτέρωσε·  
καὶ δ' ἄλλοφρονέοντα μετὰ σφίσιν εἶσαν ἄγοντες,  
αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.

Πηλεΐδης δ' αἰψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα, 700  
δεικνύμενος Δαναοῖσι, παλαιμοσύνης ἀλεγεινῆς·  
τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,  
τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσιν ἑταῖρον Ἀχαιοί·  
ἀνδρὶ δὲ νικηθέντι γυναῖκ' ἐς μέσσον ἔθηκε,  
πολλὰ δ' ἐπίστατο ἔργα, τίον δέ ἐτεσσαράβοιον. 705  
στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

‘Ὅρνυσθ' οἱ καὶ τούτου ἀέθλου πευφήσεσθον·  
ὥς ἔφατ', ὥρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας·  
ἦν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδώς.  
ζωσαμένω δ' ἄρα τώ γε βάτην ἐς μέσσον ἀγῶνα, 710  
ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρῇσιν  
ὥς ὅτ' ἀμείβοντες, τοὺς τε κλυτὸς ἤραρε τέκτων,  
δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων.  
τετρίγει δ' ἄρα νῶτα θρασειάων ἀπὸ χειρῶν  
ἐλκόμενα στερεῶς· κατὰ δὲ νότιος ῥέεν ἰδρώς· 715  
πυκναὶ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὤμους  
αἵματι φοινικόεσσαι ἀνέδραμον· οἱ δὲ μάλ' αἰεὶ  
νίκης ἰέσθην τρίποδος πέρι ποιητοῖο.  
οὐτ' Ὀδυσσεὺς δύνατο σφῆλαι οὐδεὶ τε πελάσσαι,

and divide the prizes, neither conquering.

οὐτ' Αἴας δύνατο, κρατερὴ δ' ἔχεν ἱς Ὀδυσῆος. 720

ἀλλ' ὅτε δὴ ῥ' ἀνίαζον ἐϋκνήμιδας Ἀχαιοὺς,  
δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας·

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,  
ἦ μ' ἀνάειψ', ἦ ἐγὼ σέ· τὰ δ' αὖ Διὶ πάντα μελήσει.’

“Ὡς εἰπὼν ἀνάειρε· δόλον δ' οὐ λήθετ' Ὀδυσσεύς· 725

κόψ' ὅπιθεν κώληπα τυχών, ὑπέλυσε δὲ γυῖα·

καδ' δ' ἔβαλ' ἐξοπίσω· ἐπὶ δὲ στήθεσιν Ὀδυσσεὺς

κάππεσε· λαοὶ δ' αὖ θεῦντό τε θάμβησάν τε.

δεύτερος αὖτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,

κίνησεν δ' ἄρα τυτθὸν ἀπὸ χθονός, οὐδέ τ' ἄειρεν, 730

ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἄμφω

πλησίοι ἀλλήλοισι, μιάνθησαν δὲ κονίη.

καὶ νῦ κε τὸ τρίτον αὖτις ἀναίξαντε πάλαιον,

εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρκε·

‘Μηκέτ' ἐρείδεσθον, μηδὲ τρίβεσθε κακοῖσι· 735

νίκη δ' ἀμφοτέροισιν· ἀέθλια δ' ἴσ' ἀνελόντες

ἔρχεσθ', ὄφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί.’

“Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο,

καὶ ῥ' ἀπομορξαμένω κονίην δύσαντο χιτῶνας.

Πηλεΐδης δ' αἰψ' ἄλλα τίθει ταχυτῆτος ἄεθλα, 740

ἀργύρεον κρητῆρα, τετυγμένον· ἔξ δ' ἄρα μέτρα

χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν

πολλόν, ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ-ἤσκησαν,

Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἡροειδέα πόντον,

στήσαν δ' ἐν λιμένεσσι, θόαντι δὲ δῶρον ἔδωκαν· 745

νῆος δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκε

Πατρόκλῳ ἥρωϊ Ἰησονίδης Εὐνῆος.

καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλιον οὗ ἑτάριοι,

ὅστις ἐλαφρότατος ποσσὶ κραιπνοῖσι πέλοιτο·

δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πίοινα δημφ, 750

ἡμιτάλαντον δὲ χρυσοῦ λοισθήϊ' ἔθηκε.

The foot-race won by Odysseus with Athene's aid.

στή δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·  
 "Ὀρνυθ' οἷ καὶ τούτου ἀέθλου περὶήσεσθε."  
 ὧς ἔφατ', ὠρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας,  
 ἦν δ' Ὀδυσσεὺς πολὺμητις, ἔπειτα δὲ Νέστορος υἱός, 755  
 Ἀντίλοχος· ὁ γὰρ αὐτε νέους ποσὶ πάντας ἐνίκα.  
 στὰν δὲ μεταστοιχί· σήμηνε δὲ τέρματ' Ἀχιλλεύς.  
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὦκα δ' ἔπειτα  
 ἔκφερ' Ὀϊλιάδης· ἐπὶ δ' ὠρνυτο δῖος Ὀδυσσεὺς  
 ἥγχι μάλ', ὥς ὅτε τίς τε γυναικὺς ἐϋζώνωιο 760  
 στήθεός ἐστι κανών, ὅν τ' εὖ μάλα χερσὶ τανύσση  
 πηνίον ἐξέλκουσα παρέκ μίτον, ἀγχόθι δ' ἴσχει  
 στήθεος· ὧς Ὀδυσσεὺς θέεν ἐγγύθεν, αὐτὰρ ὀπισθεν  
 ἴχνια τύπτε πόδεσσι πάρος κόνιν ἀμφιχυθῆναι·  
 καὶ δ' ἄρα οἱ κεφαλῆς χεῖ' αὐτμένα δῖος Ὀδυσσεὺς 765  
 αἰεὶ ῥίμφα θέων· ἴαχον δ' ἐπὶ πάντες Ἀχαιοὶ  
 νίκης ἰεμένῃ, μάλα δὲ σπεύδοντι κέλευον.  
 ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον, αὐτίκ' Ὀδυσσεὺς  
 εὐχετ' Ἀθηναίῃ γλαυκῶπιδι ὃν κατὰ θυμόι·  
 "κλυθι, θεή, ἀγαθή μοι ἐπίρροθος ἔλθε ποδοῖν." 770  
 ὧς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,  
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδος καὶ χεῖρας ὑπερθεῖν.  
 ἀλλ' ὅτε δὴ τάχ' ἔμελλον ἐπαῖξασθαι ἀεθλον,  
 ἔνθ' Αἴας μὲν ὄλισθε θέων, βλάβην γὰρ Ἀθήνη,  
 τῇ ῥα βοῶν κέχυντ' ὄνθος ἀποκταμένων ἐριμύκων, 775  
 οὐς ἐπὶ Πατρόκλῳ πέφνεν πόδας ὥκὺς Ἀχιλλεύς·  
 ἐν δ' ὄνθου βοέον πλητο στόμα τε ῥινάς τε.  
 κρητῆρ' αὐτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,  
 ὥς ἦλθε φθάμενος· ὁ δὲ βοῶν ἔλε παίδιμος Αἴας.  
 στή δὲ κέρας μετὰ χερσὶν ἔχων βοὸς ἀγραυλοιο, 780  
 ὄνθου ἀποπτύων, μετὰ δ' Ἀργεῖοισιν ἔειπεν·  
 "ὦ πόποι, ἦ μ' ἐβλάψε θεὰ πόδας, ἣ τὸ πάρος περ  
 μήτηρ ὧς Ὀδυσσῆϊ παρίσταται ἡδ' ἐπαρήγει."

- "Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἤδ' ὤ γελασαν.  
 'Αντίλοχος δ' ἄρα δὴ λοισθήϊον ἔκφεμ' ἄεθλον 785  
 μυϊδίων, καὶ μῦθον ἐν 'Αργείοισιν ἔειπεν·  
 'Εἰδόσιν ὑμῖν' ἐρέω πᾶσιν, φίλοι, ὥς ἔτι καὶ νῦν  
 ἀθάνατοι τιμῶσι παλαιότερους ἀνθρώπους.  
 Αἴας μὲν γὰρ ἐμεῦ ὀλίγον προγενέστερός ἐστιν,  
 οὗτος δὲ προτέρης γενεῆς προτέρων τ' ἀνθρώπων· 790  
 ὠμογέροντα δὲ μὴν φασ' ἔμμεναι· ἀργαλέον δὲ  
 ποσσὶν ἐριδῆσασθαι 'Αχαιοῖς, εἰ μὴ 'Αχιλλεῖ.  
 "Ὡς φάτο, κύδηνεν δὲ ποδώκεα Πηλεΐωνα.  
 τὸν δ' 'Αχιλλεὺς μύθοισιν ἀμειβόμενος προσέειπεν·  
 'Αντίλοχ', οὐ μὲν τοι μέλεος εἰρήσεται αἴνος, 795  
 ἀλλὰ τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω.  
 "Ὡς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων.  
 αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος  
 θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν,  
 τεύχεα Σαρπηδόντος, ἃ μιν Πάτροκλος ἀπήνυρα. 800  
 στῆ δ' ὀρθὸς καὶ μῦθον ἐν 'Αργείοισιν ἔειπεν·  
 "Ἄνδρε δῶν περὶ τῶνδε κελεύομεν, ὥπερ ἀρίστω,  
 τεύχεα ἔσσαμένω, ταμεσίχροα χαλκὸν ἐλόντε,  
 [ἀλλήλων προπάροιθεν ὀμίλου πειρηθῆναι.]  
 ὁππότερός κε φθῆσιν ὀρεζάμενος χροά καλόν, 805  
 ψαύσῃ δ' ἐνδίνων διὰ τ' ἔντεα καὶ μέλαν αἷμα,  
 τῷ μὲν ἐγὼ δῶσω τόδε φάσγανον ἀργυρόηλον,  
 καλὸν Θρηϊκίον, τὸ μὲν 'Αστεροπαῖον ἀπηύρων·  
 τεύχεα δ' ἁμφότεροι ξυνήϊα ταῦτα φερέσθων·  
 καὶ σφιν δαῖτ' ἀγαθὴν παραθήσομεν ἐν κλισίῃσιν.' 810  
 "Ὡς ἔφατ', ὥρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,  
 ἃν δ' ἄρα Τυδείδης ὥρτο, κρατερός Διομήδης.  
 οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,  
 ἐς μέσον ἀμφοτέρω συνίτην μεμαῶτε μάχεσθαι,  
 δεινὸν δερκομένω· θάμβος δ' ἔχε πάντας 'Αχαιοῦς. 815



- ἀλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 τρίς μὲν ἐπήϊξαν, τρίς δὲ σχεδὸν ὠρμήθησαν.  
 ἔνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' ἔστην  
 νύξ', οὐδὲ χρό' ἴκανεν· ἔρυτο γὰρ ἔνδοθι θώρηξ·  
 Τυδείδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μέγалоιο 829  
 αἰὲν ἐπ' αὐχένι κῦρε φαεινοῦ δουρὸς ἄκωκῃ.  
 καὶ τότε δὴ ῥ' Αἴαντι περιδείσαντες Ἀχαιοὶ  
 πανσαμένους ἐκέλευσαν ἀέθλια ἴσ' ἀνελέσθαι.  
 αὐτὰρ Τυδείδῃ δῶκεν μέγα φάσγανον ἥρωε  
 σὺν κολεῷ τε φέρων καὶ ἐϋτμήτῃ τελαμῶνι. 825  
 Αὐτὰρ Πηλεΐδης θῆκεν σόλον αὐτοχόωνον,  
 ὃν πρὶν μὲν ῥίπτασκε μέγα σθένος Ἡετίωνος·  
 ἀλλ' ἦτοι τὸν ἔπεφνε ποδάρκης δῖος Ἀχιλλεύς,  
 τὸν δ' ἄγει' ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσι.  
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν· 830  
 "Ὀρνυσθ' οἱ καὶ τούτου ἀέθλου πευήσεσθι·  
 εἰ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίνες ἀγροί,  
 ἔξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς  
 χρεώμενος· οὐ μὲν γάρ οἱ ἀτεμβόμενός γε σιδήρου  
 ποιμὴν οὐδ' ἀροτὴρ εἶσ' ἐς πόλιν, ἀλλὰ παρέξει." 835  
 "Ὡς ἔφατ', ὥρτο δ' ἔπειτα μενεπτόλεμος Πολυποίτης,  
 ἂν δὲ Λεοντήος κρατερὸν μένος ἀντιθέοιο,  
 ἂν δ' Αἴας Τελαμωνιάδης καὶ δῖος Ἑπειός.  
 ἐξείης δ' ἴσταντο, σόλον δ' ἔλε δῖος Ἑπειός,  
 ἦκε δὲ δινήσας· γέλασαν δ' ἐπὶ πάντες Ἀχαιοί. 840  
 δεύτερος αὖτ' ἀφῆκε Λεοντεύς, ὅζος Ἄρρος·  
 τὸ τρίτον αὖτ' ἔρριψε μέγας Τελαμώνιος Αἴας,  
 χειρὸς ἀπο στιβαρῆς, καὶ ὑπέρβαλε σήματα πάντων.  
 ἀλλ' ὅτε δὴ σόλον εἴλε μενεπτόλεμος Πολυποίτης,  
 ὅσπον τίς τ' ἔρριψε καλαύροπα βουκόλος ἀνὴρ· 845  
 ἢ δέ θ' ἐλισσομένη πέτεται διὰ βοῦς ἀγελαίας·  
 τόσπον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δ' ἐβόησαν.

Meriones wins the contest with the bow.

ἀνστάντες δ' ἔταροι Πολυποίταο κρατεροῖο  
νῆας ἐπὶ γλαφυρὰς ἔφερον βασιλῆος ἀέθλον.

Αὐτὰρ ὁ τοξευτῆσι τίθει ἰόεντα σίδηρον, 850  
καὶ δ' ἐτίθει δέκα μὲν πελέκεας, δέκα δ' ἡμιπέλεκκα,  
ἰστὸν δ' ἔστησεν νηὸς κυανοπρόφοιο

τηλοῦ ἐπὶ ψαμάθοις, ἐκ δὲ τρήρωνα πέλειαν  
λεπτῇ μηρίνῳ δῆσεν ποδός, ἥς ἄρ' ἀνώγει  
τοξεύειν· ὅς μὲν κε βάλη τρήρωνα πέλειαν, 855  
πάντας ἀειράμενος πελέκεας οἰκόνδε φερέσθω·  
ὅς δέ κε μηρίνθιο τύχη, ὄρνιθος ἀμαρτῶν,  
ἦσσαν γὰρ δὴ κεῖνος, ὁ δ' οἴσεται ἡμιπέλεκκα.'

Ὡς ἔφατ', ὥρτο δ' ἔπειτα βίη Τεύκροιο αἰακτος,  
ἂν δ' ἄρα Μηριόνης, θεράπων ἔς Ἰδομενῆος. 860

κλήρους δ' ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,  
Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν. αὐτίκα δ' ἰὼν  
ἦκεν ἐπικρατέως, οὐδ' ἠπείλησεν ἀνακτι  
ἄρῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.

ὄρνιθος μὲν ἀμαρτε· μέγῃ γάρ οἱ τό γ' Ἀπόλλων· 865  
αὐτὰρ ὁ μήρινθον βάλε παρ πόδα, τῇ δέδεται ὄρνις·  
ἀντικρὺ δ' ἀπὸ μήρινθον τάμε πικρὸς οἰστός.

ἡ μὲν ἔπειτ' ἦϊξε πρὸς οὐρανόν, ἡ δὲ παρείθη  
μήρινθος ποτὶ γαῖαν· ἀτὰρ κελάδησαν Ἀχαιοί.  
σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσε χειρὸς 870  
τόξον· ἀτὰρ δὴ οἰστὸν ἔχεν πάλαι, ὥς ἴθυνεν.

αὐτίκα δ' ἠπείλησεν ἐκηβύλῳ Ἀπόλλωνι  
ἄρῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.  
ὑψὶ δ' ὑπὸ νεφέων εἶδε τρήρωνα πέλειαν·

τῇ ῥ' ὁ γε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην, 875  
ἀντικρὺ δὲ διήλθε βέλος· τὸ μὲν ἂψ ἐπὶ γαίῃ  
πρόσθεν Μηριόναο πάγῃ ποδός· αὐτὰρ ἡ ὄρνις  
ἰστῷ ἐφεζομένη νηὸς κυανοπρόφοιο  
αὐχέν' ἀπεκρέμυσεν, σὺν δὲ πτερὰ πυκνὰ λίσσθεν.

The prize for javelin-throwing is given to Agamemnon.

ὦκύς δ' ἐκ μελέων θυμὸς πτάτο, τῇλε δ' ἀπ' αὐτοῦ 890

κάππεσε· λαοὶ δ' αὖ θηεῦντό τε θάμβησάν τε.

ἂν δ' ἄρα Μηριόνης πελέκεας δέκα πάντας ἔειρε,

Τεῦκρος δ' ἡμιπέλεκκα φέρεν κοίλας ἐπὶ νῆας.

Αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος,  
καὶ δὲ λέβητ' ἄπυρον, βοὸς ἄξιον, ἀνθεμόεντα 885

θῆκ' ἐς ἀγῶνα φέρων· καὶ ῥ' ἤμονες ἄνδρες ἀνέστησαν·

ἂν μὲν ἄρ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,

ἂν δ' ἄρα Μηριόνης, θεράπων ἐὼς Ἰδομενῆος.

τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς·

ἴδμεν γὰρ ὅσον προβέβηκας ἀπάντων 890

ἦδ' ὅσον δυνάμει τε καὶ ἡμασιν ἔπλευ ἄριστος·

ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας

ἔρχευ, ἀτὰρ δόρυ Μηριόνη ἥρωϊ πόρωμεν,

εἰ σύ γε σῶ θυμῷ ἐθέλεις· κέλομαι γὰρ ἔγωγε·

ὣς ἔφατ', οὐδ' ἀπίθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων.

δῶκε δὲ Μηριόνη δόρυ χάλκεον· αὐτὰρ ὃ γ' ἦρως 896

Ταλθυβίῳ κήρυκι δίδου περικαλλές ἄεθλον.

## ΙΛΙΑΔΟΣ Ω.

Ἔκτορος λύτρα.

**ARGUMENT.**—Ever since Hector had been slain, Achilles had kept the corpse before his tent, and treated it spitefully, dragging it about Patroclus' tomb. But some of the gods had indignation at this, and kept the body from suffering harm, and persuaded Zeus to command that Achilles should yield the body to Priam for a ransom. So Iris was sent to Priam to bid him ransom his son: whereupon he set forth with only one old henchman, and came to Achilles' tent by the guiding of Hermes; and he was courteously entreated by Achilles, and received the body, and next day bore it back to Troy. So for ten days there was a truce that the Trojans might celebrate the funeral of Hector with becoming honour. And here the tale of the Iliad ends.

Λῦτο δ' ἄγων, λαοὶ δὲ θοὰς ἐπὶ νῆας ἕκαστοι  
ἑσκίδναντ' ἰέναι. τοὶ μὲν δόρποιο μέδοιτο  
ὑπνου τε γλυκεροῦ ταρπήμεναι. αὐτὰρ Ἀχιλλεὺς  
κλαῖε φίλου ἑτάρου μεμνημένος, οὐδέ μιν ὑπνος  
ῥῆρι πανδαμάτωρ, ἀλλ' ἑστρέφετ' ἔνθα καὶ ἔνθα, 5  
Πατρόκλου ποθέων ἀνδροτῆτά τε καὶ μένος ἧψ,  
ἦδ' ὅποσα τολύπευσε σὺν αὐτῷ καὶ πάθεν ἄλγεα,  
ἀνδρῶν τε ποτόλεμους ἀλεγεινὰ τε κύματα πείρων·  
τῶν μιμνησκόμενος θαλερόν κατὰ δάκρυον εἴβεν,  
ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὖτε 10  
ὑπτιος, ἄλλοτε δὲ πρηγῆς· τότε δ' ὀρθὸς ἀναστὰς  
δινεύεσκ' ἀλύων παρὰ θιν' ἄλός. οὐδέ μιν ἥως  
φαινομένη λήθεσκεν ὑπεῖρ ἅλα τ' ἡϊόνας τε.

The strife in Olympus over Hector's body :

- ἀλλ' ὃ γ' ἐπεὶ ζεύξειεν ὑφ' ἄρμασιν ὠκέας ἵππους,  
 ἔκτορα δ' ἔλκεσθαι δησάσκετο δίφρου ὕπισθε. 15  
 τρὶς δ' ἐρύσας περὶ σῆμα Μενoitιάδoυ θανόντοc  
 αὐτίc ἐνὶ κλισίῃ παύεσκετο, τόνδε δ' ἔασκεν  
 ἐν κόνι ἐκτανύσας προπρηνέα. τοῖo δ' Ἀπόλλων  
 πᾶσαν ἀεικείην ἄπεχε χροῖ, φῶτ' ἐλεαίρων,  
 καὶ τεθνήoτα περ· περὶ δ' αἰγίδι πάντα κάλυπτε 20  
 χρυσεῖη, ἵνα μὴ μιν ἀποδρῦφοι ἐλκυστάζων.  
 Ὡc ὁ μὲν ἔκτορα δῖον ἀεΐκῖζεν μενεαίνων·  
 τὸν δ' ἐλεαίρεσκον μάκαρες θεοὶ εἰσορόωντες,  
 κλέψαι δ' ὀτρύνεσκον ἐϋσκοπον Ἀργεΐφόντην.  
 ἔνθ' ἄλλοιc μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἥρῃ 25  
 οὐδὲ Ποσειδάων· οὐδὲ γλαυκῶπιδι κούρη,  
 ἀλλ' ἔχον ὥc σφιν πρῶτον ἀπήχθετο Ἴλιoc ἱρῇ  
 καὶ Πρίαμοc καὶ λαὸc Ἀλεξάνδρου ἔνεκ' αἷτης,  
 ὃc νείκεσσε θεάc, ὅτε οἱ μέσσαυλον ἵκοντο,  
 τὴν δ' ἦνθ' ἢ οἱ πόρε μαχλοσύνην ἀλεγεινήν. 30  
 ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖo δυωδεκάτῃ γένετ' ἡῶc,  
 καὶ τότε ἄρ' ἀθανάτοισι μετηύδα Φοῖβοc Ἀπόλλων·  
 Ὕχέτλιοι ἔστε, θεοί, δηλήμονεc· οὐ νύ ποθ' ὕμῃν  
 ἔκτωρ μῆρι' ἔκῃε βυῶν αἰγῶν τε τελείων·  
 τὸν νῦν οὐκ ἔτλητε, νέκυν περ ἑόντα, σαῶσαι, 35  
 ἦ τ' ἀλόχῳ ἰδέειν καὶ μητέρῃ καὶ τέκεϊ φῶ  
 καὶ πατέρῃ Πριάμῳ λαοῖσί τε, τοί κέ μιν ὦκα  
 ἐν πυρὶ κῆαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.  
 ἀλλ' ὀλοῶ Ἀχιλλῆϊ, θεοί, βούλεσθ' ἐπαρήγειν,  
 φῶ οὐτ' ἄρ' φρένεc εἰσὶν ἐναΐσιμοι οὔτε νόημα 40  
 γναμπτόν ἐνὶ στήθεσσι, λέων δ' ὥc ἄγρῳ οἶδεν,  
 ὅστ' ἐπεὶ ἄρ' μεγάλη τε βίῃ καὶ ἀγήνορι θυμῷ  
 εἶξας εἶσ' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβῃσιν·  
 ὥc Ἀχιλεὺc ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδῶc  
 γίγνεται, ἦγ' ἀνδρὰc μέγα σίνεταί ἡδ' ὀνήησι. 45

Zeus promises that he will bid Achilles resign it.

μέλλει μὲν πού τις καὶ φίτερον ἄλλον ὀλέσσαι,  
 ἢ ἐκασίγνητον ὁμογάστριον ἢ καὶ υἱόν·  
 ἀλλ' ἦτοι κλαύσας καὶ ὀδυράμενος μεθέηκε·  
 τλητὸν γὰρ Μοῖραι θυμὸν θέσαν ἀνθρώποισιν.  
 αὐτὰρ ὃ γ' Ἔκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπήυρα, 50  
 ἵππων ἐξάπτων περὶ σῆμ' ἐτάριοιο φίλοιο  
 ἔλκει· οὐ μὲν οἱ τό γε κάλλιον οὐδέ τ' ἄμεινον.  
 μὴ ἀγαθῷ περ ἔοντι νεμεσσηθέωμέν οἱ ἡμεῖς·  
 κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων.'

Τὸν δὲ χολωσαμένη προσέφη λευκώλενος Ἥρη· 55  
 'εἴη κεν καὶ τοῦτο τεὸν ἔπος, ἀργυρότοξε,  
 εἰ δὴ ὁμῆν Ἀχιλῆϊ καὶ Ἔκτορι θήσετε τιμὴν.  
 Ἔκτωρ μὲν θνητός τε γυναικῆ τε θήσατο μαζόν·  
 αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἦν ἐγὼ αὐτῇ  
 θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν, 60  
 Πηλεΐ, ὃς περὶ κῆρι φίλος γένετ' ἀθανάτοισι.  
 πάντες δ' ἀντιάσθε, θεοί, γάμον· ἐν δὲ σὺ τοῖσι  
 δαῖνυ' ἔχων φόρμιγγα, κακῶν ἔταρ', αἰὲν ἅπιστε.'

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 'Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμαινε θεοῖσιν· 65  
 οὐ μὲν γὰρ τιμὴ γε μὴ ἔσσεται· ἀλλὰ καὶ Ἔκτωρ  
 φίλτατος ἔσκε θεοῖσι βροτῶν οἱ ἐν Ἰλίῳ εἰσίν·  
 ὥς γὰρ ἔμοι γ', ἐπεὶ οὔτι φίλων ἡμάρτανε δῶρων.  
 οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἔϊσης,  
 λουιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς. 70  
 ἀλλ' ἦτοι κλέψαι μὲν ἔασμεν, οὐδέ πη ἔστι  
 λάθρη Ἀχιλλῆος, θρασὺν Ἔκτορα· ἥ γάρ οἱ αἰεὶ  
 μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ.  
 ἀλλ' εἴ τις καλέσειε θεῶν Θέτιν ἄσσον ἡμεῖο,  
 ὄφρα τί οἱ εἴπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεὺς 75  
 δῶρων ἐκ Πριάμοιο λάχῃ ἀπὸ θ' Ἔκτορα λύσῃ.'

Ὡς ἔφατ', ὥρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,

To this end he summons Thetis,

μεσσηγὺς δὲ Σάμου τε καὶ Ἴμβρου παιπαλοέσσης  
 ἔνθορε μελανι πόντῳ· ἐπεστονάχησε δὲ λίμνη.  
 ἢ δὲ μολυβδαῖνη ἰκέλη ἐς βυσσὸν ὕρουσεν, 80  
 ἦτε κατ' ἀγραύλοιο βοὸς κέρας ἐμβεβανῖα  
 ἔρχεται ὠμωστῆσιν ἐπ' ἰχθύσι κῆρα φέρουσα.  
 εὖρε δ' ἐνὶ σπηϊ γλαφυρῷ Θέτιν, ἀμφὶ δέ τ' ἄλλαι  
 εἶαθ' ὀμηγερέες ἅλλαι θεαί· ἢ δ' ἐνὶ μέσσης  
 κλαῖε μόρον οὗ παιδὸς ἀμύμονος, ὅς οἱ ἔμελλε 85  
 φθίσεισθ' ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.  
 ἀγχοῦ δ' ἴσταμένη προσέφη πόδας ὠκέα Ἴρις·  
 "Ὀρσο, Θέτι· καλέει Ζεὺς Ἀφθιτα μῆδεα εἰδώς."  
 τὴν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·  
 "Τίπτε με κείνος ἄνωγε μέγας θεός; αἰδέομαι δὲ 90  
 μίσησθ' ἀθανάτοισιν, ἔχω δ' ἄχε' ἄκριτα θυμῷ.  
 εἴμι μὲν, οὐδ' ἄλιον ἔπος ἔσσεται, ὅττι κεν εἴπῃ."  
 "Ὡς ἄρα φωνήσασα κάλυμμ' ἔλε δῖα θεῶν  
 κνάνεον, τοῦ δ' οὔτι μελάντερον ἔπλετο ἔσθος.  
 βῆ δ' ἰέναι, πρόσθεν δὲ ποδῆνεμος ὠκέα Ἴρις 95  
 ἡγεῖτ'· ἀμφὶ δ' ἄρα σφι λιύζετο κύμα θαλάσσης.  
 ἀκτὴν δ' ἐξαναβᾶσαι ἐς οὐρανὸν ἀΐχθήτην,  
 εὖρον δ' ἐυρύοπα Κρονίδην, περὶ δ' ἄλλοι ἅπαντες  
 εἶαθ' ὀμηγερέες μάκαρες θεοὶ αἰὲν ἰόντες.  
 ἢ δ' ἄρα παρ Διὶ πατρὶ καθέζετο, εἶξε δ' Ἀθήνη. 100  
 "Ἦρῃ δὲ χρύσειον καλὸν δέπας ἐν χερὶ θῆκε  
 καὶ ῥ' εὐφρην' ἐπέεσσι· Θέτις δ' ὥρεξε πιούσα.  
 τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν τε θεῶν τε·  
 "Ἥλυθες Οὐλυμπόνδε, θεὰ Θέτι, κηδόμενη περ,  
 πένθος ἄλαστον ἔχουσα μετὰ φρεσίν· οἶδα καὶ αὐτός·  
 ἀλλὰ καὶ ὥς ἐρέω τοῦ σ' εἵνεκα δεῦρο κάλεσσα. 106  
 ἐννήμαρ δὴ νείκος ἐν ἀθανάτοισιν ὄρωρεν  
 "Ἐκτορος ἀμφὶ νέκυι καὶ Ἀχιλλεῖ πτολιπόρθῳ·  
 κλέψαι δ' ὀτρύνουσιν ἐύσκοπον Ἀργεῖφόντην·

who bears his command to her son.

αὐτὰρ ἐγὼ τόδε κῦδος Ἀχιλλῇ προτιάπτω, 110

αἰδῶ καὶ φιλότῃ τετὴν μετόπισθε φυλάσσω.

αἶψα μάλ' ἐς στρατὸν ἔλθ' καὶ υἱεὶ σὺν ἐπίτειλον.

σκύζεσθαι οἱ εἰπὲ θεούς, ἐμὲ δ' ἔξοχα πάντων

ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν

Ἔκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσεν, 115

αἶ κέν πως ἐμέ τε δείσῃ ἀπὸ θ' Ἔκτορα λύσῃ.

αὐτὰρ ἐγὼ Πριάμφῳ μεγαλήτορι Ἴριν ἐφήσω

λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,

δῶρα δ' Ἀχιλλῇ φερέμεν, τὰ κε θυμὸν ἰήνῃ.

ὣς ἔφατ', οὐδ' ἀπίθῃσε θεὰ Θέτις ἀργυρόπεζα, 120

βῆ δὲ κατ' Οὐλύμπιοι καρήνων ἀΐξασα.

Ἴξεν δ' ἐς κλισίην οὗ υἱός· ἔνθ' ἄρα τὸν γε

εὐρ' ἀδινὰ στενάχοντα· φίλοι δ' ἄμφ' αὐτὸν ἑταῖροι

ἑσσυμένως ἐπένοντο καὶ ἐντύνοντ' ἄριστον·

τοῖσι δ' οἷς λᾶσιος μέγας ἐν κλισίῃ ἱέρευντο. 125

ἡ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πόγνια μήτηρ,

χειρὶ τέ μιν κατέρεζεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

Ἔκνον ἐμόν, τέο μέχρις ὀδυρόμενος καὶ ἀχεύων

σὴν ἔδεται κραδίην, μεμνημένος οὔτε τι σίτου

οὗτ' εὐνῆς; ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃ 130

μίσγεσθ'· οὐ γάρ μοι δηρὸν βέη, ἀλλὰ τοι ἦδη

ἄγχι παρέστηκεν θάνατος καὶ Μοῖρα κραταιή.

ἀλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι.

σκύζεσθαι σοὶ φησι θεούς, ἐὲ δ' ἔξοχα πάντων

ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν 135

Ἔκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσας.

ἀλλ' ἄγε δὴ λῦσον, νεκροῖο δὲ δέξαι ἄποινα·

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-  
λεύς·

ἡρὸν εἶπ' ὅς ἄποινα φέροι, καὶ νεκρὸν ἔργοιο,

εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει. 140



Iris is sent to bid Priam ransom Hector.

Ὡς οἱ γ' ἐν νηῶν ἀγύρει μήτηρ τε καὶ υἱὸς  
πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.  
Ἴριν δ' ὥτρυνε Κρονίδης εἰς Ἴλιον ἱήν·

‘Βάσκ' ἴθι, Ἴρι ταχεῖα· λιποῦσ' ἔδος Οὐλύμπιοιο  
ἄγγειλον Πριάμφ μεγαλήτορι Ἴλιον εἴσω 145  
λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,  
δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἰήνῃ,  
οἶον, μηδὲ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.  
κῆρύξ τις οἱ ἔποιτο γεραίτερος, ὃς κ' ἰθύνοι  
ἡμιόνους καὶ ἅμαξαν εὐτροχον, ἥδ' ἐκ αὐτῆς 150  
νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.  
μηδὲ τί οἱ θάνατος μελέτω φρεσὶ μηδὲ τι τάρβος·  
τοῖον γάρ οἱ πομπὴν ὁπάσσομεν Ἀργεῖφόντην,  
ὃς ἄξει εἰς κεν ἄγων Ἀχιλλῇ πελάσσει.  
αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος, 155  
οὗτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει·  
οὔτε γάρ ἐστ' ἄφρων οὗτ' ἄσκοπος οὗτ' ἀλιτῆμων,  
ἀλλὰ μάλ' ἐνδυνκέως ἰκέτεω πεφιδήσεται ἀνδρός.’

Ὡς ἔφατ', ὥρτο δὲ Ἴρις ἀελλύπος ἀγγελίουςα.  
Ἰξεν δ' ἐς Πριάμοιο, κίχεν δ' ἐνοπὴν τε γόον τε. 160  
παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἔνδοθεν αὐλῆς  
δάκρυσιν εἵματ' ἔφυρον, ὃ δ' ἐν μέσσοισι γεραίος  
ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλῇ  
κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,  
τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἐῆσι. 165  
θυγατέρες δ' ἀνὰ δώματ' ἰδὲ νυοὶ ὠδύροντο,  
τῶν μιμησκόμεναι οἱ δὴ πολέες τε καὶ ἑσθλοὶ  
χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.  
στῇ δὲ παρὰ Πριάμον Διὸς ἄγγελος, ἥδ' ἐπροσηύδα  
τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυνῖα· 170

‘Θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδὲ τι τάρβει·  
οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσσομένη τόδ' ἰκάνω,

ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμι,  
ὃς σευ ἀνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.  
λύσασθαί σ' ἐκέλευσεν Ὀλύμπιος Ἐκτορα δῖον, 175

δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνη,  
υἱὸν, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.  
κῆρύξ τις τοι ἔποιτο γεραίτερος, ὃς κ' ἰθύνει  
ἡμιόνους καὶ ἅμαξαν ἐντροχόν, ἡδὲ καὶ αὐτίς  
νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς. 180

μηδὲ τί τοι θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·  
τοῖος γάρ τοι πομπὸς ἤμ' ἔψεται Ἀργεῖφόντης,  
ὃς σ' ἄξει εἴως κεν ἄγων Ἀχιλῆϊ πελάσση.

αὐτὰρ ἐπὶν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,  
οὐτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει· 185  
οὔτε γάρ ἐστ' ἄφρων οὐτ' ἄσκοπος οὐτ' ἀλιτήμων,  
ἀλλὰ μάλ' ἐνδυκέως ἰκέτω πεφιδήσεται ἀνδρός·

Ἡ μὲν ἄρ' ὥς εἰπούσ' ἀπέβη πόδας ὠκέα Ἴρις,  
αὐτὰρ ὃ γ' υἱας ἅμαξαν ἐντροχόν ἡμιονεῖην  
ὀπλίσαι ἠνώγει, πείρινθα δὲ δῆσαι ἐπ' αὐτῆς. 190  
αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηώεντα,  
κέδρινον, ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνδει·  
ἐς δ' ἄλοχον Ἐκάβην ἐκαλίσσατο φώνησέν τε·

Ἐδαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθε  
λύσασθαί φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν, 195  
δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνη.  
ἰλλ' ἄγε μοι τόδε εἰπέ, τί τοι φρεσὶν εἶδεταί εἶναι;  
αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἄνωγε  
κεῖσ' ἰέναι ἐπὶ νῆας ἔσω στρατὸν εὐρὺν Ἀχαιῶν·

Ὡς φάτο, κώκυσεν δὲ γυνὴ καὶ ἀμείβετο μύθῳ· 200  
ᾧ μοι, πῇ δῆ τοι φρένες οἴχονθ', ἧς τὸ πάρος περ  
ἔκλε' ἐπ' ἀνθρώπους ξείνους ἡδ' οἷσιν ἀνάσσεις;  
πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,  
ἀνδρὸς ἐς ὀφθαλμοὺς ὃς τοι πολέας τε καὶ ἐσθλοὺς

but will not hearken to her remonstrance.

νιέας ἔξενάριξε· σιδήρειόν νύ τοι ἦτορ. 205

εἰ γάρ σ' αἰρήσει καὶ ἐσόψεται ὀφθαλμοῖσιν·  
ὦμηστοῆς καὶ ἄπιστος ἀνὴρ ὄδε, οὗ σ' ἐλεήσει,  
οὐδέ τί σ' αἰδέσεται. νῦν δὲ κλαίωμεν ἀνευθεν  
ἡμενοὶ ἐν μεγάρῳ· τῷ δ' ὥς ποθι Μοῖρα κραταῖη  
γεينوμένη ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτῇ, 210

ἀργίποδας κύνας ἄσαι, ἔῶν ἀπάνευθε τοκῶν,  
ἀνδρὶ πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι  
ἐσθέμεναι προσφῦσα· τότ' ἄντιτα ἔργα γένοιτο  
παιδὸς ἐμοῦ, ἐπεὶ οὐ ἐκακίζόμενόν γε κατέκτα,  
ἀλλὰ πρὸ Τρώων καὶ Τρωϊάδων βαθυκόλπων 215  
ἑσταότ', οὔτε φόβον μεμνημένον οὔτ' ἄλεωρῆς.'

Τὴν δ' αὖτε προσέειπε γέρων Πρίαμος θεοειδής·  
'μή μ' ἐθέλοντ' ἰέναι κατερύκανε, μηδὲ μοι αὐτῇ  
ὄρνις ἐνὶ μεγάροισι κακὸς πέλεν· οὐδέ με πείσεις.  
εἰ μὲν γάρ τίς μ' ἄλλης ἐπιχθονίων ἐκέλευεν, 220

ἢ οἱ μάντιές εἰσι, θυοσκόοι ἢ ἱεῖρες,  
ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·  
νῦν δ'—αὐτὸς γὰρ ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην—  
εἶμι, καὶ οὐχ ἄλιον ἔπος ἔσσεται. εἰ δέ μοι αἶσα  
τεθνήμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων, 225  
βούλομαι· αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεὺς  
ἀγκὰς ἐλόντ' ἐμὸν νιόν, ἐπὶ γόου ἐξ ἔρον εἶην.'

Ἦ καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέφγεν,  
ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,  
δώδεκα δ' ἁπλοῖδας χλαίνας, τόσσους δὲ τάπητας, 230  
τόσσα δὲ φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτῶνας.  
χρυσοῦ δὲ στήσας ἔφερεν δέκα πάντα τάλαντα,  
ἐκ δὲ δύο αἰθωνας τρίποδας, πίσυρας δὲ λέβητας,  
ἐκ δὲ δέπας περικαλλές, ὃ οἱ Θρηῆκες πόρον ἄνδρες  
ἐξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦ περ 235  
φείσατ' ἐνὶ μεγάροις ὁ γέρων, περὶ δ' ἤθελε θυμῷ

He rebukes his heartless people and unmanly sons.

λύσασθαι φίλον υἱόν. ὁ δὲ Τρῶας μὲν ἀπαντας  
αἰθούσης ἀπέεργεν ἔπεσσ' αἰσχροῖσιν ἐνίσσων·

“Ἐρρετε, λωβητῆρες, ἐλεγχείες· οὐ νυ καὶ ὑμῖν  
οἴκοι ἔνεστι γόος, ὅτι μ' ἤλθετε κηδήσοντες; 240  
ἧ ὀνόσασθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκε,  
παῖδ' ὀλέσαι τὸν ἄριστον; ἀτὰρ γνώσεσθε καὶ ὕμμες.  
ῥήϊτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε  
κείνου τεθνηῶτος ἐναιρέμεν. αὐτὰρ ἔγωγε,  
πρὶν ἀλαπαζομένην τε πόλιν κεραϊζομένην τε 245  
ὀφθαλμοῖσιν ἰδεῖν, βαίην δόμον Ἀῖδος εἰσω.”

Ἥ καὶ σκηπανίῳ ζίεπ' ἀνέρας· οἱ δ' ἴσαν ἔξω  
σπερχομένοιο γέροντος. ὁ δ' υἱάσιν οἷσιν ὁμόκλα,  
νεικεῖων Ἐλενόν τε Πάριν τ' Ἀγάθωνά τε δῖον  
Πάμμονά τ' Ἀντίφονόν τε, βοὴν ἀγαθόν τε Πολίτην 250  
Δηϊφوبόν τε καὶ Ἰππόθουον καὶ Δῖον ἀγανόν·  
ἐννέα τοῖς ὁ γεραιὸς ὁμοκλήσας ἐκέλευε·

‘Σπεύσατέ μοι, κακὰ τέκνα, κατηφόρες. αἶθ' ἅμα  
πάντες

Ἐκτορος ὠφέλετ' ἀντὶ θοῆς ἐπὶ νηυσὶ πεφάσθαι·  
ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους 255  
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὔτινά φημι λελεῖσθαι,  
Μήστορά τ' ἀντίθεον καὶ Τρωῖλον ἱππιόχαρμην  
Ἐκτορά θ', ὅς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἐφκει  
ἀνδρός γε θνητοῦ πάϊς ἔμμεναι, ἀλλὰ θεοῖο·  
τοὺς μὲν ἀπώλεσ' Ἀρης, τὰ δ' ἐλέγχεα πάντα λέλει-  
πται, 260

ψεῦσται τ' ὄρχησται τε, χοροῖτυπῆσιν ἄριστοι,  
ἀρνῶν ἢδ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.  
οὐκ ἂν δὴ μοι ἁμαξαν ἐφοπλίσσαιτε τάχιστα,  
ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσσωμεν ὁδοῖο;’

Ὡς ἔφαθ', οἱ δ' ἅρα πατρὸς ὑποδείσαντες ὁμοκλήν  
ἐκ μὲν ἁμαξαν ἀειραν ἐντροχὸν ἡμιονεῖν, 266

The chariot is harnessed, and after a libation

καλὴν πρωτοπαγέα, πείρινθα δὲ δῆσαν ἐπ' αὐτῆς,  
 καὶ δ' ἀπὸ πασσαλόφι ζυγὸν ἤρεον ἡμιόνειον,  
 πύξινον ὀμφαλόεν, εὖ οἰήκεσιν ἀρηρός·  
 ἐκ δ' ἔφερον ζυγόδεσμον ἅμα ζυγῷ ἐννεάπηχυ. 270  
 καὶ τὸ μὲν εὖ κατέθηκαν ἐϋξέστω ἐπὶ ῥυμῷ,  
 πέζῃ ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον,  
 τρίς δ' ἐκάτερθεν ἔδησαν ἐπ' ὀμφαλόν, αὐτὰρ ἔπειτα  
 ἐξείης κατέδησαν, ὑπὸ γλωχίνα δ' ἔκαμψαν.  
 ἐκ θαλάμου δὲ φέροντες ἐϋξέστης ἐπ' ἀπήνης 275  
 νήεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα,  
 ζευῆαν δ' ἡμιόνους κρατερώνυχας ἐντεσιεργούς,  
 τοὺς ῥά ποτε Πριάμφ Μυσοὶ δόσαν ἀγλαὰ δῶρα.  
 ἵππους δὲ Πριάμφ ὑπαγον ζυγόν, οὗς ὁ γεραίος  
 αὐτὸς ἔχων ἀτίταλλεν ἐϋξέστη ἐπὶ φάτῃ. 280

Τὼ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσι  
 κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδε' ἔχοντες·  
 ἀγχίμολον δὲ σφ' ἦλθ' Ἐκάβη τετιηότι θυμῷ,  
 οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῇφι,  
 χρυσέῳ ἐν δέκαϊ, ὄφρα λείψαντε κιοίτην· 285  
 στή δ' ἵππων προπάροιθεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

Ἵ Τῇ, σπεῖσον Διὶ πατρί, καὶ εὐχεο οἴκαδ' ἰκέσθαι  
 αἶψ ἐκ δυσμενέων ἀνδρῶν, ἐπεὶ ἂρ σέ γε θυμὸς  
 ὀτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελούσης.  
 ἀλλ' εὐχεο σύ γ' ἔπειτα κελαινεφεῖ Κρονίωνι 290  
 Ἰδαίῳ, ὅστε Τροίην κατὰ πᾶσαν ὀράται,  
 αἶτει δ' οἰωνόν, ταχὺν ἄγγελον, ὅστε οἱ αὐτῷ  
 φίλτατος οἰωνῶν, καὶ εὖ κράτος ἐστὶ μέγιστον,  
 δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας  
 τῷ πίσυνος ἐπὶ νῆας ἴης Δαναῶν ταχυπόλων. 295  
 εἰ δέ τοι οὐ δώσει ἐὼν ἄγγελον εὐρύοπα Ζεὺς,  
 οὐκ ἂν ἐγὼ γέ σ' ἔπειτα ἐποτρύνουσα κελόιμην  
 νῆας ἐπ' Ἀργείων ἰέναι, μάλα περ μεμαῶτα.'

and prayer to Zeus, Priam sets forth.

Τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδής·  
 ‘ὦ γύναι, οὐ μὲν τοι τόδ' ἐφιεμένη ἀπιθήσω· 300  
 ἰσθλὸν γάρ Διὶ χεῖρας ἀνασχέμεν, αἵ κ' ἐλέησῃ.’

Ἦ ῥα καὶ ἀμφίπολον ταμῖν ὦτρυν' ὁ γεραίος  
 χερσὶν ὕδωρ ἐπιχεῦναι ἀκήρατον· ἡ δὲ παρέστη  
 χέρνυβι· ἀμφίπολος πρόχοόν θ' ἅμα χερσὶν ἔχουσα.  
 νυψάμενος δὲ κύπελλον ἐδέξατο ἥς ἀλόχοιο· 305  
 εὐχεται· ἔπειτα στὰς μέσῳ ἑρκεί, λείβε δὲ οἶνον  
 οὐρανὸν εἰσανιδῶν, καὶ φωνήσας ἔπος ἤῤα·

‘Ζεῦ πάτερ, Ἴδθθεν μεδέων, κύδιστε μέγιστε,  
 λός μ' ἐς Ἀχιλλῆος φίλον ἐλθεῖν ἥδ' ἐλεεινόν,  
 πέμψον δ' οἰωνόν, ταχὺν ἄγγελον, ὅστε σοὶ αὐτῷ 310  
 φίλτατος οἰωνῶν, καὶ εὐκράτος ἐστὶ μέγιστον,  
 δεξιόν, ὅφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας  
 τῷ πίσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπώλων.’

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητιέτα Ζεὺς.  
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεινῶν, 315  
 μόρφον θηρητῆο', ὃν καὶ περκνὸν καλέουσιν.  
 ὅσση δ' ὑψορόφοιο θύρῃ θαλάμοιο τέτυκται  
 ἀνέρος ἀφνειοῖο, ἐν κλήϊς ἀραρυῖα,  
 τόσσ' ἄρα τοῦ ἐκάτερθεν ἔσαν πτερὰ· εἶσατο δὲ σφιν  
 δεξιὸς ἀΐξας ὑπὲρ ἄστεος. οἱ δὲ ἰδόντες 320  
 γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.

Σπερχόμενος δ' ὁ γεραίος ἐοῦ ἐπέβησετο δίφρου,  
 ἐκ δ' ἔλασε προθύροιο καὶ αἰθοῦσης ἐριδούπου.  
 πρόσθε μὲν ἡμίονοι ἔλκον τετρίκυκλον ἀπήνην,  
 τὰς Ἰδαῖος ἔλαυνε δαΐφρων· αὐτὰρ ὅπισθεν 325  
 ἵπποι, τοὺς ὁ γέρων ἐφέπων μάλιστα κέλενε  
 κυρπαλίμως κατὰ ἄστυ· φίλοι δ' ἅμα πάντες ἔποντο  
 πόλλ' ὀλοφυρόμενοι ὥς εἰ θάνατόνδε κίοντα.  
 οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ' ἀφίκοντο,  
 οἱ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο, 330

Hermes at Zeus' bidding meets Priam on the way,

παῖδες καὶ γαμβροί, τὼ δ' οὐ λάθον εὐρύοπα Ζῆν  
ἐς πεδίον προφανέντε· ἰδὼν δ' ἐλέησε γέροντα.  
αἴψα δ' ἄρ' Ἑρμείαν, υἱὸν φίλον, ἀντίον ἤυδα·

‘Ἑρμεία· σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν  
ἀνδρὶ ἔταιρίσσαι, καὶ τ' ἔκλυες ᾗ κ' ἐθέλησθα· 335  
βάσκ' ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν  
ὥς ἄγαγ', ὥς μήτ' ἄρ τις ἴδῃ μήτ' ἄρ τε νοήσῃ  
τῶν ἄλλων Δαναῶν, πρὶν Πηλεΐωνάδ' ἰκέσθαι.’

‘Ὡς ἔφατ', οὐδ' ἀπίθῃσε διάκτορος Ἀργεΐφόντης·  
αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα 340  
ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρὴν  
ἡδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο·  
εἶλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει  
ὣν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·  
τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς Ἀργεΐφόντης. 345  
αἴψα δ' ἄρα Τροίην τε καὶ Ἑλλησποντον ἵκανε,  
βῆ δ' ἰέναι κούρῳ αἰσυμνητῇρι εἰοικώς,  
πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτη ἦβη.

Οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρέξ Ἴλιοιο ἔλασσαν,  
στῆσαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν, 350  
ἐν ποταμῷ· δὴ γὰρ καὶ ἐπὶ κνέφας ἤλυθε γαῖαν.  
τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφρίσσατο κῆρυξ  
Ἑρμείαν, ποτὶ δὲ Πρίαμον φάτο φώνησέν τε·

‘Φράζεο, Δαρδανίδη· φραδέος νόου ἔργα τέτυκται.  
ἀνδρ' ὁρώω, τάχα δ' ἄμμε διαρραίσεσθαι οὔτω. 355  
ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων, ἥ μιν ἔπειτα  
γούνων ἀψάμενοι λιτανεύσομεν, αἱ κ' ἐλεήσῃ.’

‘Ὡς φάτο, σὺν δὲ γέροντι νόος χύτο, δεΐδιε δ' αἰνῶς,  
ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσι,  
στῇ δὲ ταφών· αὐτὸς δ' ἐριούνιος ἐγγύθεν ἐλθὼν, 360  
χεῖρα γέροντος ἑλών, ἐξείρετο καὶ προσέειπε·

‘ Πῆ, πάτερ, ὦδ' ἵππους τε καὶ ἡμιόνους ἰθύνεις

and, in the guise of a Greek, speaks words of comfort to him,

νύκτα δι' ἀμβροσίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;  
οὐδὲ σύ γ' ἔδειςας μένεα πνέοντας Ἀχαιούς,  
οἳ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασι; 365  
τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν  
τοσσάδ' ὀνείυτ' ἄγοντα, τίς ἂν δῖή τοι νόος εἴη;  
οὐτ' αὐτὸς νέος ἐσσί, γέρων δέ τοι οὗτος ὀπηδεῖ,  
ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.  
ἀλλ' ἐγὼ οὐδὲν σε βέξω κακά, καὶ δέ κεν ἄλλον 370  
σεῦ ἀπαλεξήσαιμι· φίλῳ δέ σε πατρὶ ἔϊσκω.'

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·  
'οὐτῷ πη τάδε γ' ἐστί, φίλον τέκος, ὥς ἀγορεύεις.  
ἀλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα,  
ὅς μοι τοιόνδ' ἦκεν ὁδοιπύρον ἀντιβολῆσαι, 375  
αἰσιον, οἷος δὴ σὺ δέμας καὶ εἶδος ἀγητός,  
πέπνυσσάι τε νόφ, μακάρων δ' ἔξ ἐσσι τοκήων.'

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργεῖφόντης·  
'ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.  
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 380  
ἥ πη ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ  
ἄνδρας ἐς ἄλλοδαπούς, ἵνα περ τάδε τοι σόα μίμνη,  
ἣ ἥδη πάντες καταλείπετε Ἴλιον ἱρὴν  
λειδιότες· τοῖος γὰρ ἀνὴρ ὠριστος ὄλωλε  
σὸς παῖς· οὐ μὲν γάρ τι μάχης ἐπεδεύετ' Ἀχαιῶν.' 385

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·  
'τίς δὲ σύ ἐσσι, φέριστε, τέων δ' ἔξ ἐσσι τοκήων;  
ὥς μοι καλὰ τὸν οἶτον ἀπότμου παιδὸς ἔνισπες.'

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργεῖφόντης·  
'πειρᾷ ἐμεῖο, γεραιέ, καὶ εἴρεαι Ἐκτορα δῖον. 390  
τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἐνὶ κυδιανείρῃ  
ὀφθαλμοῖσιν ὤπωπα, καὶ εἶτ' ἐπὶ νηυσὶν ἐλάσσας  
Ἀργεῖους κτείνεσκε, δαΐζων ὀξέϊ χαλεπῷ·  
ἡμεῖς δ' ἐσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς



telling him how Hector's corpse has been wonderfully preserved.

εἶα μάρνασθαι, κεχολωμένος Ἀτρεΐωνι. 395

τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἤγαγε νηὺς εὐεργής·  
Μυρμιδόνων δ' ἔξειμι, πατὴρ δέ μοι ἔστι Πολύκτωρ.  
ἀφνειὸς μὲν ὃ γ' ἐστί, γέρων δὲ δὴ ὥς σύ περ ὦδε,  
Ξεῖ δέ οἱ νῆες ἔασιν, ἐγὼ δέ οἱ ἔβρομός εἰμι·  
τῶν μέτα παλλόμενος κλήρῳ λάχον ἐνθάδ' ἔπεσθαι. 400  
νῦν δ' ἦλθον πεδίοι' ἀπὸ νηῶν· ἠῶθεν γὰρ  
θήσονται περὶ ἄστυ μάχην ἐλίκωπες Ἀχαιοί.  
ἰσχυαλόωσι γὰρ οἶδε καθήμενοι, οὐδὲ ζύνανται  
ἴσχειν ἐσσυμένους πολέμου βασιλῆες Ἀχαιῶν.

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής· 405  
‘ εἰ μὲν οἱ θεράπων Πηληϊάδεω Ἀχιλῆος  
εἶς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατάλεξον,  
ἥ ἔτι παρ νήεσσιν ἐμὸς πάϊς, ἡέ μιν ἦδη  
ῥῆσι κυσὶν μελεῖσσι ταμῶν προὔθηκεν Ἀχιλλεύς.’

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργεϊφόντης· 410  
‘ ὦ γέρον, οὐπω τόν γε κύνες φάγον οὐδ' οἰωνοί,  
ἀλλ' ἔτι κεῖνος κεῖται Ἀχιλλῆος παρὰ νηὶ  
αὐτῶς ἐν κλισίῃσι· δυωδεκάτῃ δέ οἱ ἥως  
κειμένῳ, οὐδέ τί οἱ χρῶς σήπεται, οὐδέ μιν εὐλαὶ  
ἔσθουσ', αἶ ῥά τε φῶτας ἀρηϊφάτους κατέδουσιν. 415

ἦ μὲν μιν περὶ σῆμα ἐοῦ ἐγάρῃο φίλοιο  
ἔλκει ἀκηδέστως, ἥως ὅτε δῖα φανήῃ·  
οὐδέ μιν αἰσχύνει· θηοῖό κεν αὐτὸς ἐπελθών,  
οἷον ἐερσήεις κεῖται, περὶ δ' αἶμα ἰένικται  
οὐδέ ποθι μιαιρός· σὺν δ' ἔλκεα πάντα μέμκεν, 420  
ὅσσ' ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασσαν.  
ὥς τοι κήδονται μάκαρες θεοὶ υἱὸς ἔῃος,  
καὶ νέκνός περ εὐντος, ἐπεὶ σφί φίλος περὶ κῆρι.’

Ὡς φάτο, γήθησεν δ' ὁ γέρων, καὶ ἀμείβετο μύθῳ·  
‘ ὦ τέκος, ἥ ῥ' ἀγαθὸν καὶ ἐναΐσιμα δῶρα διδοῦναι 425  
ἀθανάτοισι, ἐπεὶ οὐποτ' ἐμὸς παῖς, εἵποτ' ἔην γε,

Hermes brings Priam safely into the Greek camp,

λήθετ' ἐνὶ μεγάροισι θεῶν, οἳ Ὀλυμπον ἔχουσι·  
τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιο περ αἴσῃ.  
ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλεισον,  
αὐτόν τε ῥῦσαι, πέμψον δέ με σὺν γε θεῶσιν, 430  
ὄφρα κεν ἐς κλισίην Πηληϊάδεω Ἀφίκωμαι.'

Τὸν ἔ' αὖτε προσέειπε διάκτορος Ἀργεῖφόντης·  
'πειρᾷ ἐμεῖο, γεραίέ, νεωτέρου, οὐδέ με πείσεις,  
ὅς με κέλει σέο δῶρα παρῆξ Ἀχιλῆα δέχεσθαι.  
τὸν μὲν ἐγὼ δειδούκα καὶ αἰδέομαι περὶ κῆρι 435  
συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται.  
σοὶ δ' ἂν ἐγὼ πομπὸς καὶ κε κλυτὸν Ἄργος ἰκοίμην,  
ἐνδυκέως ἐν νηϊ θοῇ ἢ πεζὸς ὁμαρτέων·  
οὐκ ἂν τίς τοι πομπὸν ὀνοσσάμενος μαχέσαιο.'

Ἥ καὶ ἀναΐξας ἐριούνιος ἄρμα καὶ ἵππους 440  
καρπαλίμως μάλιστα καὶ ἡνία λάξετο χερσίν,  
ἐν δ' ἔπνευσ' ἵπποισι καὶ ἡμιόνοις μένος ἡΰ.  
ἀλλ' ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἵκοντο,  
οἱ δὲ νέον περὶ δόρπα φυλακτῆρες ποιέοντο·  
τοῖσι δ' ἐφ' ὕπνον ἔχευε διάκτορος Ἀργεῖφόντης 445  
πᾶσιν, ἄφαρ δ' ὤϊξε πύλας καὶ ἀπῶσεν ὄχῃας,  
ἐς δ' ἄγαγε Πρίαμόν τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνῃς.  
ἀλλ' ὅτε δὴ κλισίην Πηληϊάδεω Ἀφίκοντο  
ὑψηλήν, τὴν Μυρμιδόνες ποίησαν ἄνακτι  
ἱοῦρ' ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἔρεψαν 450  
λαχνήεντ' ὄροφον λειμωνόθεν ἀμήσαντες·  
ἀμφὶ δέ οἱ μεγάλην αὐλήν ποίησαν ἄνακτι  
σταυροῖσιν πυκινόισι· θύρην δ' ἔχε μῶνος ἐπιβλής  
εἰλάτιος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί,  
τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων, 455  
τῶν ἄλλων· Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ οἷος·  
δή ῥα τόθ' Ἑρμείας ἐριούνιος ᾤξε γέροντι,  
ἐς δ' ἄγαγε κλυτὰ δῶρα ποδώκεϊ Πηλεΐωνι,

and revealing his name bids him good speed.

ἐξ ἵππων δ' ἀπέβαινεν ἐπὶ χθόνα φώνησέν τε·  
 'ὦ γέρον, ἦτοι ἐγὼ θεὸς ἀμβροτος εἰληλουθα, 460  
 Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πομπὸν ὕπασσεν·  
 ἀλλ' ἦτοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλλῆος  
 ὀφθαλμοὺς εἴσειμι· νεμεσσητὸν δέ κεν εἴη  
 ἀθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἀντην·  
 τῦνη δ' εἰσελθὼν λαβὲ γούνατα Πηλεΐωνος, 465  
 καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἡνκόμοιο  
 λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνης.'  
 ὣς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπον  
 Ἑρμείας· Πρίαμος δ' ἐξ ἵππων ἄλτο χαμᾶζε,  
 Ἰδαῖον δὲ κατ' αὐθι λίπεν· ὁ δὲ μίμνεν ἐρύκων 470  
 ἵππους ἡμιόνους τε· γέρων δ' ἰθὺς κίεν οἴκου,  
 τῇ ῥ' Ἀχιλεὺς ἴζεσκε δίφιλος. ἐν δέ μιν αὐτὸν  
 εὖρ', ἔταυρο δ' ἀπάνευθε καθεῖατο· τῷ δὲ δὴ οἶω,  
 ἥρως Αὐτομέδων τε καὶ Ἀλκιμος, ὄζος Ἄρης,  
 ποίπνυον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς 475  
 ἔσθων καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.  
 τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα  
 στᾶς  
 χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας  
 δεινὰς ἀνδροφόνους, αἳ οἱ πολέας κτάνον νῆας.  
 ὥς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅς τ' ἐνὶ πάτρῃ 480  
 φῶτα κατακτείνας ἄλλων ἐξίκετο δῆμον,  
 ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας,  
 ὥς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίαμον θεοειδέα·  
 θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.  
 τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπε· 485  
 'Μνησάι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
 τηλίκου, ὥσπερ ἐγών, ὀλοῇ ἐπὶ γήραος οὐδῶ.  
 καὶ μὲν που κεῖνον περιναίεται ἀμφὶς ἐόντες  
 τεῖρουσ', οὐδέ τίς ἐστιν ἀρῇν καὶ λοιγὸν ἀμῦναι.

Priam beseeches Achilles by his love for his father.

ἀλλ' ἦτοι κεῖνός γε σέθεν ζώνοντος ἀκούων 490  
 χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἥματα πάντα  
 ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίηθεν ἰόντα·  
 αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους  
 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐτινὰ φημι λελεῖσθαι.  
 πεντήκοιτά μοι ἦσαν, ὅτ' ἤλυθον υἱες Ἀχαιῶν· 495  
 ἐννεακαίδεκα μὲν μοι ἱῆς ἐκ νηδύος ἦσαν,  
 τοὺς ᾧ ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.  
 τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·  
 ὃς δέ μοι υἱὸς ἔην, εἴρυστο δὲ ἄστυ καὶ αὐτούς,  
 τὸν σὺ πρῶην κτεῖνας ἀμυνόμενον περὶ πάτρης, 500  
 Ἑκτορα· τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν,  
 λυσόμενος παρὰ σείῳ, φέρω δ' ἀπερείσι' ἅποινα.  
 ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,  
 μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλπεινότερός περ,  
 ἔτλην δ' οἷ' οὐπὼ τις ἐπιχθόνιος βροτὸς ἄλλος, 505  
 ἀνδρὸς παιδοφόνῳ ποτὶ στόμα χεῖρ' ὀρέγεσθαι.  
 Ὡς φάτο, τῷ δ' ἄρα πατὴρ ὕφ' ἱμερον ὥρσε γόοιο  
 ἀψάμενος δ' ἄρα χειρὸς ἀπώσατο ἦκα γέροντα.  
 τῷ δὲ μνησαμένῳ, ὁ μὲν Ἑκτορὸς ἀνδροφόνῳ  
 κλαῖ' ἀδινά, προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθείς, 510  
 αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὖτε  
 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.  
 αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο διὸς Ἀχιλλεύς,  
 καὶ οἱ ἀπὸ πρακίδων ἦλθ' ἱμερος ἡδ' ἀπὸ γυνίων,  
 αὐτὶκ' ἀπὸ θρόνου ὤρτο, γέροντα δὲ χειρὸς ἀνίστη, 515  
 οἰκτεῖρων πολὺν τε κάρη πολὺν τε γένειον,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 ἽΑ δεῖλ', ἧ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.  
 πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,  
 ἀνδρὸς ἐς ὀφθαλμούς, ὃς τοι πολέας τε καὶ ἐσθλοὺς 520  
 υἱέας ἐξενάριξα; σιῇρεῖόν γ' οὐ τοι ἦτορ.

Achilles is greatly moved by the old man's words,

ἀλλ' ἄγε δὴ κατ' ἄρ' ἔζεν ἐπὶ θρόνον, ἄλγεα δ' ἔμπης  
 ἐν θυμῷ κατακεῖσθαι ἑάσομεν, ἀχνύμενοί περ.  
 οὐ γάρ τις πρῆξις πέλεται κρνεροῖο γόοιο.  
 ὥς γάρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσι, 525  
 ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσί.  
 δοιοὶ γὰρ τε πίθοι κατακείται ἐν Διὸς οὐδὲι  
 δώρων οἶα δίδωσι κακῶν, ἕτερος δὲ ἑάων·  
 ᾗ μὲν κ' ἀμμίξας δοίη Ζεὺς τερπικέραυνος,  
 ἄλλοτε μὲν τε κακῷ ὃ γε κύρεται, ἄλλοτε δ' ἐσθλῷ· 530  
 ᾗ δέ κε τῶν λυγρῶν ἔωη λωβητὸν ἔθηκε·  
 καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διαν ἐλαύνει,  
 φοιτᾷ δ' οὔτε θεοῖσι τετιμένους οὔτε βροτοῖσιν.  
 ὥς μὲν καὶ Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα  
 ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο 535  
 ὄλβω τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσι,  
 καὶ οἱ θνητῷ ἔοντι θεὰν ποίησαν ἥκοιτιν.  
 ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὔτι  
 παῖδων ἐν μεγάροισι γονὴ γένετο κρειόντων,  
 ἀλλ' ἕνα παῖδα τέκεν πανάωριον· οὐδὲ νυ τόν γε 540  
 γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης  
 ἦμαι ἐνὶ Τροίῃ, σέ γε κήδων ἡδὲ σὰ τέκνα.  
 καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·  
 ὅσπον Δέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἐέργει  
 καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων, 545  
 τῶν σε, γέρον, πλούτῳ τε καὶ νιᾷσι φασὶ κεκάσθαι,  
 αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἦγαγον Οὐρανίωνες,  
 αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε·  
 ἄνσχεο, μῆδ' ἀλίσστον οὔδ' οὐρεο σὲν κατὰ θυμόν.  
 οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἥρος, 550  
 οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθα.  
 Τὸν δ' ἡμείβετ' ἔπειτα γέρον Πρίαμος θεοειδής·  
 'μή πώ μ' ἐς θρόνον ἵζε, διοτρεφές, ὄφρα κεν Ἐκτωρ

and makes ready the body, to give it up.

κῆται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα  
 λῦσον, ἴν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα 555  
 πολλά, τὰ τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις  
 σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας  
 [αὐτόν τε ζῶειν καὶ ὁρᾶν φάος ἡελίοιο].

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλ-  
 λεύς·

‘μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 560  
 Ἐκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθε  
 μήτηρ, ἧ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.  
 καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,  
 ὅττι θεῶν τίς σ' ἦγε θοὰς ἐπὶ νῆας Ἀχαιῶν.  
 οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν, 565  
 ἐς στρατόν· οὐδὲ γὰρ ἂν φυλακοὺς λάθοι, οὐδέ κ' ὄχῃα  
 ῥεῖα μετοχλίσσειε θυράων ἡμετεράων.

τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης,  
 μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἑάσω  
 καὶ ἱκέτην περ ἑόντα, Διὸς δ' ὑλίττωμαι ἐφετμάς· 570

Ὡς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπέθετο μύθῳ.

Πηλεΐδης δ' οἴκοιο λέων ὥς ἄλτο θύραζε,  
 οὐκ οἶος, ἅμα τῷ γε δύνω θεράποντες ἔποιτο,  
 ἥρως Αὐτομέδων ἡδ' Ἀλκιμος, οὓς ῥα μάλιστα  
 τῷ Ἀχιλεὺς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα, 575  
 οἱ τόθ' ὑπὸ ζυγόφιν λύνον ἵππους ἡμιόνους τε,  
 ἐς δ' ἄγαγον κήρυκα καλῆτορα τυῖο γέροντος,  
 καδ' δ' ἐπὶ δῖφρον εἶσαν· εὐσώτρου δ' ἀπ' ἀπήνης  
 ἤρεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα.  
 καδ' δ' ἔλιπον δύο φάρε' ἐννηνητόν τε χιτῶνα, 580  
 ὄφρα νέκυν πυκάσας δοίῃ οἰκόνδε φέρεσθαι.  
 δμῳὰς δ' ἐκκαλέσας λούσαι κέλετ' ἀμφὶ τ' ἀλεῖψαι,  
 νόσφιν ἀειράσας, ὥς μὴ Πρίαμος ἴδοι νιόν,  
 μὴ ὁ μὲν ἀχρυμένη κραδίῃ χόλον οὐκ ἐρύσαιτο·

He bids Priam eat and drink,

παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ 585  
 καὶ ἑ κατακτείνειε, Διὺς δ' ἀλίτῃται ἐφετμάς.  
 τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρῖσαν ἐλαίῳ,  
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἥδ' ἐ χιτῶνα,  
 αὐτὸς τόν γ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἱείρας,  
 σὺν δ' ἔταροι ἥειραν ἐϋξέστην ἐκ' ἀπήνην. 590  
 ὦμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·  
 'Μῆ μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθῃαι  
 εἰν Ἀϊδὸς περ ἐὼν ὅτι Ἑκτορα δῖον ἔλυσσα  
 πατρὶ φίλῳ, ἐπεὶ οὐ μοι ἀεικέα δῶκεν ἄποινα.  
 σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι ὅσσ' ἐπέοικεν.' 595  
 Ἥ ῥα, καὶ ἐς κλισίην πάλιν ἦϊε δῖος Ἀχιλλεύς,  
 ἔζετο δ' ἐν κλισίῳ πολυδαιδάλῳ, ἔνθεν ἀνέστη,  
 τοίχῳ τοῦ ἑτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·  
 'Υἱὸς μὲν δὴ τοι λέλυται, γέρον, ὥς ἐκέλευες,  
 κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἡοὶ φαινομένηφι· 600  
 ὄψαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρκου.  
 καὶ γάρ τ' ἡῦκομος Νιόβη ἐμνήσατο σίτου,  
 τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὕλοντο,  
 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβώοιτες.  
 τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο 605  
 χωόμενος Νιόβῃ, τὰς δ' Ἀρτεμις ἰοχέαιρα,  
 οὐνεκ' ἄρα Λητοῖ ἰσύσκετο καλλιπαρῆ·  
 φῇ δοιὼ τεκέειν, ἡ δ' αὐτὴ γείνατο πολλούς·  
 τῷ δ' ἄρα, καὶ δοιῷ περ ἐόντ', ἀπὸ πάντας ὄλεσαν.  
 οἱ μὲν ἄρ' ἐννῆμαρ κέατ' ἐν φόβῳ, οὐδὲ τις ἦεν 610  
 κατθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·  
 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανῶνιες.  
 ἡ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα.  
 νῦν δὲ πονεῖν πέτρῃσιν, ἐν οὖρεσιν υἱοπόλοισιν,  
 ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνὰς 615  
 νυμφάων, αἵτ' ἀμφ' Ἀχελώϊον ἐρρώσαντο,

and prepares him a couch in his own tent,

ἔνθα λίθος περ εὐῶσα θεῶν ἐκ κήδεα πέσσει.  
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, διε γεραιέ,  
σίτου, ἔπειτά κεν αὐτε φίλον παῖδα κλαίοισθα,  
"Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται." 620

Ἥ καὶ ἀναίξας οἷν ἄργυφον ὥκυν Ἀχιλλεὺς  
σφάζ'· ἔταροι δ' ἔξερὸν τε καὶ ἄμφεπον εἶδ' κατὰ κόσμον,  
μίστυλλον τ' ἄρ' ἐπιστυμένως πεῖράν τ' ὀβελοῖσιν,  
ῶπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.  
Αὐτομέδων δ' ἄρα σῖτον ἐλὼν ἐπένειμε τραπέζῃ 625  
καλοῖς ἐν κανείοσιν· ἀτὰρ κρέα νεῖμειν Ἀχιλλεύς.  
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.  
αὐτὰρ ἐπεὶ πόσιος καὶ ῥητύος ἐξ ἔρον ἔντο,  
ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,  
ὄσος ἦν οἶός τε· θεοῖσι γὰρ ἅντα ἔφκει. 630  
αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,  
εἰσορόων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.  
αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώωντες,  
τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·

Ἐξέον νῦν με τάχιστα, διωτρεφές, ὄφρα καὶ ἤδη 635  
ὑπνῷ ὑπο γλυκερῷ ταρπόμεθα κοιμηθέντες·  
οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,  
ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν,  
ἀλλ' αἰεὶ στενάχῳ καὶ κήδεα μυρία πέσσω,  
αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κύπρον. 640  
νῦν δὴ καὶ σίτου πασάμην καὶ αἰθόπα υἱὸν  
λαυκανίης καθέκκα· πάρος γε μὲν οὔτι πεπάσμην·

Ἥ ῥ', Ἀχιλλεὺς δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσε  
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ  
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας, 645  
χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.  
αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,  
αἵψα δ' ἄρα στόρεσαν· δοῖω λέχε' ἐγκοιέουσαι.



and promises a truce till Hector be buried.

- τὸν δ' ἐπικερτομένων προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 'Ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν 650  
 ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἷτε μοι αἰεὶ  
 βουλὰς βουλεύουσι παρήμενοι, ἣ θέμις ἐστί·  
 τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,  
 αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,  
 καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένηται. 655  
 ἀλλ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 ποσσῆμαρ μέμονας κτερεῖζέμεν Ἑκτορα δῖον,  
 ὄφρα τέως αὐτὸς τε μένω καὶ λαὸν ἐρύκω·'  
 Τὸν δ' ἡμείβετ' ἔπειτα γέρον Πρίαμος θεοειδής·  
 'εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἑκτορι δῖφ, 660  
 ὧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.  
 οἴσθα γὰρ ὥς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη  
 ἀξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.  
 ἐννημαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάσοιμεν,  
 τῇ δεκάτῃ δέ κε θάπτοιμεν δαινυτό τε λαός, 665  
 ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσοιμεν,  
 τῇ δὲ δωδεκάτῃ πολεμίζομεν, εἵπερ ἀνάγκη·'  
 Τὸν δ' αὖτε προσέειπε πυδάρκης δῖος Ἀχιλλεύς·  
 'ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις·  
 σχήσω γὰρ πόλεμον τόσσον χρόνον ὅσσον ἄνωγας.' 670  
 Ὡς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος  
 ἔλλαβε δεξιτερὴν, μή πως δείσει' ἐνὶ θυμῷ.  
 οἱ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο,  
 κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδ' ἔχοντες,  
 αὐτὰρ Ἀχιλλεύς εὐδὲ μυχῷ κλισίης ἐϋπῆκτον· 675  
 τῷ δὲ Βηισῆϊς παρελέξατο καλλιπάρης.  
 Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσται  
 εὐδὸν παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·  
 ἄλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,  
 ὀρμαίνοντ' ἀνὰ θυμὸν ὅπως Πρίαμον βασιλῆα 680

The bringing of Hector's body back to Troy.

νηῶν ἐκπέψειε, λαθὼν ἱερούς πυλαιωρούς.

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·

‘ὦ γέρον, οὐ νύ τι σοί γε μέλει κακὸν, οἷον ἔθ' εὖεις  
ἀνδράσιν ἐν δητοισιν, ἐπεὶ σ' εἴασεν Ἀχιλλεύς.

καὶ νῦν μὲν φίλον νιὸν ἐλύσας, πολλὰ δ' ἔδωκας· 685

σεῖο δέ κε ζωοῦ καὶ τρίς τόσα δοῖεν ἅποινα

παῖδες τοὶ μετόπισθε λελειμμένοι, αἳ κ' Ἀγαμέμνων

γνώῃ σ' Ἀτρείδης, γνώωσι δὲ πάντες Ἀχαιοί.’

ὣς ἔφατ', ἔδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.

τοῖσιν δ' Ἑρμείας ζευξ' ἵππους ἡμιόνους τε, 690

ρίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδὲ τις ἔγνω.

Ἄλλ' ὅτε δὴ πόρον ἴξον ἑὺρρεῖος ποταμοῖο,

[Ἐάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεύς,]

Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον,

ἦώς δὲ κροκύπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν. 695

οἱ δ' εἰς ἄστν ἔλων οἰμωγῇ τε στοναχῇ τε

ἵππους, ἡμίονοι δὲ νέκυν φέρων. οὐδέ τις ἄλλος

ἔγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν,

ἀλλ' ἦρα Κασσάνδρῃ, ἱκέλη χρυσῇ Ἀφροδίτῃ,

Πέργαμον εἰσαναβῆσα φίλον πατέρ' εἰσενόησεν, 700

ἔσταότ' ἐν δίφρῳ, κήρυκά τε ἀστυβοώτην·

τὸν δ' ἦρ' ἐφ' ἡμιόνων ἴδε κείμενον ἐν λεχέεσσι·

κώκυσέν τ' ἄρ' ἔπειτα γέγωνέ τε πᾶν κατὰ ὕστν·

‘Ὅψεσθε Τρῶες καὶ Τρῳάδες Ἑκτορ' ἰοῖτες,

εἴποτε καὶ ζῶντι μάχης ἐκ νοστήσασιτι 705

χαίρει', ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντί τε δήμῳ.’

ὣς ἔφατ', οὐδέ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνήρ

οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἴκετο πένθος·

ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.

πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ 710

τιλλέσθην, ἐπ' ἄμαξαν εὐτροχον ἀΐξασαι,

ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.

καὶ νύ κε δὴ πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 "Ἐκτορα δάκρυν χέοντες οὔδ' ὄντο προὐπυλάων,  
 εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετῆνδα · 715  
 ' Εἷξατέ μοι οὔρεῦσι διελθέμεν· αὐτὰρ ἔπειτα  
 ἄσπεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.'  
 "Ὡς ἔφαθ', οἱ δὲ διέστησαν καὶ εἶξαν ἀπήνη.  
 οἱ ἔ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα  
 τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν ἀοιδούς, 720  
 θρήνων ἐξάρχοντας, οἳ τε στονόεσσιν ἀοιδὴν  
 οἱ μὲν δὴ θρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.  
 τῇσιν δ' ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,  
 "Ἐκτορος ἀνδροφόνιοι κάρη μετὰ χερσὶν ἔχουσα ·  
 ' Ἄνερ, ἅπ' αἰῶνος νέος ὦλεο, καὶ δέ με χήρην 725  
 λείπεις ἐν μεγάροισι· παῖς δ' ἔτι νήπιος αὐτῶς,  
 δὴν τέκομεν σὺ τ' ἐγὼ τε δυσάμμοροι, οὐδέ μιν οἶω  
 ἥβην ἵζεσθαι· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης  
 πέρσεται· ἡ γὰρ ὀλωλας ἐπίσκοπος, ὅς τέ μιν αὐτὴν  
 ῥύσκειν, ἔχες δ' ἄλόχους κεδνὰς καὶ νήπια τέκνα · 730  
 αἱ δὴ τοι τάχα νηυσὶν ὀχήσονται γλαφυρῇσι,  
 καὶ μὲν ἐγὼ μετὰ τῇσι· σὺ δ' αὖ, τέκος, ἡ ἐμοὶ αὐτῇ  
 ἔψαι, ἔνθα κεν ἔργα ἀεκέα ἐργάζοιο,  
 ἀθλεύων πρό ἀνακτος ἀμειλίχον· ἡ τις Ἀχαιῶν  
 ῥίψει χειρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὀλεθρον, 735  
 χυόμενος, ὃ δὴ πού ἀδελφεὸν ἔκτανεν "Ἐκτωρ  
 ἢ πατέρ', ἢ καὶ νιόν, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν  
 'Ἐκτορος ἐν παλάμῃσιν ὀδᾶς ἔλον ἄσπετον οὔδας.  
 οὐ γὰρ μείλιχος ἔσκε πατὴρ τεὸς ἐν δαὶ λυγρῇ·  
 τῷ καὶ μιν λαοὶ μὲν οὔδ' ὄντο κατὰ ἄστυ, 740  
 ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,  
 "Ἐκτορ· ἐμοὶ δὲ μάλιστα λελείπεται ἄλγεα λυγρά.  
 οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας,  
 οὐδέ τί μοι εἶπες πυκινὸν ἔπος οὗ τέ κεν αἰεὶ

μεμνήμην νύκτας τε καὶ ἤματα δάκρυ χέουσα.' 745

“Ὡς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες.  
τῇσιν δ' αὖθ' Ἐκάβη ἀδινού ἐξῆρχε γόοιο·

“Ἐκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παῖδων,  
ἡ μὲν μοι ζωὸς περ ἐὼν φίλος ἦσθα θεοῖσιν·

οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ. 750

ἄλλους μεν γὰρ παῖδας ἐμὸν πῶδας ὥκυν Ἀχιλλεὺς  
πέρνασχ', ὄντιν' ἔλεσκε, πέρην ἁλὸς ἀτρυγέτοιο,  
ἐς Σάμον ἔς τ' Ἴμβρον καὶ Λῆμνον ἀμιχθαλόεσσαν·  
σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναήκει χαλκῷ,

πολλὰ ῥυστάζεσκεν ἐοῦ περὶ σῆμ' ἐτάροισι, 755

Πατρόκλου, τὸν ἔπεφρες· ἀνέστησεν δέ μιν οὐδ' ὥς.

νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισι

κεῖσθαι, τῷ ἵκελος ὃν τ' ἀργυρότοξος Ἀπόλλων

οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν.'

“Ὡς ἔφατο κλαίουσα, γόον δ' ἀλίσστον ὕρινε. 760

τῇσι δ' ἔπειθ' Ἑλένη τριτάτῃ ἐξῆρχε γόοιο·

“Ἐκτορ, ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων.

ἡ μὲν μοι πύσις ἐστὶν Ἀλέξανδρος θεοειδής,

ὅς μ' ἄγαγε Τροίηνδ' ὥς πρὶν ὥφελλον ὀλέσθαι.

ἦδη γὰρ νῦν μοι τόδ' ἐεικοστὸν ἔτος ἐστὶν 765

ἐξ οὗ κεῖθεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης·

ἀλλ' οὐπω σεῦ ἤκουσα κακὸν ἔπος οὐδ' ὀσύφηλον·

ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι

δαέρων, ἢ γαλόων, ἢ εἰνατέρων εὐπέπλων,

ἢ ἐκυρή—ἐκυρὸς δὲ πατὴρ ὥς ἥπιος αἰεὶ— 770

ἀλλὰ σὺ τόν γ' ἐπέεσσι παραιφάμενος κυτέρυκες,

σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσιν.

τῷ σέ θ' ἅμα κλαίω καὶ ἔμ' ἅμμορον ἀχθυμένη κῆρ·

οὐ γάρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ

ἥπιος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν.' 775

“Ὡς ἔφατο κλαίουσ', ἐπὶ δ' ἔστενε δῆμος ἀπείρων.

## The funeral of Hector.

λαυῖσιν ὃ ὁ γέρων Πριάμος μετὰ μῦθον ἔειπεν·

“ Ἀξετε νῦν, Τρῶες, ξύλα ἄστυζε, μηδέ τι θυμῷ  
δείσῃ· Ἀργείων πυκινὸν λόχον· ἥ γὰρ Ἀχιλλεύς  
πέμπων μ’ ὧδ’ ἐπέτελλε μελαινάων ἀπὸ νηῶν, 780  
μὴ πρὶν πημανέειν, πρὶν δωδεκάτῃ μόλῃ ἥως.”

“Ὡς ἔφαθ’, οἱ δ’ ὑπ’ ἀμάχησιν βόας ἡμιόνους τε  
ζεύγνυσαν, αἶψα δ’ ἔπειτα πρὸ ἄστεος ἡγερέθοντο.  
ἐννῆμαρ μὲν τοί γε ἀγίνεον ἄσπετον ὕλην·  
ἀλλ’ ὅτε δὴ δεκάτῃ ἐφάνη φαεσίμβροτος ἥως, 785  
καὶ τότε ἄρ’ ἐξέφερον θρασὺν Ἑκτορα δάκρυ χέοντες,  
ἐν δὲ πύρῃ ὑπάτῃ νεκρὸν θέσαν, ἐν δ’ ἔβαλον πῦρ.

Ἦμος δ’ ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
τῆμος ἄρ’ ἀμφὶ πυρὴν ἑλκτοῦ Ἑκτορος ἥγρετο λαός.  
[αὐτὰρ ἐπεὶ ῥ’ ἡγερθεν ὕμηγέρες τ’ ἐγένοντο,] 790

πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθοπι οἴνῳ  
πᾶσαν, ὁπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα  
ὀστέα λευκὰ λέγοντο κασίγνητοί θ’ ἑταροὶ τε  
μυρόμενοι, θαλερὸν δὲ κατεΐβετο δάκρυ παρειῶν.  
καὶ τά γε χινυσεῖην ἐς λάρνακα θῆκαν ἐλόντες, 795

πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·  
αἶψα δ’ ἄρ’ ἐς κοίλῃν κάπετον θέσαν, αὐτὰρ ὑπερθε  
πυκνοῖσιν λάεσσι κατεστήρεσαν μεγάλοισι·  
ρίμφα δὲ σῆμ’ ἔχεαν, περὶ δὲ σκοποὶ εἶατο πάντῃ,  
μὴ πρὶν ἐφορμηθεῖεν εὐκνήμιδες Ἀχαιοί. 800

χεύαντες δὲ τὸ σῆμα πάλιν κίον· αὐτὰρ ἔπειτα  
εὖ συναγειρόμενοι δαίνυντ’ ἐρικυδέα δαῖτα  
δώμασιν ἐν Πριάμοιο, διοτρεφίος βασιλῆος.

“Ὡς οἱ γ’ ἀμφέικον τάφον Ἑκτορος ἱπποδάμοιο.

# NOTES.

## BOOK I.

*N.B.—Reference is made to the books of the Iliad by the capital letters, and to the Odyssey by the small letters, of the Greek Alphabet, according to the convenient notation of the ancient commentators.*

Line 1. θεῶν, the Μοῦσα of Od. α 1. Πηληϊαδέω, a longer form of Πηλεΐδαο, the patronymic termination -αδης being added to the adjectival form Πηληϊος, and -έω being = -ᾶο, Attic -ου, with metathesis of quantity, as Att. λέως = λαός.

2. οὐλομένην, 'destructive'; according to Curtius a present participle of a supposed deponent verb \*οὔλομαι for \*δλ-νο-μαι (root δλ of δλ-λυ-μι) existing only in the participle, like ἵκμενος, ἔσμενος and others. μυρία always means 'infinite,' 'countless,' in Homer, not 10,000 (which is accented μύριοι).

3. Ἄϊδι, a heteroclite dat. of Ἄϊδης, which Homer always uses to mean the god (later Pluto), not the place: excepting possibly in Ψ 244, q. v. προΐαψεν, 'hurled headlong,' *proiecit* (ιαπ = ιαο by labialism). αὐτούς, 'themselves,' i.e. their bodies; for to Homer the real man was the body, not the shadowy εἶδωλον which remained after death.

5. πασι, 'all that there were,' or that chose to come. The reading of Zenodotus, δαῖτα, however, seems preferable.

6. ἐξ οὗ seems to go closely with ἐτελείετο: 'the plan of Zeus was being fulfilled from the time when.' The scheme of the poem is thus laid down as the development of the divine purpose.

8. τάρ, so the best authorities for τ' ἄρ: the particle is recognised by the grammarians as independent (like γάρ) and equivalent to δή. σφῶε (enclit.) is dual of the 3rd person = αὐτούς, σφῶι of the 2nd = ὑμεῖς or ὑμᾶς. ἔριδι ξυνέηκε = *commisit*, 'pitted' them in strife. μάχεσθαι, expegetic = ὥστε μάχεσθαι.

9. Ἀητοῦς καὶ Δ. υἱός, Apollo.

11. τὸν Χρυσήν . . . ἀρητήρα, lit. 'that Chryses, the priest,' δ being to Homer still a demonstrative, though this use is already becoming weakened, and the later use as an article is sometimes found. The order of the words is unique.

13. λύσασθαι, 'to set free for oneself,' is used of him who brings the ransom, λύσαι of him who receives it (20), according to the strict use of the middle and active voices.

14. *στέμματα*, *Apollinis infula* (*Aen.* ii. 430): 'the priestly wreath,' now, in token of humility, not worn on the head, but wound upon the priestly staff, to invoke the god's protection. *ἐκηβόλου*, 'the Archer' (Far-darter).

20. *τά*, strictly '*this* ransom.' *δέχεσθαι*, infin. for imper.

22. *ἐπευφήμησαν*, 'gave pious assent,' probably by shouting. The infinitives express the object of the assent: *δέχθαι* is infin. of the syncopated aorist *ἔδεγμην*.

24. *θυμῷ*, 'in his mind,' a local dative.

25. *κράτερον μῦθον ἐπέτελλε* (tmesis): 'he laid heavy charge upon.'

26. *κιχέω*, 2 aor. subj. of *κιχάνω*: *κιχῶ* is probably the correct form, from stem *κιχε-*, like *στή-ω* from *στα-*. *μή*, '(beware) lest': this elliptical use passes into that of negative commands usual in the 2nd pers.

28. *χραίσμη*, 'avail thee not': from an anomalous 2nd aor. *ἔχραισμον*.

31. *ἀντιώσαν*. *ἀντιῶ* is not elsewhere found with acc.: it seems here = *nancisco*, 'to meet with as one's lot or turn.' *ἐπιχομένην*, 'plying,' because in the old Greek loom the weaver had to walk to right and left in order to cast the shuttle.

33. *ἔδεισεν*, i.e. *ἔδφεισεν*: *δέος* and related words almost always lengthen a preceding short syllable because they originally began with *δφ*, Skt. root *dvish*. The vulg. *ἔδδεισεν* is therefore a needless correction.

34. *φλοίσβος* means the dashing of waves: a derivative of the widely extended family of roots *πλα*, *φλα*, *φλι*, *φλυ*, used of the motion of air (*fla-re*, 'blow') and water (*flu-ere*, 'boil'); with numerous secondary senses.

37. *ἀμφιβέβηκας*, 'protectest,' like a warrior who stands over a fallen comrade. The places named are insignificant towns in the Troad.

39. *Σμινθεῖ* = *σμινθοφόρε*, lit. 'destroyer of field-mice' (which infested the vineyards). So we hear of *Ἀπόλλων Παρσίπιος*, 'Destroyer of locusts.' *χαρίεντα*, predicate, 'for thy pleasure.' *ἔρεψα*, 'roofed over,' i.e. built.

47. *αὐτοῦ κινήθέντος*, 'with the movement of the God.' *αὐτοῦ* brings prominently forward the divine personage as contrasted with his surroundings.

48. *μεθέηκε*, separated by tmesis.

50. *ἐπώχετο*, 'he visited': a word specially used of the darts of Apollo. *ἀργούς*, prob. from root *rag*, 'to shine,' means (1) 'white'; (2) as here, 'glittering,' 'twinkling,' from the rapid movements of the fleet-footed dog (cf. *μαρμαρυγὰ ποδῶν*).

51. *ἐχέπευκές*, lit. 'having a point.' *πυκ-* is conn. with Lat. *prunco*, *pu-pug-i*: so *πυκεδανός* (cf. *πικρός*).

53. *κῆλα*, 'arrows': cf. Skt. *śaḷyam*, 'arrowhead,' and perhaps Lat. *cellere*, 'to strike': not conn. with *κἄλον* = 'wood.'

59. *νῦν*, 'as things are.' *δὲω*, 'I deem that we shall return struggling homewards' — if indeed we might escape *death*. Homer frequently uses *εἰ κεν* with the optative, to express a bold assumption of something unlikely to happen, *κεν* emphasising the contingency; I 141, Ψ 346. *δαμῶ* is future.

62. *ἐρείομεν*, hortative subj. Curtius would read *ἐρήομεν*, as 26.

63. *δνειροπόλον*, 'a dreamer of dreams.' *-πολ-* is from *kar*, a word of primitive agriculture = 'to turn over'; here, 'to ponder,' or perhaps, 'one who tills the field of dreams.' So *οἶωνοπόλος*, 69.

64. *δοτι*, 'accusative of respect' with *ἐχέσατο*: 'what means this great wrath of Apollo?' So *μή μοι τόδε χάεο*, ε 215.

65. *εὐχῶλης*, 'because of a vow' (unfulfilled): a use of the gen. not uncommon in Homer after verbs expressing emotion.

67. *βούλεται* must be subj. with short vowel; but this form is not elsewhere found in the present of verbs in *-ω*, for which reason Curtius would read *βούλητ'*. *ἀντιῶαν* with gen., 'to meet with a share of.'

69. *δχ'* occurs only in the phrase *ὅχ' ἄριστος*, 'far best.' It is generally compared with *ἐξοχα*, where however the sense of 'prominence' lies in the *ἐξ*; but no certain derivation has been proposed.

71. *Ἴλιον* is here the *ager Trojanius*. *εἴσω* (= *eis*) always takes the acc. in Il., but gen. sometimes in Od.

76. *σύνθεο*, 'take heed,' as T 84.

78. *χολώσεμεν*, 'that I shall enrage one who,' &c. *μέγα* is used adverbially, 'rules mightily.'

80. *χώσεται*, aor. subj. *δοτε* is used for Att. *δοταν*. *χέρη*, 'a small man,' acc. to Curtius. Conn. with Skt. *hras*, 'to lower oneself,' *hras-vá*, 'small,' 'short': hence *χείρων* = *χερσ-γων*. 'A king is on the winning side, when he is wroth with an underling,' ironically. *καταπέψη*, *concoquerit*, 'have digested'; 'swallowed,' as we say. *αὐτῇμαρ*, 'for that day,' i.e. for the moment.

82. *δοφρα τελέσση*, 'till he have fulfilled, satisfied it.' *φράσαι*, 'consider'; neither *φράζειν* nor *φράζεσθαι* ever means *say* in Homer.

85. *θεοπρόπιον*. *προπ-* seems to represent *προκ-*, *πορκ-*; Lat. *prec-or*, *porco* = *poro-sco*: hence *θεοπρόπος*, 'one who makes requests of a god.'

86. *δο* with *εὐχόμενος*.

91. *εὐχεται* does not imply any arrogance on Agamemnon's part, but merely consciousness of his actual position as supreme lord among the Achaeans.

92. *ἀμύμων* (an Aeol. form, *ν* representing *ω* of *μῶμος*) means 'noble' by birth or external qualities, but does not imply moral excellence. It is used even of Aegisthus in a 29.

95. For *οὐδ'* *ἀπέλυσε* a later writer would have said *οὐκ ἀπολύσας*, 'in not setting free.'



97. *Δαναοῖσι*, 'dat. commodi.'

98. *ἐλικώπιδα* is generally explained to mean 'round-eyed,' from *ἐλιξ* = 'curved.' *Ameis* derives from *σελ*, 'to be bright,' root of *σέλ-ας*, *σελ-ήνη*.

99. *ἀπριάτην* is probably an adverb, like *ἀντιβίην*, not a fem. adjective (see § 317), 'without price demanded or compensation offered.'

103. *μέγα*, adv. with *πίμπλωτο*. Cf. l. 78. *ἀμφιμέλαινα* is an obscure word. It is used as a regular epithet of *φρένες* (lit. the midriff) and seems to mean 'lying in the midmost darkness of the body.' Some refer it to a supposed blackness caused by a sudden flow of blood, from violent anger—Ovid's '*nigrescunt sanguine venae*.'

104. *έίκτην*, i.e. *φε-φικ-την*, root *φικ* of *έουκα*, &c., one of the few words where in the perf. and plpf. the dual and plural terminations are added directly to the stem; cf. *γε-γά-ασι*, *είλήλουθ-μεν*.

105. *κακ' ὀσσομένοσ*, 'with evil look,' for *ὀκ-jo-*, root *αἰ*, 'to see,' which occurs also as *οπ-*, *ὀπ-ωπ-α*, &c.

106. *κρήγυον* must mean 'good,' but the word is quite obscure.

107. Lit. 'These troubles are a delight to thy soul to prophesy about.'

112. *θέλον* expresses an active wish, 'I willed not'; *πολὸ βούλομαι*, 'I prefer by far.' So 117. *αὐτήν*, 'herself,' as opposed to her ransom.

114. *κουριδίης*, 'wedded': acc. to Curtius, *κούρη* originally means 'bride,' from the custom of cutting (*κείρειν*) the bride's hair immediately before marriage, just as young men (*κούροι*) on reaching manhood cut off the *πλόκαμος θρεπτήριος*. *ἐργα*, 'feminine skill,' e.g. in weaving or working wool.

118. *γέρας* means the chosen spoil from a conquered town which was set aside as a gift of honour to the king before the general division.

120. *δ = δτι*, like Lat. *quod*. *ἄλλη* either 'is going another way,' i.e. 'away from me'; or, by the frequent euphemistic sense of *ἄλλος*, *ἕτερος*, 'is coming to naught.'

124. 'We know naught of any common stock stored up plentifully' from which we could replace what you give up. *πολλά* forms the predicate with *κείμενα*.

125. 'What we plundered from the cities, that is already divided.' The ten years of the war had been spent chiefly in raids upon the smaller cities of the Troad; cf I 328. Chryseis and Briseis had been captured in these expeditions.

126. *ἐπαγείρειν* seems to take a double acc., *λαούς* and *ταῦτα*, like *αἰτεῖν τινα τι*, 'to gather all this back from the army.'

129. *δῶσι*, 3rd pers. sing. subj. by epenthesis of the *ι* of *δῶ-σι* (the original form), the middle step to the later *δῶ*. For *Τροίην*

we should no doubt read *Τροίην*, 'a city of the Troad' (see on 125). Homer never uses *πόλις Τροίη* to mean 'the city of Troy.'

130. 'Do not thus, because thou art very (περ) doughty, beguile me with cunning'; i.e. be content with the advantage you possess, and do not try to overreach (παρέρχεσθαι) me as well.

133. 'Is it thy will to keep thy prize, but that I should sit idle (ἀδρας) with empty hands?' For this use of *ὄφρα* where we should expect an infin. after verbs of wishing, cf. *λελιημένος ὄφρα τάχιστα ὤσαι* 'Αργείους, E 690; and Δ 465.

136. *ἄρσαντες*, lit. 'fitting,' 'suiting it to my desire' (*ἀρ-αρ-ισκω*). After *ἔσται* there is an aposiopesis, 'well and good.'

137. *κεν... ἔλωμαι* is equivalent to a future, as 184, and so the simple subj. without *κεν*, 262 and elsewhere. *κεχολάσεται*, *ἐρύσσομεν* in 141 (the fut. of *ἐρύω* is also *ἐρύω*, Δ 454), and *βήσομεν*, 144, are all aor. subj.

142. *ἐπιτηδές*, 'sufficient for the purpose.'

144. *ἀνὴρ βουληφόρος* (one of the council of chiefs) is subject, *ἀρχός* predicate.

146. *ἐκπαγλότατε*, 'most vehement': not entirely a word of blame, Σ 170. It is shortened from the cacophonous *ἐκ-πλαγ-λος*, from *ἐκπλήσσω*.

148. *ὀπόδρα*, 'scowlingly' (perhaps *δρα* 'to look,' a shorter form of *δρακ, δερκ*).

149. *ἐπειμέμεν*, perf. part. of *ἐπέμνυμι* (*ἐπι-φεσ-νυ-μι*, root *fes*, 'to clothe'); 'thou clothed in shamelessness.' *κερδαλέδφρον*, 'crafty'; so *Σίσυφος*, ὃ κέρδιστος γένετ' ἀνδρῶν, Z 153.

150. *πείθεται*, a sort of deliberative subj., 'how is one to obey for thee (τοί=σοι) thy commands, be it to go upon a journey, or to fight the enemy amain?' *ἴφι*, either an instrumental of *φίς*=Lat. *vi-s*, or neut. of an adj. *φίφis* (*ἴφια μῆλα*) used adverbially.

158. *χαίρης* after *ἐσπόμεθα*, because he is thinking of the present time (as is shown by *ἀρνόμενοι*), as if he had said 'we are here'; which is in fact involved in their having originally come with Agamemnon.

159. *ἀρνόμενοι*, 'striving to win redress' (*τιμὴν*=*τιμωρίαν*). Root *ar* in Skt. means 'to attain to,' 'arrive at'; hence *κῦδος* *ἔρεσθαι* (which does *not* come from *αἶρω*, Hom. *αἶρω*, stem *ἄφερ*). The idea of *effort* is given by the tense.

163. *ὀππότε* with subj. 'as often as'; Att. *ὀπότεν*. *Τρώων πολίεθρον*, a fortress in the Troad, like *πόλιω Τροίην* of 129. *γέρας*, l. 118.

165. *πολυαίκος*, 'restless, full of rushings hither and thither.'

166. *διέπouσι*, from *σεπ-, ἐπ-ω*, Lat. *sequ-or*, in sense 'to be occupied with.'

167. *ὀλίγον τε φίλον τε*, a proverbial expression, *δόςις ὀλίγη τε φίλη τε*, ζ 208; Touchstone's 'a poor thing, but mine owr'

κάμω takes the participial construction of παύομαι and similar verbs.

170. σ' for σοι; so μ' for μοι is found occasionally. 'I have no mind here in dishonour to *draw* for thee (like a "hewer of wood and drawer of water") wealth and riches.'

173. μάλιστα, 'by all means,' as l. 85. Cf. mod. Greek μέλιστα, practically = 'yes, certainly.' ἐπέσσεται, 'is set upon it,' lit. 'dashes after it.' The transition to the metaphorical sense is seen in Φ 601, ἐπέσσοντο διώκειν.

175. κε with fut.; see X 75.

178. i.e. 'mere physical strength is nothing to be proud of.'

182. ὥς in Homer does not mean 'since,' *quoniam*. The idea of the sentence is 'even as Apollo robs me, so will I rob thee' (ἐγὼ δέ κ' ἄγω); but in the fervency of rhetoric, the fresh antithesis τὴν μὲν is interpolated, to the gain of force but the loss of logical accuracy.

187. ἴσον, adv., lit. 'to speak on a level with me' (ἰσαγορῆσαι μοι, Schol.), 'to match his claims against mine, and rival me to my face.'

189. διδνδῖχα μερμήριξεν, 'was perplexed in double wise' (i.e. between two alternatives): from root *smar*, expressing 'anxious thought'; μέρ-μνα, me-mor, mor-a, &c. ἐν goes with στήθεσσι, *oi* being an ethic dative, practically = 'his breast.'

191. δ δέ here only introduces a fresh act of the same person, not, as generally, a fresh person. ἀναστήσειεν, 'drive from their seats.'

193. εἶος is now generally read for the unmetrical εἰος of MSS., but ἦος would be more strictly correct (for ἦφος = Skt. *jāvat*). In the old alphabet all three forms would be equally represented by HEOC. In 194, ἦλθε δέ begins the apodosis.

197. κόμης, 'by the hair.' So ποδὸς ἔλκειν. στή δ' ὀπίθεν, 'she came up from behind and stood.' στήναι often thus implies *motion*.

200. 'Her terrible eyes shone brightly.' οἱ is almost equivalent to a genitive, as in 188.

202. αὖτε, 'again'; an expression of impatience, as though he meant 'one vexation after another!' So l. 540. τελέεσθαι (204) is future.

205. τάχ' ἂν ὀλέσσαι, 'soon will he lose' (τάχ' ἂν is not used by Homer with the Attic sense 'perhaps').

206. γλαυκῶπις, the old explanation of this disputed epithet seems the best, 'bright-eyed'; γλαυκός and γλαύσσω ('to shine') being from γλαυ = γαλ-f-, a secondary root from γαλ-, 'to shine.' So the owl is called γλαυῖς from its bright staring eyes.

211. ὥς ἔσεται περ, 'even as it will come to pass,' 'as you certainly will do'; 'I do not expect to prevent your using reviling words.'

213. *παρέσσεται*, 'will be laid before thee,' seems to be a prophecy of the reparation recounted in books I and T.

216. *σφετέρων*, the dual possessive, as Athene speaks for Here as well as for herself. *εἰρύσασθαι*, 'to observe'; prob. from a root *σερψ-*, Lat. *serp-are*, distinct from *εἰρυ=φερν-*, 'to draw': though in many passages the two coalesce in meaning, from the idea of 'drawing to oneself out of danger'; e.g. P 104.

218. The aor. *ἔκλυον* is gnomic; and the *τε* seems to have the same force as *τοι*, as frequently in Homer.

219. *σχέθε*, 'held,' 'stayed.'

223. *ἀταρτηρός* seems to be a form derived from \**ἄταρτος*, lit. 'not crushed,' i.e. *hard*; root *tar* of *τέλω*, &c.: *-ηρος* being suffix, as in *αἱματ-ηρός*.

225. The dog is the emblem of shamelessness: cf. l. 159, and the curious comparative *κύντερος*.

227. To lay wait in ambush is the highest test of the Homeric hero's courage: see N 277-287, *λόχον, ἔνθα μάλιστ' ἀρετὴ διαίδεται ἀνδρῶν κ.τ.λ.*

228. *κῆρ*, 'the fate of death': i.e. as bad as death itself. So Homer says of Paris, *ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ*, Γ 454.

229. *λῶιον* here has its original sense, 'more profitable' (*λαφ-, ἀπο-λαύ-ω, lu-crum*, acc. to Curtius).

230. *ἀποαιρείσθαι* and *ἀποαίρεο* (l. 275) stand by the side of *ἀφαίρειται*, l. 182. There would thus seem to have originally been an initial consonant, but what it was is quite uncertain. *δς τις*, i.e. *ἐκείνον, ὃς τις*.

231. *δημ. βασ.*, a nominative used absolutely in an exclamation, like the frequent *νήπιος*. 'Thou king that art (no more than) a consumer of the common store.' Cf. *καταδημοβορήσαι*, Σ 301.

232. *γάρ*, 'else': sc. if they had not been worthless, spiritless subjects.

234. The *σκήπτρον* does not belong to Achilles, but is that which is handed by the heralds in the assembly to him who desires to speak, to give him 'possession of the house.' See Σ 505. *τομή*, 'the stump,' the place whence it was cut. *πρῶτα*, 'to begin with,' i.e. once for all; Lat. *ubi primum*. Achilles means, 'As surely as this staff shall never be green again, so surely shall,' &c.

238. *δικασ-πόλος*, lit. *qui jus colit* (see l. 63): but the *σ* is unexplained, as compounds are not formed directly from any case but the dat. (*νανσί-κλυτος*, &c.). *εἰρύαται*, 'protect, watch over the laws by commission from Zeus, in his name.'

239. *δρκος* here has its strict sense, the object sworn by.

242. *χραιομεῖν*, 'to help them.' *ὅπό* with gen. because *πίπτωσι* is used in place of a passive verb = 'be slain by Hector.' So Γ 428, and often with *φεύγω*, &c.

243. ἀμύξεις, lit. 'rend' (T 284). δ τ', i.e. δ τε = δτι τε (cf. l. 120). Homer does not elide the ι of δτι.

246. πεπαρμένον, 'pierced,' i.e. studded (by way of ornament).

249. τοῦ, relative, gen. after γλώσσης. The καί is epexegetic, connecting this clause with ἡδυεπής, which it explains.

250. Two and a half generations would be seventy-five years by the Greek reckoning of thirty years to a generation. In the *Odyssey* (γ 245) Nestor is represented as having *reigned over* three generations, which seems a very different statement. μερόπων, a very obscure word, only used as a conventional epithet of mankind in the Homeric poetry, its original meaning being probably forgotten even then. It may mean 'mortal' (μόρ-ος, the -σπ- being only a suffix), or 'thinking' (root *smar*, see 189); or, according to Fick, from μαρπ- with ο inserted, lit. 'grasping,' i.e. comprehending, intelligent. The old interpretation, 'dividing the voice,' 'articulate' (μερίζειν, δψ), is unsatisfactory, because δψ in Homer is *φόψ*, and the digamma could not be ignored in a compound, so as to come directly after a consonant: it could only make μερόσψ.

251. ἐφθίατο, prob. a plpf. form: but it might be aor., from ἐφθίμην.

252. ἡγάρθεος is generally explained to be ἄγαν θείος. But more probably it is a longer form of ἀγαθός (cf. ἡγερ-έθεσθαι, from stem ἄγερ).

256. κεχαροίατο, a redupl. second aor. optat.

257. σφῶν and τάδε πάντα both depend on πυθόλατο, lit. 'if they were to hear all this about you quarrelling.'

258. Construe Δαναῶν περίεστε μὲν βουλήν, περίεστε δὲ μάχεσθαι, 'ye who surpass the other Danaans in counsel, and excel them in fight.' The genitive is that which usually follows verbs of excelling.

261. ἀθέρizon, lit. 'not to hold' (root *ahar*), i.e. not to attend to, to make light of.

262. ἰδωμαι, the subj. is equivalent to a modified or contingent future; Attic οὐδ' ἂν ἴδοιμι. So ζ 201, οὐκ ἔσθ' οὗτος ἀνὴρ διεπὸς βρότος, οὐδὲ γένηται.

263. οἶον Πειρίβοον, accus. by attraction to τοίους. These heroes were chiefs of the Lapithae.

265. This line is omitted by the best MSS. and was doubtless interpolated by a patriotic Athenian who did not like to find his countrymen always in the background in Homer. Theseus is mentioned only in the *Odyssey* (λ 322, 631). For the battle of the Centaurs (φῆρες) and Lapithae, see *Od.* φ 295-304. φῆρες seems to be an Aeolic form for θῆρες, 'the wild people.' ὄρεσκῶς: either from κείμει, κολ-τη, 'mountain-couching'; or better, κῶς or κῶος, 'a cave' (Hesych.), from \*κῶφος = *cavus*.

269. μὲν for μῆν, 'in truth.'

270. ἀπώης is generally der. from ἀπό, as meaning *distant*.

Curtius hesitatingly refers to *ak*, Lat. *aqua*, as meaning 'land beyond the water.' In Aeschylus Ἰπία γῆ means Peloponnesus, lit. 'Waterland,' as *Morea* comes from Slav. *morje* = Lat. *mare*.

271. κατ' ἑμ' αὐτόν, 'on my own account,' as a volunteer.

272. μαχέοιτο, see on 344. ξύνιεν, ξυνέσαν, 'hearkened.'

275. ἀποαίρειο, see l. 230. -εο is syncopated for -εεο; see Ω 202.

278. ἔμμορε, perf. from \*μέρω, 'hath not shared like honour (to other men),' i.e. he hath a greater share of honour, since it is Zeus who gives him glory.

280. The antithesis is between κάρτερος, 'physically strong,' and φέρτερος, 'in greater place.' See 178 and 186. The apodosis begins with ἀλλά.

282. αὐτὰρ ἔγω γε, 'nay moreover it is I, even Nestor, that beseech you'; an appeal to his personal influence.

283. Ἀχιλλῆι, an ethic dat.: lit. 'renounce thy anger in favour of Achilles,' i.e. cease to be angry with A. μέγα is adv. (l. 78), not an adj. agreeing with ἔρκος. πολέμοιο, obj. gen. after ἔρκος, 'a barrier against war.'

287. Observe the tautological repetitions which in Agamemnon's unreasoning fury have to supply the place of argument. *τινα*, 'one,' vaguely: but Agamemnon is thinking of himself.

291. προθέουσιν, 'do they set before him' (i.e. put in his mouth) 'revilings for him to utter'? i.e. does he mean to claim divine sanction for his insults? The word is from *θε-*, the stem of *τίθηναι*. It seems impossible to get any natural sense if, with Aristarchus, we make *προθέειν* mean 'run before.'

292. ὑποβλήδην, 'interrupting'; ὑποβαλὼν τὸν ἴδιον λόγον, Schol. Cf. ὑββάλλειν, T 80.

296. A weak line, rejected by Aristarchus, and apparently intended to give a verb to the phrase *μή γὰρ ἐμοί γε*, to which we can easily supply *ἐπιτέλλεο*.

298. *χερσὶ μέν*, as though *ἀλλ' ἔπειν γε μαχέσσομαι* were to follow; but in the rush of passion the current of Achilles' thought is suddenly diverted, and *κούρης* is taken to make an antithesis with *τῶν ἄλλων*.

299. ἀφέλεσθε, as though all the Achaeans were equally guilty by their connivance.

302. εἰ δ' ἄγε · *εἰ* in this phrase has its original force as an interjection (cf. Lat. *eia*), or perhaps an imperative, *ἔθι*, 'come.'

303. ἐρρεῖν here seems to be from root *eru*, 'to flow,' 'thy dark blood shall trickle round my spear.' Elsewhere it always means 'to hang back,' a meaning difficult to explain.

305. ἀναστήτην ἄσαν δέ, i.e. ἀναστάντες ἔλυσαν, 'dissolved by rising from their seats.'

306. ἔϊσας, 'even,' 'trim': from *ἱίσφος* (*ἱσος*) with prothetic *ε* as in *εἰκοσι* = *vikati*. The form occurs only in fem. with a limited number of substantives.

307. The story of Troy was so familiar when the *Iliad* came into being that Patroclus, like Agamemnon (l. 7), is first introduced by his patronymic without any mention of his name.

308. προέρυσσεν, 'drew forward' (to the sea) = launched.

309. ἐς . . . ἔκρινεν, pregnant, 'picked (for, and put) into, her.'

312. ἀναβάδντες, 'putting out to sea.'

314. Apparently the Achaeans, in sign of mourning, had not washed during the plague, but covered themselves with dust. Now they bathed themselves (ἀπελυνμαίνοντο, for purification) in the sea, and washed off (ἐβαλλον) the dirt (λύματα) into the sea. For this use of λύματα see Ξ 170, when Here is adorning herself, ἀπὸ χροὸς ἱμερόεντος λύματα πάντα κάθηρεν.

315. τελέεσσας (for τελεσ-φεντ-jas, suffix -vant-), 'perfect,' without blemish = τέλειος in l. 66.

316. ἀτρώγετοιο, generally explained 'unvintaged,' 'barren'; though the short ε is an obstacle to this explanation. Curtius suggests that it may be from \*ἀ-τρυ-ετος ('unwearied'), the ε having produced a φ (ἀ-τρυ-φετος) which then passed into γ.

317. ἐλισσομένη, 'circling round inside the smoke.' Cf. ἐλισσόμενος περὶ χειρῇ, X 95, of a snake inside its hole.

320. The Talthybiadae, hereditary heralds in Sparta, claimed descent from this Talthybius. Another Eurybates was herald to Odysseus (B 184).

321. κῆρυξ, as a more general term than our 'herald': it may be translated 'henchman.' θεράπων is a title of honour, even more than the mediaeval 'squire'; it is more like 'count' (comes, companion): Patroclus is θεράπων to Achilles. ὀτρηρός seems to mean 'busy,' 'bustling'; but the derivation is doubtful.

323. ἀγεμεν, infin. for imper. co-ordinate with ἐρχεσθον.

324. The second δέ marks the apodosis. κεν . . . ἔλωμαι = future.

325. καὶ βίγιον, 'still more horrible.' This comparative is formed from a stem represented only by the subst. βίγος: so κύδιστος by κύδος, κέρδιον by κέρδος, κύντερον by κύων.

326. 'Laid a stern charge upon them,' as l. 26.

331. ταρβ. καὶ αἰδ., 'fearing his person (δεινὸς ἀνὴρ: τάχα κεν καὶ ἀναίτιον αἰτιώμην, A 654) and reverencing his rank.'

332. ἐρέοντο, 'asked': stem ἐρε- (by the side of the commoner ἐρ-) for ἐρ-γ-: by epenthesis ἐρ-ομαι.

334. Heralds in Homer are specially protected by Zeus; their connexion with Hermes is a later doctrine.

336. σφῶι, 'ye two,' σφῶιν (l. 338), 'to them (two).' The 2nd person is orthotone (nom. acc. σφῶι or σφῶ, gen. dat. σφῶν or σφῶν), the 3rd is enclitic (acc. σφῶε, gen. dat. σφῶιν; no nom.).

339. πρὸς, 'before the face of.'

340. καὶ is emphatic after τε . . . τε, 'yea even before that king, ruthless that he is' (not, of course, 'the ruthless king,' τοῦ ἀπηνέος βασιλῆος). ἀπηνής seems to mean 'with averted face' (Skt. āna = 'mouth,' and then, generally, 'face,' like Lat. os: hence

*πρηνής*, and *δὴνη*, lit. that which is beneath the mouth): i.e. one who refuses to hearken to prayers, inexorable: opposed to *προσηνής*. εἰ ποτε δὴ αὐτε, 'if at any time hereafter' (*αὐτε*, like *αὐτίς*, l. 140) 'the day shall come, when need arises'; i.e. *when* that day shall come, then testify to this outrage as my justification. δὴ αὐτε, *synizesis*.

343. 'To look before and after' is, as with Hamlet, the prerogative of reason, which argues from the past to the future.

344. *μαχείοντο* (from a secondary stem *μαχε-*, whence the fut. *μαχέσσομαι*) is given by all MSS., but is almost certainly wrong; as the 3rd pl. opt. in *-οντο* nowhere else occurs in Homer, and the hiatus in this position is intolerable. *μαχεσθαι* is the best emendation that has been proposed. *οἱ*, dat. *commodi*, 'for him.'

349. *ἐτάρων* goes with *νόσφι λιασθείς*, 'separated from.'

353. Achilles seems to rest his claim upon Zeus on his divine parentage; unless indeed we can make the *γε* qualify the whole clause *ἔτεκες μινυνθιδίον περ ἐόντα*, when we may translate 'since indeed (*γε*) it was for very (*περ*) brief life that thou didst bear me.' For this original sense of *περ*, see l. 131.

354. 'Honour at least (*περ*) ought Z. to have granted me.' *δφέλλε = ὤφελε*, a distinct word from *δφέλλω = αὐγεω*.

356. *αὐτός*, by his own arbitrary will, not in the name of justice. *ἀπούρας*, here *υ* represents *φ*, for *ἀπο-φρα-s*, root *var* of *έρω*, *ἔρρειν* (see on *Ξ* 421), Lat. *verr-ere*. Pres. *ἀπαυράω*: cf. *ἀπώ-(φ)έρσεις*, *Φ* 329 and 283. (So Curtius.)

359. *καρπαλίμως*, of eager, quick movement; like *κραυπ-νός*, from root *karp*, our 'leap' (Goth. *hlaup-an*). *ἡύτ' ὀμίχλη* the sea-goddesses were perhaps a personification of the ghostly forms of the sea-mists. The *πατήρ γέρων* is Nereus, whom Homer never names, though he calls his daughters *Νηρηίδες*.

361. *κατέρεξε*, 'stroked.' So *καρρέζουσα*, E 424. Autenrieth refers this sense to root *peγ*, *δ-ρέγ-ω*, Lat. *reg-o*, 'to reach out the hand.'

362. *σε φρένας*, constr. *καθ' ὅλον καὶ μέρος*, so common with verbs of hitting and wounding. *εἶδομεν*, perf. subjunctive.

365. *ἀγορεύω*, deliberative subj.: 'why should I tell?'

366. *ἱερός* as a conventional epithet of towns perhaps retains its original sense *strong*; Skt. *ishiras* (for *isaras*, Grk. *ἱερός = ἱερός*). The derivatives *ἱερεύς*, &c., show, however, that the later meaning was already dominant in Homer's time.

369. *ἔξελον*, 'set apart' as a *γέρας ἐξαιρετόν*.

372-379. See 12-25.

382. *βέλος*, used collectively, 'his darts,' like *δάκρυ χέων*, of many tears. *νν*, 'so.'

383. *ἐπασσύτεροι*, like 'close upon one another,' 'in crowds,' from *ἄσσαν = ἄγχ-jon*: from *ἄγχι*, the *υ* being an Aeolic form. Cf. *ἄσσώτερη* in Od. *ρ* 572.



385. Ἐκατος, 'the Archer'; a shortened and perhaps almost familiar form for Ἐκατηβόλος, like Σμινθεύς for Σμινθοφθόρος, l. 39.

388. Observe the weighty rhythm. For ἐλίκωπες see l. 98. πέμπουσιν, 'are escorting.'

391. νέον, 'but just now.'

393. ἔῃος, a quite anomalous form, apparently introduced by Aristarchus, and meant for the gen. of ἔς, ἥς; 'brave,' 'goodly.' The old reading was no doubt ἐοῖο, 'thine own,' as Zenod. read, genit. of the possessive pronoun ἐός = σφός, which originally meant 'own,' and was equally applicable to all three persons and all three numbers, though it was later restricted to the 3rd pers. sing. (The same was the case with the reflexive pronoun σεα ('self'), originally applicable to any person and number. Different forms arose from it and were subsequently appropriated to different persons; e.g. σφῶι and σφῶε to the 2nd and 3rd persons dual, σφεῖς and σφός to the 3rd plur. (σφ = σφ): Lat. *se*, *seui*, Germ. *siel*, to 3rd sing. and plural alike.) Aristarchus, being naturally ignorant of this lost use, restricted ἐοῖο to cases where it could be used of the 3rd pers. sing., and elsewhere wrote ἔης from conjecture (Brugman). Cf. note on Σ 71. περίσχεο, lit. 'put thine arms round,' 'protect.'

395. ὤνησας, 'didst please.'

396. σέο is governed by ἤκουσα, πατρός (sc. Peleus) by μετῴρουσιν.

400. The Schol. remarks that these three divinities are the great allies of the Greeks: a fact which would naturally give weight to Thetis' prayers in favour of the Trojans.

401. ὑπελύσας; ὑπό implies 'from the weight of.' The myth of an insurrection against Zeus occurs in Hesiod and Aeschylus (*Prom. V.*); the name Αἰγῶν, son of Poseidon, the 'Stormy' (cf. αἰσσω, αἰγίς, and the *Aegean* sea), seems to point to some convulsion of nature as the origin. Επιδάρεων (conn. with βρι-αρος, δ-βρι-μος, βαρ-ύς), the 'Strong.' Other instances of the divine language as opposed to the human are Σκάμανδρος and Ἐάνθος, γ 74, χαλκίς and κύμινδης (Ξ 291). The divine name is usually the more obviously significant.

406. There is perhaps a play of words in ἔδρισαν—ἔδησαν.

409. 'To pen the Achaeans among their ships' sterns and about the bay.' The Greek ships were drawn up with the sterns towards the land, and closed in a semicircular camp stretched round the bay between Sigeum and Rhoeum. ἔλασι (ἐλά-σαι), root *var*, in Skt. 'to surround,' 'hedge in,' 'protect.' Hence ἀ-ολλέες (ἀ = *sa*, 'together') and many other derivatives. 1st aor. pass. ἔδλην (ἐφάλην), ἀλήμεναι.

410. ἐπαύρωνται, generally taken ironically, 'that they may have profit of their king.' Buttmann, however, shows that the word is used in a neutral sense, not particularly of profiting; as

we might say, 'that they may get what they shall get from their king.' He connects it with *εἶρειν*. The only present found is *ἐπαυρίσκω*.

412. *ἄτην*, 'infatuation'; see Agamemnon's own words in T 85-144. *δ' τ' = δτι τε*, as 244.

414. *αἰνά* is adverbial, 'a mother to my sorrow.' Cf. § 54.

416. *μῖνονθα*—supply *ἔστι*: a rather unusual ellipse with adverbs. *περ* = 'very.' *δῆν* is for *δφῆν*, and hence always lengthens a preceding short syllable.

418. *τῷ*, so the Ven. MS. and best grammarians (not *τῷ*) whenever it is a causal conjunction = *διό*. It is no doubt an instrumental case.

420. In Homer Olympus always means the mountain in Thessaly, not vaguely 'heaven.' *αἶ κε*, 'in the hope that.'

423. *ἐς*, 'to the dwelling of,' like *eis* *Ἀγαμέμνονα*, H 312.

426. *χαλκοβατὲς δῶ*, 'with brazen threshold,' in II. always of the palace of Zeus: but Od. ν 4 of that of Alcinous. We must assume a noun \**βάτος* (lit. 'that which is trodden on') = *οὐδός*.

429. *γυναικός*, 'because of the woman.' Cf. *εὐχολῆς*, l. 65.

430. *βίη ἀέκοντος*, a strong and rather pleonastic form of the common *βίη τινος* (*ἀπηύρων* like other verbs of robbing, takes a double acc., not genitive).

433. *στείλαντο* (for the usual *ἔστειλαν*), 'they took in *their* sail.'

434. The mast was lowered by the forestays (*πρότονοι*, two ropes from the top of the mast to the bows, one on each side) into the crutch (*ιστοδοκή*, a forked piece of wood at the stern, made to hold the mast). See Merry and Riddle's *Odyssey*, pp. 541-543. *δρμον*, 'anchorage,' 'roadstead.'

436. *εὐναί*, heavy stones made fast by ropes and cast out from the bows to serve as anchors, while the stern was secured by ropes (*πρυμνήσια*) to the shore (in Od. ν 77 a *τρητὸς λίθος* evidently stands for the purpose of attaching the cable).

439. The spondaic rhythm calls attention to the most important member of the party.

440. *ἐπι βωμόν*, to perform the solemn act of restitution in the presence of the god. *χερσί*, 'the arms,' as § 166.

449. *χερνύσαντο* (formed directly from *νίπτωμαι*, contrary to the usual rules of Greek compounds) occurs only here; it probably belongs to a very ancient sacrificial dialect. *οὐλοχύτας ἀνέλοντο*: every one who assisted at the rite took up a handful of bruised barley meal from a basket on the ground and strewed it (*προβάλλοντο*, 458) on the victim's head, just before it was slain. *οὐλαί* or *δλαί* ('bruised barley meal'), from root *val*, *φελ*, 'to roll.' *-χύται* seems to refer to the sprinkling; but here again the composition seems irregular and obscure.

450. The Greek in praying raised his hands with the palms turned upwards.

453-5. ἡμὲν... ἡδὲ, 'even as . . . so.' τριμήσας, asyndeton, because this line is 'epexegetic,' a repetition and explanation of *ἐκλυσες*. *ἰψασο*, from *ἰπ* = Lat. *ic-ore*, 'to smite'; Trag. *ἰπῶω*, 'to crush.'

456. ἡδη νῦν, 'from henceforth.'

459. αὔευσαν, probably for ἀψέφουσιν by assimilation from ἀψέφουσιν, 'drew up the heads.' Sheep were killed by cutting the throat, oxen with a blow from an axe.

460. They cut out the thighs, i.e. cut slices (*μηρία*, γ 456) from them, which they then wrapped in folds of fat to make them burn. *διπτυχα* seems to be a heteroclitic acc. of *διπτυχος*, to which we must supply *κρίσιν*; 'folding the fat double.' *ωμοθέτησαν*, 'they laid pieces of raw flesh (cut from the different limbs) upon them (the *μηρία*).' This was a symbolical offering of the whole victim.

462. *σχίζης*, 'split wood.' *αὐτόν*, 'himself,' i.e. 'the leader.' *πεντάβολα*, 'five-pronged forks.' The form is Aeolic, and Eust. says that the use of these forks was peculiar to the Aeolic Cymeans. *αἰθοπα*, 'gleaming,' from *αἰθω*, -οπ- being merely a suffix.

464-6. *πάσαντο*, 'tasted' (root *pa* of *pa-sco*): a symbolical partaking of the banquet which is next described. *τάλλα*, 'the remainder of the victims.' *μίστυλλον*, 'cut up' (conn. with *mutilis*? Curt.). *ἐρύσαντο*, 'drew off the spits again.'

468. *ἕσις*, 'fairly apportioned' (to each man according to his rank). Distinguished persons had a larger share, H 321.

470. *ἐπεστέψαντο* - *στεφ*- (for *στεπ*-) here has its original meaning, 'to fill full,' Lat. *stip-o*, *our stuff*. It was only a late misinterpretation which led to the literal crowning of the goblet with ivy-leaves, and to Virgil's *socii cratera coronant* and *rima coronant*. *ποτοῖο*, 'with drink'; see I 137, 214.

471. See Merry on γ 340. The *δέπας* (drinking-cup) was held by the guest: the *κούροι* went round with the mixing-bowls (*κρητῆρες*), from which they first poured a few drops into each man's cup (*ἐπαρχεσθαι*: *δεπιδεσσιν* is locative, not instrumental, and *ἐπὶ* indicates succession), for him to spill as an offering to the gods, and then filled the cup with the ladle (*πρόχοος*). Translate literally 'they gave their share to all, after they had put the libation into the cups.'

472. *μολπηῇ*, 'dance and song.' *πανημέριοι*, 'all the rest of the day.'

473. *καλόν* is prob. an adverb. *παίηονα*, song of rejoicing, not necessarily to Apollo (see X 391).

474. *ἑκδεργος*, *Averruncus*, the 'keeper afar' of pestilence. The same god who in his anger is *Ἐκηβόλος* is now when appeased the Protector.

477. *ἡριγένεια*, lit. 'early born.' Fick refers *ἡρι-* to Goth. *air*, our *ear-ly*, Zend *ayar*, 'day.' Hence *ἡρι-ωρον*, the *earliest* meal, and perhaps *ἡρίος*, 497.

479. ἔκμενος, from *ἐκ*, 'to come': either = *secundus*, 'a wind that follows fast'; or, a wind that has come to the sailors' prayers, 'welcome.' (L. Meyer derives from Skt. *ik*, 'to wish.')

480. στήσαντο, 'set up their mast,' like στείλαντο, l. 433.

481. πρήσεν, 'filled.' Root *pra* means to *puff*, *spirt out*, and is used of air (as here); of water; and of fire (πύμ-πρη-μι, &c.).

482. στείλην, 'the stem,' from στεπ-*jōs* = στεπ-*ēds*: it was made very *solid* to bear the shock when the vessel was beached. νηός is genitive after στείλην.

483. διαπρήσσουσα, 'passing over,' root *par* of περῶν, &c. The present use with κέλευθον illustrates the transition to the sense of 'accomplishing.'

486. ἔρματα, 'shores': stones placed under the ships to keep them upright. Root *sar*, 'to bind.'

489. Πηλῆος. -*ēos* forms one long syllable by synizesis. Others read Πηλῆος, when *vids* will be an iambus, as P 575, &c.

490. Cf. I 440-441. κυδιάνειρα is elsewhere an epithet only of μάχη.

491. φίλος as applied to parts of the body perhaps means no more than 'own,' being probably for σφίλος, i.e. σφε-*j*-ίλος, a lengthened form of σφός, *ēds* (see on l. 393). The transition from 'my own' to 'my dear' is easy.

493. ἐκ τοῦτο refers vaguely back to the interview with Thetis, which is recalled to our minds by the word μήνις (488), from l. 422.

496. ἦ γε, without change of subject, like δ δέ, 191.

497. ἡερὶν, 'at break of day.' See note on l. 479.

498. εὐρύσπα, 'with far-reaching voice,' as god of thunder (Φοῦ = *vox*), rather than 'far-seeing.' This form is generally nominative, e.g. I 419.

501. Touching the chin was the usual action of suppliants, cf. Ω 506.

505. ἄλλων, the same use of the genit. as after the comparative; 'doomed to swiftest death more than' (lit. 'from the side of') 'all others.' So κάλλιστον τῶν προτέρων φῶος, Soph. *Ant.* 100.

506. ἔπλετ'· ἄτάρ μιν νῦν γε, i.e. 'he was already; but now in addition.'

508. σὺ περ, 'thou at least' (even if Agamemnon will not). τίσον = *τίμησον*. ἐπιτίθει Τρώεσσι, 'assign victory to the Trojans.'

510. δφέλλωσιν τιμῇ, 'exalt him with honour,' *augeant eum honore*. (Hentze takes τιμῇ = 'the fine paid'; then it will be 'make him rich with recompense.' δφέλλω is conn. by Curtius with ἄφενος, 'wealth.')

512. ὥς...ὥς, 'as she had embraced him, so she clung to him.' Virgil's *ut vidi, ut perii* seems to rest on a mistranslation. ἐμπεφυυῖα, hyperbolically for 'clinging close,' like ἐν δ' ἔρα οἱ φῶ χειρὶ.

515. οὐ τοι ἐπὶ δέος, 'thou hast nought to fear,' i.e. there is no higher power to which I could appeal against injustice.

517. ὀχθήσας, 'vexed.' Curtius connects with ὀχέω (root *vagh*, Lat. *vea-are*, *vehe-mens*).

518. λοίγια ἔργα, sc. ἔσται, as we say idiomatically, 'it will be sad work.' δ τε for ὅτι τε (τε merely strengthening), as l. 244. ἐχθοδοπήσαι, 'to be at variance': a strange form not yet explained.

520. καὶ αὐτως, 'even anyhow,' even as it is.

526. τέκμωρ, 'a sign'; lit. 'a bound'; always used of something solemnly fixed, appointed (Buttmann). ἐμὸν, either 'any τέκμωρ of mine,' or, in a sort of apposition with ὅτι in the next line, 'anything of mine.' (But the expression is harsh: the phrase would be simplified if we read ἐμοί.) παλιν-ἀγρετον, 'capable of being taken back,' 'revoked.'

528. Join ἐπινέθεσε, 'nodded assent.' κυανέησιν can here express only *dark* colour. ἀμβρόσιαι, 'immortal.' ἐπερρώσαντο, 'waved,' 'shook.' The root *ρω*, used of violent motion, is perhaps from *eru*, whence βέω, Lat. *ru-o*.

530. ἐλέλιξεν, 'made to tremble,' like X 448: prob. from root *rag*, Skt. *rāj*, 'to shake'; hence λιγ, and with reduplication and prothetic ε, ἐ-λε-λιγ. It has nothing to do with ἐλίσσω (*fel*), though the two are generally confused; see note on A 39.

Strabo says that Pheidias' masterpiece, the great statue of Zeus at Olympia, was inspired by these three lines. Virgil imitates, in *Adnuit, et totum nutu tremefecit Olympum*.

531. διέτμαγεν, 'separated,' from τμήγω (root *τμα* = *ταμ*, 'cut').

532. ἄλτο. Curtius says this is for ἄ-σαλ-το, ἄ-ἄλ-το, a relic of the time when the augment had not been weakened from ἄ to ἐ.

533. Ζεὺς—supply ἔβη from ἄλτο.

535. 'They did not wait for him, but came (ἔσαν, l. 197) to meet him.'

536. μιν goes with ἡγνόησε, the subject being anticipated from the relative clause ὅτι κ.τ.λ. as often with verbs of 'knowing,' &c.

539. κέρτομοις, sc. ἐπέεσι (so μελιχίοις P 431, &c.). Lit. 'with cutting words,' root *kar*, *kar-t*, 'to cut': Lat. *car-inare*, 'to scold.'

541. ἀπὸ... ἰόντα, ἀπεόντα. δικάζέμεν, 'to decide matters.' κρυπτάδια goes with φρονέοντα. αὐ, like αὐτε, l. 202.

543. πρόφρων, 'of thine own pleasure.' This word is always used as a predicate in Homer, never as an epithet (so l. 77). ἔπος, 'a matter': as l. 108.

546. χαλεποὶ ἔσονται (εἰδέναι), sc. χαλεπὸν ἔσται εἰδέναι αὐτούς. εἰδήσειν, a rare form for εἶσεσθαι (548).

547. ἔπειτα, 'then'; ὅν being virtually = 'when,' ὅτε τινα.

549. ἐθέλωμι. there are some eleven cases in Homer of this

old form of 1st pers. subj.: the 2nd and 3rd persons in -*ρσθα* and -*ρσι* are commoner.

550. *μετάλλα*, prob. from root *las*, 'to wish'; lit. 'to desire after anything.' Buttmann's *μετ' ἄλλα* (sc. *λέναι*), 'to go after other things,' i.e. to seek information, is unsatisfactory.

552. *ποῖον* is predicate: lit. 'in what fashion (to what end) didst thou speak this (*τόν*) saying?'

553. *καὶ λίην πάρος γε*, 'most assuredly heretofore have I not.' The present is the regular tense with *πάρος* where a practice reaching to the present time is spoken of.

554. *εὖκελος*, 'in peace' (for *ἐφκελος* or *ἐ-φεκελος*, root *vak* of *ἐκ-ών*): cf. P 371. *ἄσσα* = *ἄτινα*.

555. *δεῖδοικα*, for *δε-δφοικ-α*, root *δφικ*, a secondary of *δφ:* (*δφ-ος*). -*ει-* is for -*ε-* by compensatory lengthening on the loss of the *φ*. *παρείπη*, 'has prevailed on thee' ('talked you over'). The first syllable would regularly be long, for *παρφέπη*.

559. *τιμήσης* would be in Attic *τιμήσεις*: the subj. is used after the historic tense because the fulfilment is still future. *ὥς* is the final conjunction, 'you assented, in order to destroy the Achaeans,' which Here pretends was throughout Zeus' desire, only waiting for a favourable excuse for action. The whole scene is exquisitely humorous. Here in 556 springs a mine upon Zeus, who fancies her to be ignorant as to who his visitor was; he is immediately reduced to mere threats of brute force. Homer in the II. always reserves his humour for scenes among the gods.

561. *δαιμονίη*: this word seems to imply mingled remonstrance and pity; perhaps as though the person addressed were under the influence of some superior power. See the famous line Z 407. *δέξειαι*, 'thou art always fancying,' 'suspecting' (in allusion to *δῖω*, 558).

562. *ἀπὸ θυμοῦ*, 'further from my affection.' So *ἐκ θυμοῦ πείθειν*, Ψ 595.

564. *τοῦτο*, this of which Here had accused him.

566. 'Lest all the gods that are in Olympus protect thee not from my onslaught, when I shall lay upon thee my hands unapproachable.' *ἰόνθ'* is for *ἰόντα* (*ἐμέ*). *χραιομεῖν τινί τι* is Homeric, though *χραιομεῖν τινί τινα* occurs only here. *ἀαπτούς*: the pre-Aristarchean reading was *ἀεπτούς*, which indicates the probable derivation from root *ἐπ*, *σεν*, in the sense 'to deal with' (I. 166). If it came from *ἀπ-τομαι*, it would be *ἀναπτούς*: the hiatus arises from the loss of *σ* after the word had been formed. So *ἕατος* = *ἕατος*, from root *σα*.

569. *ἐπιγνάμψασα κῆρ*, as we talk of 'bending one's will.'

572. *ἐπιφέρων ἥρα*, 'showing kindness' (lit. 'bringing kindness'), like *φέρων χάριν*, I 613. Fick writes *φῆρα*, 'wish,' 'that which is wished,' as an acc.: Zend, *vārem ana-daraiti*, 'brings as a gift' (*ἥρα ἐπι-φέρει*): from *var*, 'to wish' (*τολ-ο*, *βούλομαι*, &c.). Aristarchus wrote *ἐπήρα*, in spite of *ἥρα φέρειν*, Ξ 132.

575. κολών, 'din': same root as κέλ-αδος, and κολούς, the *noisy* jackdaw.

576. τὰ χερσεύονα · here τὰ cannot be distinguished from the later article: cf. τὸ κρήγυον, l. 106.

577. παρὰφημι, 'advise.' Elsewhere only in aor. mid., 'to persuade.' The difference obviously lies in the nature of the tenses.

579. συνταράξῃ, *con-fundat*.

580. εἰ περ...στυφείξαι, an interjectional phrase, the apodosis being left to the hearer's imagination; as we say, 'Fancy, if he were to will!' See note on l. 46.

582. καθάπτεσθαι (infin. for imper.), *compella*, 'address him.'

584. δέπας ἀμφικύπελλον, 'a double cup': acc. to the usual explanation, two cups joined by their bases. Aristarchus understood it of a cup with two handles; and Dr. Schliemann claims to have found such at Troy.

589. χραισμεῖν, absolutely, as l. 28. Cf. note on 566.

591. τεταγών (redupl. aor.), 'seizing me': Lat. *ta(n)g-o* (our *take*?). θεσπέσιος, see on l. 2.

592. φερόμην, 'I flew' like a ship before a storm.

594. Σίντιες, the aboriginal Thracian inhabitants of Lemnos. The name was afterwards explained from their piratical habits (σίνομαι).

596. παῖδός ἐδέξατο, 'took from her son' (Ω 305), χεῖρά, 'with her hand': or perhaps, 'received at her son's hand,' like δέξατο οἱ σκῆπτρον, B 186.

597. ἐνδέξια, from left to right of the company.

598. οἰνοχοεῖν νέκταρ; the οἰνο- loses its full force in composition; cf. ἱπποὶ βουκολέοντο, *naves aedificare*, *brass fire-irons*, &c. ἀφύσσων, 'ladling out with the πρόχοος.' See on l. 471.

600. ποῖπνύοντα, 'bustling,' lit. 'puffing'; an 'intensive reduplication,' from πνυ-, πνεψ-ω. From this passage comes the phrase 'Homeric laughter.'

604. ἀμειβόμεναι, 'answering one another': *amant alterna Camenae*, Virg. *Ecl.* iii. 59.

606. κακκεῖοντες, from the desiderative κατακείω.

ἀμφιγυήεις, generally explained as = ἀμφιδέξιος, 'ambidextrous,' strong with both hands. The old derivation was from γυῖς, 'lame on both feet,' which does not suit the form, but appears to give the meaning. We should rather assume \*γυ-ή = 'crook,' from root γυ-, 'to curve'; whence γύ-αλον, 'the curved breastplate,' γυρῖς, 'bent' (τ 246), &c. The word will then mean 'having a crook (bent limb) on each side' = κυλλοποδίων.

610. ὅτε, 'whenever,' of repeated occurrences.

## BOOK IX.

2. 'Heaven-sent Panic, the handmaid of numbing (lit. chill, freezing)Rout.' φύζα here has the sense of φόβος in later Greek, ἡ μετὰ δειλίας φυγή: φόβος itself in Homer generally meaning 'flight,' simply. θε-σπέ-σιος (σπε=σπ-, root *sak*, our 'say'), lit. 'divinely spoken'; but always used in a general sense, of anything superhuman or wonderful.

3. βεβολήατο and βεβολημένος (l. 9) are always used of mental, as βεβλημένος of physical, wounds.

5. The idea is that of a sudden 'chopping' squall. The poet evidently speaks as an inhabitant of the coast of A. Minor. Βορέης—Curtius thinks that the ε was pronounced as γ, Βόργης (—).

6. κελαινόν forms part of the predicate: 'rises darkling into crests' (i.e. so as to become dark).

7. παρήξ, 'casts out along the shore.' ἐθαίζετο, 'was vexed.'

11. κλήθην, i.e. summoning each by special invitation: not calling aloud, lest the enemy, being close at hand, should hear in the stillness of the night. πονεῖτο, the king himself took his share in the work.

14. The picture is that of a small spring, such as may often be seen in limestone hills, which trickles slowly down the face of a precipice, marking it with black lines (μελάνυδρος because the water itself looks black).

15. αἰγίλιπος, a doubtful word: perhaps αἰγίς and λιπ-, root of λε-λιμ-ένος, 'to love': 'the haunt of storms.' (Göbel.)

18. Agamemnon always throws the blame of his mistakes on ἄτη. See T 85 sqq. μέγα goes with ἐνέδησε, 'bound me mightily.' Cf. μέγα κρατέειν, &c.

19. τότε. Zeus had sent Agamemnon a deceptive dream (in B 1-40) to tell him that he should at last compass the fall of Troy. To this he now refers.

20. The participle ἐκπέρσαντα, and not the principal verb, expresses the essence of the promise.

21. νῦν δέ, 'as it now appears.'

22. δυσκλέα must be a syncopated form for δυσκλέα (cf. 189 Ω 202): unless we should read δυσκλεᾶ, with ᾶ made short by the following vowel.

23-25. These lines were expunged by the Alexandrian critics, on the ground that Zeus' practice of 'overthrowing fenced cities' is not at all suitable for mention by an unsuccessful general. κατέλυσε κάρηνα, like the common λύειν γυνῖα, lit. 'renders powerless.' The towers of a city are compared to a crown upon its head: T 99.

30. ἀνέψ, a nom. plur. from \*ἀνέψ for ἀν-αφο-ς, 'voiceless,' root *af* of αῶω ('to shout'), ἀντή, Lat. *ov-are*.



31. Diomed, with youthful modesty, does not speak till he is sure that none of his elders will do so. So 696 and elsewhere.

32. σοι πρῶτα implies that he holds the others also to be guilty of connivance, because they do not oppose.

33. θέμις ἐστίν, i.e. in the agora freedom of speech is what we call 'privileged.'

34. Agamemnon had actually taunted Diomed with cowardice, in Δ 370. Diomed emphasises the retort by putting ἀλκή both in 34 and 39 in the emphatic place: 'it was my *valour* thou didst make light of ... but *valour* is what Zeus denied to thee.' A fresh antithesis is introduced by 38, with σκήπτρῳ μὲν: the thought growing while it is being uttered, as so often in Homer.

37. διάνδιχα, 'endows thee only by halves.' σκήπτρῳ, 'by virtue of thy sceptre.'

39. 'Valour, which is the highest sovereignty.' δ for η, attracted to the gender of κράτος. So conversely η θέμις ἐστίν generally means δ θέμις ἐστίν.

40. δαϊμόνι, 'blinded by heaven'; see A 561. ἔλπεαι, 'dost thou suppose?' See Π 281, P 404.

46. εἰ δέ... φευγόντων, like εἰ δ' ἄγε. εἰ was originally an interjection used to call attention to a thought which the speaker wished to put as a supposition on his own part, and hence may be naturally used with the imperative. 'Come, let them flee themselves.'

47. Diomedes sarcastically repeats Agamemnon's words from 27.

48. τέκνωρ, A 526.

54. μετὰ πάντας δμήλικας must mean 'among all thy equals in years'; how it can do so, consistently with the well-marked use of μετὰ with the accus. (= 'behind,' 'after'), has not yet been explained. The same difficulty arises in π 419. We should expect either gen. or dat.

55. ὀνόσσεται, 'will lightly esteem.' ὅσοι Ἀχ., i.e. ἐκείνων ὅσοι Ἀχ. εἰσίν. So l. 642.

56. πάλιν ἐρέει, 'will contradict' ('say in the opposite direction'). τέλος, i.e. you have not added any practical advice to your criticism.

57. εἰης κεν, potential; '(as far as years go) thou mightest even be my son, my youngest born.'

59. βάζειν, with double acc., as Π 207.

61. ἔξε(πω, subj., equivalent to future. A 262, &c.

62. ἀτιμήσει for fut. with ἄν, see X 75.

63. 'Unworthy of tribe or law or home is he that loves civil strife.' The clan, the common assembly in the agora, and the laws of hospitality were the three ties that bound man to man in the heroic age.

64. We should no doubt read ἐπιδημίῳ κρυδέντος; this form of the gen. (\* 104) being forgotten, led to the mere blunder

ἀκρυβείς (see l. 2). The two lines seem to be a hint thrown out to Agamemnon to reflect on the responsibility he may be incurring.

66. ἕκαστοι, 'each at his own post,' 'severally.'

67. λείξασθων, 'let them lie down,' 'bivouack' (root λειχ-, cf. 617, 666, &c.). Arist. read φυλακτῆρας: then λείξασθων will be from λέγω, 'let each chief select his sentinels.'

69. 'Take thou the lead; for thou art the most royal of us.' Cf. A 278, and for the comparative, 392.

72. ἡματιαι, 'every day' (al. 'in one day's voyage').

73. 'All hospitality is for thee (to offer) because thou art lord of a great nation.' For the long *i* in ὑποδείξῃ cf. ὑπεροπλήρσι A 205, &c. This is perhaps a real case of lengthening *metri gratia*, like ἄδαντος, ἀπονέεσθαι, &c. But see on A 679, 697.

74. i.e. 'in the multitude of counsellors there is safety.'

75. χρεώ is often used like χρή with gen. and acc.: so A 606, + 322, &c. We may supply ἰκάνει, or ἔστι.

77. τάδε γηθήσειεν, 'who could be glad at this?' So ἡδομαι is used with an accus. in Attic, but generally with a participle agreeing with a person, ἡσθην... εὐλογοῦντά σε, 'I like to hear you praise,' &c. Compare μή μοι τόδε χάω, ε 215.

87. The moat is independent of the wall, and a considerable distance in front of it. See 67, Σ 215.

89. Arist. read ἀριστέας for ἀολλέας: but this form is Pindaric: Homer always uses ἀριστῆας.

91. 'So they put forth their hands to the dainties lying ready before them. And when they had dismissed the desire of food and drink,' &c.

94. καὶ πρόσθεν, 'of old.'

97. Translate 'as I shall end with thee, so will I begin with thee,' i.e. thou shalt be my sole theme. Nestor is anxious to impress upon Agamemnon that he speaks to him in his official capacity, as a representative of divine power, so he begins with a formula usual in addressing a god: *A te principium, tibi desinet*, Virg. *Ec.* viii. 11.

99. σκήπτρον, the 'executive,' θέμιστας the 'judicial' function, as we should say. The θέμιστες seem to have been a body of acknowledged decisions handed down by tradition and providing the principles on which justice was administered—something like the Irish 'Brehon' or judge-made law, and our 'common-law.' βουλευέσθαι, subj. after historic tense, of a result which still continues. A 158, 559.

100. Nestor means, 'Do not be prejudiced against good counsel because it is given by other people: you will receive all the credit if you carry it out.' 'Thou more than others (περί) shouldst both speak thy thought and hearken, and fulfil even another man's advice, if his mind bid him speak for good; and wherever thou dost take the lead, all will hinge on thee.'

104. τοῦδε, 'the following.'
106. ἐξ ἔτι τοῦ δεῖ, 'ever since the time when.'
107. χρομένον, 'in spite of his wrath.' Ἀχιλλεύς is genitive after κλισίῃθεν. ἔβης ἀποόρας, our colloquial 'you went and took': it does not imply that Agamemnon went in person. See A 356.
110. 'Whom the very (περ) immortals honoured' (by permitting for his sake the defeat of the Greeks). Observe the pointed contrast between ἔτισαν and ἡτλήσας.
115. οὐ ψεῦδος forms part of the predicate, and is in a sort of apposition with ἄρας: lit. 'Thou speakest of my infatuation (so as to be) not a falsehood'; i.e. 'Thou describest not falsely.'
116. δασάμην, see T 86 and 91. ἀντί, 'in the place of,' 'as good as many hosts.'
119. λευγαλίσσι, 'my sorry humour.' λευγ. is a term of contempt, connected with λυγ-ρός, *lug-ro*, lit. 'lamentable.'
120. ὀψ, *retro*, 'retracing my steps.' ἀρέσαι, 'conciliate.'
121. ὀνομήνω, subj. for future: line 61.
122. ἀνύρους, 'new'; not yet discoloured by being used over a fire. See Ψ 267 and 270: and for the value of the talent of gold, Ψ 269.
125. 'No lack-land' (λήϊα, 'meadows') 'would that man be, nor unpossessed of precious gold, that should own as much as my strong-hoofed horses brought me in prizes'; i.e. my horses have won in prizes what would to most men be a large fortune.
128. ἔργα, 'accomplishments.' Σ 420, &c.
129. αὐτός, 'Achilles in person' (Agamemnon shrinks from naming him: see 118, 131, 142).
130. ἐξελέδμην, 'chose as my γέρας ἐξαίρετόν.' The imperf. ἐνέκων refers to the time of the choice.
131. μετὰ, 'accompanying them,' 'in addition to them.' T 216.
132. ἐπί, 'moreover' (or, in reference to, 'over them').
133. τῆς is gen. after εὐνῆς, 'the bed of her.'
134. This line is divided by the comma into two equal halves—a rhythm almost unparalleled in Homer. A 154 is the most similar case, and there the elision to a certain extent bridges over the gap. Contrast l. 276.
135. αὐτίκα, 'at the moment': αὖτε, 'hereafter.'
137. νηοδόσω takes the gen. after it, like verbs 'of filling,' from the notion of *taking from* a source (the 'ablative' use of the gen.). ἑλίσ, 'to his heart's content': this word never governs a genitive in Homer.
138. εἰσαλθών apparently means 'being allowed free access to the spoil.'
139. αὐτός, 'of his own free choice' (not by lot).
141. εἰ κεν with opt. of a remote possibility: see A 60. οἴσαρ

πούρης, 'the fat' (lit. the *udder*) 'of the land,' Virgil's 'uber tri': τὸ τρόφιμον τῆς γῆς, Schol.

143. τηλύγετος seems to mean 'grown tall' = *adolescens* (root *z-* of γέ-νος, &c.: and \*τήλυς, whence τῆλε, τηλέπυλος, 'with high gates,' κ 82): it is used of striplings from about their thirteenth to their twenty-third year. (See Merry on δ 11.)

146. φιλῆν, 'his own': see A 490. ἀνδέδωνον, 'without paying the usual ἔδνα' (σφαδ, 'to please,' 'conciliate'), or presents made by the bridegroom to the parents of the bride. (A relic of the barbarian custom by which wives, if not taken by force, were *ought*.) ἀνα- is the full form of the negative prefix, which is generally shortened to ἀν- and ἀ-.

147. μετρία, 'presents to the bride from her parents,' 'dowry.' These were of course quite exceptional, being the opposite of the usual practice: compare X 51. Hence ἐπιδώσω, 'I will give *into the bargain*.'

150. These are Messenian cities belonging to Lacedaemon, not Mycenae. Perhaps Agamemnon offers only the suzerainty; or they may have been part of the family property of the Atreidae.

153. νέαται, *novissimos*, a superl. of νε(φ)ος, in sense 'the furthest'; or perhaps rather 'the lowest,' from a root *ni*, in Skt. signifying *downward motion*; see A 712. Aristarchus wrongly took the word as a verb = *valontai*, 'are inhabited': as though from a perf. *νεῖμαι*, which does not exist.

155. δωτήνησι, 'free gifts'; probably like the 'benevolences' of English history, half-recognised taxes. Observe κε with fut. indic. as referring to an event contingent upon Achilles relenting. X 75.

156. 'Beneath his rule will obey' ('carry out') 'his ordinances to their prosperity.' λιπαρός means 'prosperous,' 'flourishing' (cf. γῆρας λιπαρόν, 'green old age,' in Od.), and here forms part of the predicate. (Some transl. 'will pay abundant dues'; but the Homeric use of θέμιστες is very distinct, and quite different from this. See l. 99.)

158. 'Let him yield. Hades, I ween, cannot be softened nor overcome, and for that cause is he most hateful of all gods to men.' Compare μόνος θεῶν γὰρ Θάνατος οὐ δώρων ἐρᾷ, Aesch.

160. Compare 69, A 278. γενεῇ, 'in age' (γενεήφιν, 58).

164. οὐκέτι, i.e. 'the number of your presents has now passed the point at which it could be lightly esteemed' (Ameis).

165. κλητοὺς δὲ τρύνομεν, 'let us depute picked men.'

167. 'Whomsoever I select, let them do as I bid them.' ἐφορᾶν means 'to pass in review,' 'inspect with the idea of selecting. Compare τῶν (νηῶν) ἐπιβόρμαι ἢ τις ἀρίστη, B 294.

168. For Phoenix, now first mentioned, see 438 *sqq.* He does not form part of the deputation, but, as a friend of Achilles, is

appointed to lead the way, to introduce the envoys proper, Ajax and Odysseus.

171. εὐφημήσαι, either *favore linguis*, 'keep sacred silence'; or 'speak words of good omen.' The word does not recur in Homer, and both meanings are found in later Greek.

173. ἱαδόντα, 'pleasing'; *fe-fad-ota*, perf. partic. from root *sfad* of *ἡδάνω*.

175. See A 470-1. The drinking here, as elsewhere, is quite separate from the meal, and has a distinctly religious character.

180. δυνδύλλον, 'glancing busily from the one to the other': *διανείων τοῖς ὀφθαλμοῖς*, Schol. Curt. and Fick refer the word to *δελ* = *δαρ*-, *δρα*-, 'to look keenly': root of *ὑπόδρα*, *δράκων*, &c. The line is parenthetical, *πειρῶν* being governed by *ἐπείτελλε*.

182. τῷ δέ, 'the two envoys,' Phoenix not being counted among them. So 192, 196-8.

183. Poseidon is both chief patron of the Greek cause, and lord of the sea by which they are walking. γαιήοχος, probably 'lord of earth' or 'supporter of earth,' as though the land rested upon the sea. Others explain 'rejoicing in chariots' (*γαίη* and *ὄχος*); but this makes the -η- hard to explain. *ἐννοστήγαιος*, 'smiter of earth' (for *ἐν-φοσι-γαιος*, root *foθ* of *ώθω*, Skt. *vadh*, 'to smite'); either as producing earthquakes, or because the waves are ever beating against the land.

187. The two horns of the lyre were joined by a cross-bar (*ζυγόν*) to which the strings were fastened by pegs (*κόλλοι*, φ 407).

188. ἔρето, 'had won'; see A 159. Eetion, king of Thebe, was husband of Briseis.

189. κλέα, 'fames,' i.e. 'famous deeds.' The word seems to be a shortened form for *κλέεα*. But see note on *δυσκλέα*, l. 22.

191. 'Waiting till Aeacides should cease from singing.' *Αἰακίδην* is 'anticipated' from the relative clause: see A 536, Q 563. For *δέγμενος* we should no doubt read *δέχμενος*, a syncope-pated present: the aor. *δέγμενος* really means 'having received.'

192. *πρωτέρω* is adv., not an adj. in the dual: cf. Ψ 526.

193. αὐτοῖο, 'the master himself.'

196. *δεικνύμενος*, 'welcoming.' The word is properly used of pledging in a cup, perhaps from the action of pointing at the person whose health is drunk. We also find the forms *δειδέχεται*, -ατο, *δειδεκτο* (see 224, 671), from the same root (*δῖκ*, 'to point').

197. In this disjointed sentence Achilles shows two feelings: sincere joy at the visit of friends, and exultation at the humiliation of the Greeks. The latter he represses, almost as quickly as it rises to his lips, in courtesy to his guests. 'Welcome; surely ye are dear friends that are come—sore indeed must be the need—ay, even in my great anger ye are dearest to me of all the

‘Achaean.’ Others, with less force, take ἦ τι μάλα χρέω to mean, ‘I had sore need of such a visit.’

202. καθίστα, ‘set upon the table.’ ζωρότερον, prob. ‘more *errent*, stronger wine’ (from ζεσ-, ‘to boil,’ root of ζῆν). Others translate ‘brisker,’ more *lively* wine, as if from ζῆν. So Martial, ‘misceri iussit amicis Largius Aeacides *vividi*usque merum.’

204. οἱ = οὔτοι.

206. ‘Threw down a great chopping-block in the firelight.’ It is now night, and the fire is the only light in the tent.

208. σίαλος is perhaps a dimin. form of σῦς (so Curt.) and not connected with σίαλον = ‘fat.’ We must, however, translate ‘a fat hog.’ τεθαλυῖαν ἀλοιφήν, ‘rich with lard’; compare the use of θάλεια.

209. τῷ, ‘held the meat *for him*.’ τέμνειν means ‘to cut into joints’; μιστῶλλειν, ‘to slice up into small pieces.’

212. κατεκάδη, ‘had burnt down’: the meat was placed to roast right over the hot embers (ἀνθρακί).

214. ἁλός, a case of the ‘ablative’ use of the gen. employed where a portion taken *from* a larger mass is spoken of: e.g. πρῆσαι πυρός, λελουμένος Ὀκεανοῖο. Cf. 137. θελοῖο the salt is so called perhaps from its purifying quality (Homer does not, however, mention it as used with sacrifices, as in the O. T.). κρατευτῶν (local gen.), ‘putting it upon the “dogs”’; rests at the side of the hearth to support the spits.

215. ἐλεοῖσι, ‘chargers,’ no doubt of wood.

219. τοίχου τοῦ ἐτέροιο (local gen. like πεδίοιο, &c.), ‘by the opposite wall,’ in order to watch for his guests’ wants. So Ω 598.

220. θυηλάς, ‘incense’ (θύεα, 499). Others explain as portions of the meat offered to the gods as ἀπαρχαί, first fruits representing the whole beast.

221–2. See 91–2. The line is purely formal, as the envoys had only just finished supper in Agamemnon’s tent.

223. νεῦσε, ‘signed to Phoenix to begin.’ Odysseus, however, anticipates him. δεῖδεκτο (see 196) in its strict sense, ‘pledged Achilles.’

225. ἐπιθευεῖς, sc. ἐσμέν. ‘We do not come to satisfy our hunger.’ Others read εἰμέν or ἤμεν for ἡμέν in the next line: Aristarchus read ἐπιδεδέει, ‘thou lackest not.’

227. πάρα = πάρεστι, ‘there is great abundance for us to feast upon.’

229. πῆμα is accus. after εἰσορ., δεῖδιμεν being added without an object.

230. Lit. ‘it is in question whether to save’ (i.e. that we should save) ‘the ships or that they perish.’ δοιή = ‘doubt,’ for δφίη, from δνα (‘two’), Lat. *du-bius*. σωσέμεν is a ‘mixed’ aor. like ἄξιμεν Ψ 111, &c. Bekker conj. σόας ἔμεν, to avoid the sud-

den change of construction, which is, however, not un-Homeric. δύσαι δλκην, 'clothe thyself in might.' So ἐπιεμένος δλκην, H 169, &c. Cf. A 149.

232. αἶλιν ἔθεντο, 'made their bivouac.'

235. 'And deem that we shall hold out no longer, but fall among our black ships.' Cf. A 311. The phrase may mean 'deem that they will not be restrained, but will fall upon our ships'; it frequently recurs, and generally with this ambiguity.

236. ἐνδέξια is always used as an adv.: so here it may go with ἀσπράττει, 'lightens on their right' (the lucky quarter), 'giving them omens.' 236 and 237 rhyme, an accident of which the Greeks seem hardly to have been conscious.

238. τίει, 'cares not for men or gods.'

241. στείθται, 'he hath resolved,' 'pledged himself.' Σ 191. κόρυμβα = ἑφλαστον, *aplustre*, the high ornamental projection at the stern.

242. πυρός, see l. 214. μαλεροθ, perh. connected with μέλα, *melior*, in the sense of 'strong'; or with μαλ-δύω, ἁ-μαλ-δύνω, in the sense of 'melting.'

243. ὀρινομένους, 'roused up': like a wasp's nest when it is smoked out (Θ 183).

244. ταῦτα refers to what follows (μή οἱ...ἵπποβότοιο).

245. εἰη, the optat. expresses the remoter consequence, as often.

247. ἄνα, 'up'! Σ 178, &c.

248. ἐρύεσθαι, 'protect' (A 216). This is one of the passages where this word approaches the meaning of ἐρύειν, 'to draw away'; for to draw a friend from beneath an enemy is to protect him. But the approximation is accidental.

249. 'Nor is there any device' (μηχανή, 'means') 'to find the remedy when once the harm is done'; i.e. if once the camp is taken the disaster is irretrievable. πολὺ πρὶν, 'long before it comes to that.'

252. ὦ πέπον, 'gentle sir.' The word is twice used contemptuously, meaning 'weakling.'

253. Odysseus had gone with Nestor to beg Achilles' assistance from Peleus. Compare Nestor's account of the event, A 765 sqq.

256. 'Be it *thy* part to curb thy proud soul within thy breast; for gentle-mindedness is better.' Infin. for imper.

257. ληγόμεναί, not 'abstain from,' but '*cease* from, a quarrel' (when thou hast been drawn into one, as needs must be).

261. δίδωσι, 'offers thee, if thou wilt renounce thy anger.'

262. εἰ δέ with imperative, 'come now.' See 46.

264-299 = 122-157, *mutatis mutandis*. Compare the rhythm of 276 with that of 184.

300. μᾶλλον, 'too much for that.' δέ (301) marks the apodosis.

302. Cf. 603.  $\delta\varsigma$  in this position always lengthens a preceding short vowel, probably because it once began with  $j$  ( $j\alpha\varsigma$  for  $\acute{a}t$ , abl. of  $j\alpha\varsigma = \delta\varsigma$ ).

303.  $\sigma\phi\iota\ldots\acute{\alpha}\rho\sigma\iota\sigma\iota$ , 'wouldst win at their hands.'

304. Hector in his sober senses has hitherto shunned a conflict with Achilles: see 352 *sqq.*

309. 'Now must I speak out ( $\acute{\alpha}\pi\sigma\sigma\iota$ ) my thought without respect of persons.'  $\acute{\alpha}\pi\text{-}\eta\lambda\epsilon\gamma\acute{\omega}\varsigma$  seems to come from  $\acute{\alpha}\lambda\acute{\epsilon}\gamma\omega$ , 'apart from carefulness.'  $\acute{\alpha}\pi\sigma\sigma\iota\pi\epsilon\iota\upsilon\upsilon$  generally means to 'refuse,' 'forbid': e.g. 431.

311. 'That ye may not sit and coax me from this side and that.'  $\tau\rho\acute{\upsilon}\zeta\epsilon\upsilon$  properly of the 'cooing' of doves ( $\tau\rho\upsilon\gamma\acute{\omega}\nu$ ).

312. 'The gates of death,' i.e. the dreaded entrance into the world of shadows.

313.  $\xi\tau\epsilon\rho\sigma\iota$  answered by  $\acute{\alpha}\lambda\lambda\sigma$ , as 472. Achilles of course refers to his words in 309, and is not attacking Odysseus.

316.  $\Delta\alpha\upsilon\alpha\sigma\iota$  is the subj., like  $\text{'}\acute{\alpha}\gamma\alpha\mu\acute{\epsilon}\mu\sigma\iota\sigma\iota$ : 'nor shall all the Danaans persuade me; since it seems I was to have no thanks for battling against the foemen ever without respite.'

318. 'A man hath the same share whether he stays behind or fights his hardest.'  $\mu\acute{\epsilon}\nu\sigma\iota = \epsilon\iota\tau\iota\varsigma\mu\acute{\epsilon}\sigma\iota$  (cf. 332), means Agamemnon, who stays in camp while others are fighting, and yet takes his share of spoil as commander-in-chief. This is the same grievance as in A 163-171.

320. This line seems quite out of place here. It would naturally be used to encourage a coward to fight, by urging that a man cannot in the end escape death by shirking the toils of war. Here it can only mean, 'however, in the end Agamemnon will be no better off': a sentiment which does not suit Achilles' burning passion.

321. 'Nor doth there remain for me any profit because I suffered tribulation of soul, ever staking my life to fight.'  $\pi\epsilon\rho\iota\text{-}\kappa\epsilon\iota\tau\alpha\iota$ , lit. 'is laid up for me in excess, more than for others.'

324. 'And it goes hard with herself,' i.e. she stints herself. This is added independently (with the verb in indic. instead of subj.).

325.  $\iota\alpha\upsilon\sigma\iota$ , 'passed on the watch.'  $\iota\alpha\acute{\upsilon}\omega$  often means 'to camp out,' 'bivouac':  $\Sigma$  259, T 71, &c.

327. 'Fighting the foemen for their dames'sake.'  $\delta\acute{\alpha}\rho\omega\sigma\iota$  refers to Helen, the plur. being used by a rhetorical exaggeration; while  $\sigma\phi\epsilon\tau\epsilon\rho\acute{\alpha}\omega\sigma\iota$  contemptuously ignores the claim of the Atreidae.

329.  $\phi\eta\mu\iota$ , supply  $\acute{\alpha}\lambda\alpha\pi\acute{\alpha}\xi\alpha\iota$ : the parenthetical use is not Homeric. For these raids in the Troad, see A 125.

331.  $\xi\epsilon\lambda\delta\acute{\omega}\mu\eta\sigma\iota$ , 'I took me out,' as  $\gamma\acute{\epsilon}\rho\alpha\varsigma\epsilon\lambda\alpha\iota\epsilon\rho\acute{\omega}\sigma\iota$ .

333.  $\delta\iota\acute{\alpha}$  goes with  $\delta\alpha\sigma\iota$ ; 'the smaller part he divided, but the greater he kept.'

334.  $\acute{\alpha}\lambda\lambda\alpha$  he returns again to the  $\pi\alpha\acute{\upsilon}\rho\alpha$  of 333.



335. τοῖσι μὲν, 'their gifts remain untouched.'

336. 'He took away and keeps my darling wife.' ἄλοχον is only used rhetorically, *invidias causa*: for in 395 sqq. he talks of marrying a Thessalian maiden. But cf. T 298.

339. ἢ οὐκ, ironical: 'surely not for Helen's sake?' i.e. 'surely we were not brought hither on account of a stolen wife by one that is himself a wife-stealer?'

342. τὴν αὐτοῦ, sc. ἄλοχον. This use of the art. with gen. is rare in Homer. Cf. Ψ 348, 376. αὐτοῦ would be αὐτοῦ in later Greek, but Homer does not use these compounded forms of the reflexive pronoun.

345. 'Let him not tempt me, now that I know him well.'

348. 'Verily without my aid he hath done great things, and built him a wall and dug a trench about it' (lit. 'in addition to it') 'wide and deep, and planted a stockade therein.' The making of the wall is described in H 436-441.

353. 'Hector had no mind to array his battle far from the walls, but only came forth just to the Scaean gates and the oak tree.' οὐκ ἐθέλεσκε almost = οὐκ ἐδύνατο, see Φ 366. φηγόν, a well-known landmark near the gates, several times mentioned. δσον, i.e. so much and no more: Ψ 327.

355. οἶον seems to imply οἷος οἶον, 'in single combat.'

358. νηήσας νῆας, a play on the sound: see l. 137.

359. δψεαι, a complete anacoluthon (instead of εἰμι or the like), very natural to Achilles' excited mood. The Hellespont seems to include the N. part of the Aegaeon sea.

363. Paley quotes Theocr. xiii. 29 where three days are spent in going from Phthia to the Hellespont. So in γ 180, from Tenedos to Argos is a four days' voyage.

364. ἐνθάδε ἔρρων, 'on my mad journey hither.' See Σ 421.

365. ἄλλον, 'other than what I left behind.' ἐρυθρόν as an epithet of χαλκόν implies that this metal was *copper*, not bronze. Gladstone, 'Juv. Mundi,' p. 530.

366. πολιδόν, 'grey'; the natural colour of iron, as is seen in a fracture.

367. The γε bitterly emphasises that which he received by lot, like the common herd, in contrast with his γέρας as commander. ὅσπερ ἔδωκεν, as 334: but, according to A 276, 392, Achilles received his γέρας from the army at large.

369. Observe the furious emphasis with which the hated name Ἀτρεΐδης is repeatedly forced into the most prominent place: 332, 339, 341.

370. ἐπισκύζονται, 'frown upon him.'

371. i.e. '(it is well that they should look with disfavour on him) in case he may be expecting to outwit some other Danaan.'

372. Cf. A 149. So 'he clothed himself with cursing like as with his garment,' in the Psalms. κυνέος περ ἴων, 'though he have the shamelessness of a dog.'

374. οὐδὲ μὲν ἔργον, 'no, nor any deed'; we must supply *συμπράξω* from *συμφράσσομαι* (*zeugma*).

375. ἤλιτε, sc. με, 'sinned against me.' ἀλιταίνω is always ransitive in Homer: T 265, Ω 570, &c.

376. ἄλις, 'to have done it once is enough for him.' ἐκηλος ἱρρέτω, 'let him go unhindered to destruction (see 364), for Zeus hath taken his wits from him.'

378. 'I hold him not worth a hair,' lit. 'I esteem him in the just measure' (*ἄσα*, conn. with *ἴσος*) 'of a *ship*.' *καρὸς* does not occur again; it seems to be from *κείρω*, 'to cut.' Various other explanations, all untenable, have been advanced; e.g. 'death' (*κήρ*) or 'a Carian' (always a despised race): but either of these would require a long *ā*.

379. The apodosis of this sentence begins at 386.

381. Orchomenus in Boeotia was the city of the wealthy Minyae—apparently a commercial tribe. Homer mentions the Egyptian Thebes again only δ 126, in the same words as here. Αἰγυπτίαις — — by synizesis.

383. ἀνδ is distributive: '200 soldiers to each gatesally forth.'

386. πείσει, so best MSS.: vulg. *πέσει* (optat.). But the future is the more positive tense and suits Achilles' mood far better than the opt.: and ε of the termination -ειε is very rarely elided.

387. ἀποδόμεναι λῶβην, a condensed expression for 'pay me back the *price* of the insult.'

388. See 146. γαμέω, future.

390. ἔργα, 'feminine accomplishments.' Σ 420.

392. Bitterly ironical, 'one that suits his rank and is more royal than I.'

393. σώωσι, see line 424.

394. γαμέσεται. the middle is always used of the bridegroom, but here it must mean 'will get me married to a wife.' Arist. conj. γε μάσεται, 'will seek me out a *wife*' (γε gives the emphasis of contempt; as far as a mere *wife* is concerned).

395. Ἑλλάδα, in the restricted Homeric sense, a district in Thessaly.

396. ῥύονται, 'protect their citadels,' as independent chieftains (from (σ)ρυ = *sepf*, A 216).

398. ἐπέσσυτο, 'my mind was set upon marrying' (before I left Phthia).

399. εἰκυίαν, 'suitable to my rank' (like *ἐπέοικε*, 392), for *φεικυίαν*: the heavy feminine termination of perf. participles often dispenses with the reduplication. See φ 254.

401. ἀντάξιον, substantively, 'an equivalent': it is the antecedent represented by the two following relative clauses.

402. ἐκτῆσθαι (an Ionic form, Att. *κεκτ.*) represents the plpf. (in imperf. sense) of the *oratio recta*, *ὅσα Ἴλιος ἔκτητο*, 'used to possess.' For the wealth of Troy see Σ 288, Ω 543.

404. ἀφήτωρ, 'the Archer,' ἐκηβόλος. Pytho is the later Delphi: the oracle there is mentioned in θ 80.

406. 'For oxen and goodly flocks are to be had for the harrying, and tripods and chestnut horses for the buying; but there is neither harrying nor purchasing that will bring a man's life back again when once it hath passed the barrier of his lips.' κάρηνα, as we talk of so many 'head of oxen'; cf. Ψ 260. πάλιν ἐλθεῖν, i.e. ὥστε π. ἐλθ. λείσση a curious form for λήισση, which perhaps we should read with η short: as we find δηίων (υ υ -), &c. (Düntzer). ἐλετή is a general word of 'acquiring,' answering to κτητοί above.

411. 'That twain fates are leading me to the bourn of death'; i.e. there are two paths by which I may pass through life, one (μὲν, 412) short and glorious, the other (δέ, 414) long and un-honoured, but both alike ending in death. We do not elsewhere hear of such a choice: Achilles generally claims that since his life *must* be short, it *ought* to be glorious as well (A 352-3).

412. ἀμφιμάχωμαι, with accus. in local sense, as Π 73, &c.

418. δῆετε, a future with present form (from δα-, 'to know'), like εἴμι, βέλομαι (X 431), &c.: 'ye will never find the destined end of Ilios.' So τέκμων Ἰλίου εἵρωσιν, H 31.

422. 'Declare openly my answer, for so to do is the privilege of counsellors' (sc. to speak *openly*). ἀπόφασθαι, like ἀποειπεῖν, 309.

424. σῶν, so most MSS., from σάειν, a form which occurs here, 393 and 681, in the sense of σάειν, 'to save.' Arist. read σόφ, explained to be for σαδοί, σοοῖ with 'reciprocal assimilation,' the α turning the -οι to -φ and -φ turning α to ο. There seems, however, no reason for preferring this to the MS. reading.

425. ἐτοίμη properly means 'really existent' (conn. with ἔτυμος, ἐτεός, &c.), and here 'realised,' brought to completion. ἦδε, sc. μήτις, 'the plan of sending an embassy.'

426. ἀπομηνίσαντος seems to mean 'having given free vent to my fury,' the force of ἀπο- being similar to that in ἀποειπεῖν, 309. We should naturally expect it to mean 'having renounced my wrath.'

431. ἀπέειπεν here may mean either 'spoke out,' or 'refused.'

433. ἀναπρήσας, 'making his tears well up.' See A 481. δέε for δφέ, 'he feared': from root δει. See X 251.

435. βάλλεαι, 'art pondering over.'

436. ἀδελον, see Φ 220.

437. λιπομένην, mid. in pass. sense, as frequently. ἀπὸ σείο, 'far from thee.'

438. σοί μ' ἔπεμπε, i.e. πομπὴν ἔδωκε, 'made me thy escort.' But perhaps we should read σοί δ' ἔμ', with Paley and Düntzer.

440. ὁμοίου, 'levelling,' 'impartial'; i.e. dangerous to all alike. Compare γελοῖος by γελοῖος. Probably we ought to read

ωίϊσο πολλ. (see § 104), as there is no reason why the second should be long.

441. Cf. ἀγορὴν κυδιάνειραν, A 490.

442. 'Therefore sent he me forth, to teach thee all these things, (namely) to be both a speaker of words and a doer of deeds.'

444. δν goes with ἐθέλωμι, and ὧς virtually = 'wherefore' (lit. *n* which, or rather, in *that*, way), like the later ὧς τε.

446. ἀποξύσας (ξν root of ξέω = ξεφ-ω), 'stripping my old age off me.' The metaphor is from the stripping off the wrinkled skin which characterises old age. Aristotle uses γῆρας to mean the cast-off skin of a snake.

447. The kingdom of Amyntor appears to have been in Thessaly (Ἑλλάδα, as 395), near lake Boibe.

449. παλλακίδος, 'on account of his concubine.' For the gen. see A 65.

452. προμυγήναι, the force of προ- is not quite clear: perhaps 'in preference to, taking the advantage of, my father.'

453. δισθεΐς, 'suspecting.' Cf. A 561. Compare the curse of Reuben, Gen. xlix. 3; 1 Chron. v. 1, 2 (F'si).

454. The Erinyes in Homer are not the ghastly Furies of the Latin Pantheon, but the personifications of the great powers which uphold moral order in the world. They are especially bound to punish sins against parents, the greatest crimes known to Greek morality. (Gladstone, 'Juv. Mundi,' p. 350.)

455. ἐφέσσεσθαι (transitive, as π 443, from ἵζω, root ἐδ- sad, to sit), 'that he never might set upon his knees any dear son begotten of me,' i.e. that I might die childless.

457. ἐπαινή, 'dread'; a strengthened form of αἰνή, though the force of the ἐπι- is not clear. Buttm. would read ἐπ' αἰνή, i.e. 'dread Persephone withal.' The word is found only in this connexion.

458-461. These lines are not found in any MS., and were introduced by Wolf from Plutarch, who says that Aristarchus expunged them from horror at the criminal intention which Phoenix is made to impute to himself. It is probable, however, that they were omitted long before Aristarchus, though they are no doubt old. The allusion to the force of public opinion as the ultimate moral sanction (460) is quite Homeric: cf. Z 351.

461. ὧς μή expresses the intention of the divine protector.

462. 'My soul could no more be restrained within me to tarry in the halls of my angry father.'

464. ἥ μὲν is answered by ἀλλ' ὅτε, 474.

465. αὐτοῦ κατερήτυον, 'kept me there.'

466. εἰλῖποδας, 'dragging the feet' (lifting them but little from the ground). ἑλικας 'rolling in their gait': 'shambling.'

468. 'Were stretched (on long spits, 213) to singe in the flame of Hephaestus.' εὐόμενοι (root us, 'to burn'), sc. in order to burn

off the bristles. Phoenix' friends endeavour by these festivities to distract him from his design of flight.

470. παρίανον, 'bivouacked' by me (like soldiers, 325).

472. αὐλῆς αἰθούσα, 'the courtyard colonnade,' running along the inner side of the wall between the αὐλή and street. The πρόδομος was a sort of ante-room between the αὐλή and μέγαρον: the door of the θάλαμος, where Phoenix slept, would be opposite to it at the other extremity of the μέγαρον (see the plans of the Homeric house in Merry and Autenrieth).

475. καὶ τότε, apodosis: 'even then.'

476. ἔρκιον αὐλῆς, i.e. 'the side wall of the courtyard.'

480. ἐς, 'into the house of': so Ψ 36.

482. τηλύνετον, see 143. 'A father's increasing love for his only son is described: he is the heir (ἐπί) of large possessions, and the father's love for him grows as the chance of having other sons diminishes; the eldest (only one?) being already in early manhood.' (Merry and R. on δ 11.)

485. τοσοῦτον ἔθηκα, lit. 'made thee so great as thou art,' i.e. 'reared thee to thy full growth.'

488. The expression is slightly changed, πρὶν γ' ὅτε δὴ κ.τ.λ. being substituted for ἢ ἐμοί, which would naturally follow ἀμ' ἄλλω.

489. προταμών, 'cutting the first morsel for thee.' ἐπισχών, 'holding to thy lips' (X 83, 494).

491. οἶνου, partitive gen.: 'spiriting out' (some of) 'the wine in troublesome helplessness.'

493. τὰ introduces the relative clause beginning δ (= ὅτι): 'reflecting on this, namely that the gods were not minded (imperf.) to bring into being any offspring of mine own.' See 455.

495. ποιεύμενη, 'I strove (imperf.) to make thee as mine own son.' ἀμύνης, subj. because the wish still remains in force. See A 559.

497. 'The gods themselves may be moved' (by prayer), 'though their majesty and honour and might are more than man's.' ἀρετή means 'excellence' generally, without reference to moral qualities.

499. καὶ μὲν = Att. καὶ μήν: 'yet even on them men prevail with incense and feasts.'

501. τις, i.e. ἄνθρωποι, regarded as individuals.

502. This fine allegory tells how a man who is wronged commits a sin which will recoil upon himself, if he rejects the sincere repentance of him who has wronged him. 'Prayers of penitence are the daughters of great Zeus, halt and wrinkled, and with eyes askance, even they that come after Sin to undo her work. But Sin is strong and fleet-footed, wherefore she far outstrips all prayers, and goes before them over the whole earth making men fall; and they heal the wrong behind her. Now whosoever reverences these daughters of Zeus when they come near, him they

reatly bless, and hearken to his petitions. But when a man turns them and denies them roughly, they go up to Zeus the son of Cronos, and pray that Sin may come upon such an one, that he may fall and pay the penalty.' Αἰδῆς κοῦραι, because Zeus catches over suppliants.

503. The epithets are transferred to the Prayers from the enitent who offers them; 'halt,' because he goes reluctantly to confess his fault; 'wrinkled,' because his face shows the inward struggle; 'with eyes askance,' because he dares not look in the face of him whom he has wronged.

504. καί belongs to the whole clause. ἀλέγουσι, i.e. are concerned about Sin's handiwork which they have to undo.

505. Man is swift to sin but slow to repent: the evil act is lone long before any thought of remorse can check it.

508. αἰδέσεται (subj.); i.e. when a man grants forgiveness to him that asks it.

509. 'The quality of mercy is not strained... It blesseth him that gives and him that takes.' It is not logically exact to say that Prayers hear a man's prayers: the thought implied is, that as representatives of Zeus they can ensure that his prayers shall be heard when he in his turn has to ask anything.

512. τῷ, 'to him,' as before to the man who had done the wrong. This is exactly illustrated by the case of Achilles. Agamemnon's penitence only hardens his heart, and he pays for his sin by losing Patroclus.

513. 'But do thou also' (like other men, ἄλλοι) 'provide that there attend upon these prayers' (of Agamemnon) 'that reverence which prevails upon all other men that are high-minded.' It is the respect due to prayers, more than the prayers themselves, which makes men listen to them.

515. γάρ implies 'there is no disgrace in relenting.' 'For if Atrides were not offering thee gifts and promising thee others hereafter' (see 135 sqq.)... 'I would not be the one to bid thee,' &c.

516. ἐπιζαφελῶς, prob. from root φελ-, 'to swell' (ὀ-φέλλω, &c.), ζα- being = δια-: hence ἐπιζάφελος χόλος (525) = very swelling anger.

519. δίδοι, 'offers,' like δίδοις, 164.

520. This is yet another proof of Agamemnon's sincerity.

522. ἐλέγης, 'dishonour,' 'bring to shame.'

523. πρόδας, 'their journey hither.' But this is a Tragic rather than an Epic expression: cf. σὺν πατρὸς μολὼν ποδί, Eur. *Hipp.* 661. The following passage seems to have been tampered with. It looks almost as if some rhapsodist had been tempted to insert the story of Meleager from some other source on account of its similarity to that of Achilles. See on 529.

524. τῶν πρόσθεν is in apposition with ἀνδρῶν ἡρώων. For κλέα see 189. οὕτω, i.e. 'we have heard of such conduct on the part of heroes of old.'

526. 'They were to be won by gifts and persuasion.'

529. Oeneus the Aetolian, king of Calydon, having married Althaea, daughter of Thestias king of the Curetes, the two peoples combined to slay the wild boar that ravaged Calydon, but fell out over the spoils; for Meleager, son of Oeneus, wished to give them to Atalanta, who had helped in the chase. But the sons of Thestias, indignant, had taken them from her, for which Meleager slew them, and was therefore cursed by his mother Althaea, their sister.

The sequel of the story is told in 529-532, 550-6, 573-599; and 533-549, 557-572 seem to have been added in order to explain the circumstances which led up to the war in 529. But even so the tale is only partially told, for no mention is made of Atalanta.

533. ὄρσε must be taken as=plupf. καὶ γάρ, 'for, it must be known.'

534. θαλύσια, harvest-offerings made in gratitude for the abundance of the earth (θάλλω). γουνῶ ἀλωῆς, 'on the fat of the garden-land.' γουνῶ is rightly explained by Hesych. γονίμῳ τόπῳ, 'the productive part' (root γεν-, for γον-fo-s, compare οἶλος for ὀλ-fo-s from root ὀλ-). Others not so well refer it to γόνυ, in the sense of 'projection,' 'knoll,' i.e. the sunniest part of the garden. See § 57.

538. λοχέαιρα, T 39. δῖον γένος is a very strange expression whether referred to Artemis or to the boar. Düntzer reads θείον γένος, of the boar, 'creature of heaven': δῖος in Homer being exclusively used in the general sense of 'bright,' 'goodly'; not 'divine.'

539. ὄρσεν ἐπι=ἐπώρσεν. χλούνην, a very doubtful word, explained 'savage.' Apollonius derived from χλόη and εἰσάγεισθαι, 'lying in the grass,' i.e. 'wild,' like χαμαιευνής.

540. ἔθων, 'continually' (or perhaps, *suo more*).

541. προθέλυμα, 'by the roots': lit. 'from the foundations onwards.' θέλ-υμν-ον, from root *dhar*, 'to hold fast.'

542. ἀνθεσι μῆλων, either 'fruit blossom,' or a periphrasis for 'blooming fruits': like ἀνθεα ποίης, i. 449.

545. βροτοῖσι, this 'dat. of the agent' after a passive is rarely found except with δαμῆναι, when it may be referred to the idea of 'becoming subject to a person.'

546. ἐπέβησε, 'brought to the pyre,' as we say 'brought to the grave.'

547. ἀμφ' αὐτῷ, 'over his body.' κέλαδον, 'noise of quarrelling.'

550. The narrative is abruptly resumed from 532.

552. τεύχεος ἔκτοσθεν seems to imply that the Curetes at first, so far from besieging Calydon, had been themselves besieged. Thus the parallel is complete: Aetolians and Curetes

presenting Achaeans and Trojans; Meleager Achilles; and later  
3, Althaea Agamemnon.

553. ἔδν χέλος (as T 16, X 94), on account of his mother's  
arise, though this is not explained till 566.

554. οἰσάναί, 'makes to swell.' Cf. οἰσάναται, 646.

555. ἦ τοι, 'then,' begins the apodosis.

556. κεῖτο, 'lay idle at home' (Σ 178, &c.). (But the writer  
f 565 seems to have understood, 'he lay in bed.')

557-564. This digression savours of the genealogical style of  
poetry of the 'Hesiodean' age. The legend is that Idas, son of  
Iphareus, had carried off Marpessa from her father Euenus  
Εὐηνίην is a patronymic), and that Apollo wished to take her  
from Idas. So the two came to fighting until Zeus separated  
them, and bade Marpessa choose which she would have. And  
she chose the mortal, for fear the god should prove faithless.

561. Idas and Marpessa called her (i.e. their daughter Cleo-  
patra) Alcyone, because at the time of her birth her mother  
was plaintively wailing as does the halcyon (kingfisher) when  
separated from its mate. οἶτον ἔχουσα, lit. 'having the for-  
tune' of the plaintive halcyon. (This is quite independent of  
the later legend of Alcyone and Ceyx.)

565. The next eight lines lead us back from this digression  
to the main story, while supplying some details omitted in 533-  
549. πέσων, 'digesting,' 'brooding over.' Cf. A 81.

566. ἐξ, 'in consequence of.' ἀρέων, spondee by synizesis.

567. πολλά goes with ἥρᾱτο. φόνοιο is causal gen. and goes  
with ἐχέουσα. For κασιγνήτοιο (obj. gen.) some read κασιγνη-  
τοῖο, and explained it as an adj., 'fraternal slaughter,' i.e.  
slaughter of many brothers: for, according to the legend,  
more than one were killed.

568. She beat the ground, to call the attention of the gods  
below. For 569 cf. 457. Ζεὺς καταχθ. is therefore the same  
as Αἰδης.

570. πρό-χυν, from γόνυ, lit. 'knee-forward,' i.e. on her  
knees. The line is parenthetical, δόμεν depending on κικλή-  
σκουσα.

571. ἡεροφοῖτις, 'walking in darkness'; ἡήρ in Homer  
always means 'thick air,' 'mist.' So T 87. Erinyes seems here  
to do no more than deprive Meleager of the proffered gifts (597).  
There is no allusion to the well-known legend of the fire-brand  
coeval with Meleager's life.

573. τῶν 84 (after πύλας), the Aetolians. We have returned  
to the story of the siege of Calydon.

575. πέμπων... ἀρίστους, parenthetical. Observe the close  
parallel with Achilles' case.

578. See Σ 550.

580. ταμέσθαι, 'to cut out for himself' (hence τέμενος), is



added pleonastically, repeating *ἐλέσθαι*. *ψιλὴν ἀροσιν*, arable land cleared of trees; so *ἀροσις λείη*, i 134.

582. Standing upon the threshold of his son's chamber, and shaking the (locked) doors (*κολλητάς* is the ordinary *epitheton ornans*, 'well-made'). *γουνούμενος* is, of course, in the purely metaphorical sense; 'beseeching.'

586. *κεδνότατοι*, 'dearest' (root *καθ* of *κηδ-έω*, &c., 'to care for').

588. Until at last the missiles reached even to his chamber. Compare Achilles' threat, 652.

589. *βαῖνον*, 'were beginning to climb': *ἐνέπρηθον*, 'were trying to fire the city.'

593. *ἀμαθύνει*, *ἀμαθον ποιεῖ*, 'lays in ashes.'

595. *κακὰ ἔργα*, 'all this sad story.'

596. *ἐδύσετο*, mixed aor. 'He donned upon his flesh' (*χρῶς*, local dative).

598. *εἰξας ᾧ θυμῷ*, 'yielding to his own selfish desires' (and not to the *λαίᾳ* of his mother). In thi lies the application of the story. Meleager had to pay for his stubbornness because he had to yield without receiving the gifts which would have made yielding honourable. *οὐκέτι*, the gifts having been once refused were not again offered.

599. *καὶ αὐτως*, 'even so,' without recompense.

601. *ἐνταῦθα τρέψειε*, 'turn thee in that direction.' Phoenix does not seem to take Achilles' threat of departure seriously (cf. 650).

602. *ἐπὶ δώροις*, 'in consideration of' the gifts. Aristarchus read *ἐπὶ δάρων*, where the *ἐπὶ* could only be temporal, 'in the day of gifts,' i.e. while gifts are still offered.

605. *τιμῆς*, 'honourable'; contracted from *τιμήεις*: so *τιμῆντα*, Σ 475.

607. *ἄττα*, 'father': a primitive word of address to an elder, found in every branch of the Indo-Eur. family. '*Attam* pro reverentia seni cuilibet dicimus, quasi eum *avī* nomine appellamus,' Paul. Epit.

608. 'I think that I *have* been honoured by the just judgment of Zeus, which shall abide with me among my ships.' He alludes to Phoenix' expression, *τιμῆς*. *ἔξει με*, i.e. 'will never leave me.' Or perhaps the antecedent to *ἡ* is *τιμή* implied in *τετιμῆσθαι*, i.e. 'by the justice of Zeus I have received honour which shall abide with me': cf. *κλέος ἔχει*, P 143.

612. Achilles admits that he has been shaken by Phoenix' arguments (*σύνχχει*, 'trouble not my soul').

613. *φέρων χάριν*, 'out of complaisance to Agamemnon.' Compare *ἦρα φέρειν*, A 572. *οὐδέ*, 'but not.'

615. 'It is right that thou shouldst vex in my cause him that vexes me.'

616. A hyperbolic expression; 'ask what you will, even to

the half of my kingdom, but do not ask me to change my mind.' For the last clause he substitutes 'but these shall take my message': i.e. I will not revoke it. *ἡμῖν*, neut. adj. used adverbially; lit. 'share my rank by halves.' (But most editors reject 616 as interpolated.)

617. *λέξω*, imper. from the mixed aor. *ἐλεξάμην*, root *λεχ*, 'to lie down.' We have also *ἐλεξάμην*, 666, &c.

620. *ἐπινεύσας*, 'he nodded' (in order that a silent hint for the departure of the envoys might be given). Observe the four datives, *to* Patroclus ('jussive') *with* his eyebrows (instrumental) *in* silence (modal) . . . *for* Phoenix ('commodi').

625. *τοίμεν*, subj. 'let us go.' *μῦθοιο τελευτή*, 'the fulfilment of our errand.' *μῦθος*, 'a charge imposed verbally,' as A 25. In 627 *μῦθον* = 'message.'

628. *ἵαται* = *ἥαται*, 'are sitting in council.'

629. *ἐνθέτο* (as *ἐνθεο*, 639), 'hath roused his proud soul to fury within him': lit. 'hath taken his proud soul to him raging in his breast.'

630. 'He cares not for that friendship of his comrades where-with we revered him.'

632. 'And yet (*καὶ μὴν*) a man accepts blood-money from the slayer of his brother or for a son that is dead.' It is simpler to make *παῖδός* depend on *ποιήν* than on *φονῆος*. For blood-money cf. § 498.

634. In consideration of such large payment the homicide is allowed to remain at home in peace, and the next of kin of the slain renounces his right of retaliation.

636. *δεξαμένη*, so best MSS. for the grammatically more correct *-ον* of the vulg. The change of construction is natural and Homeric. Compare T 413-4.

637. *θυμόν*, here 'anger.' *κούρης οἴης*, 'just one single girl.' This rather coarse numerical argument is characteristic of Ajax, who is not distinguished for fine feeling.

639. *ἱλαον*, 'placable.' *ἐνθεο*, see 629.

640. *μέλαθρον*, the obligation of hospitality involved in our reception under your roof.

641. Another claim to respect: 'we are representatives of the host at large.'

642. *δοσσοί Ἀχαιοί* (supply *εἰσὶ*) goes with *ἄλλων*, compare line 55: 'dearest of all the Achaeans, as many as there are.'

645. 'Thou seemest to say everything almost (*τι*) after mine own mind.' He refers to the last part of Ajax's speech only.

646. *ἐκείνων* represents the relative clause *ὧς*, just like *τὰ . . . ὧ*, 493: 'when I think' (*μνήσομαι*, subj.) 'of these things, (namely) how.'

647. *δούφηλον* seems to mean 'rash.' Curtius connects it with *σοφ-ός* and *in-sip-ions*, from root *σφαπ*, 'to taste,' which in

Greek is used of acute mental perception. Compare Lat. *ad-ire* by *ad-oro*.

648. μετανδότην, 'a settler from abroad,' used with the contemptuous sense of the Attic μέτοικος, as opposed to a native, who alone could have the rights of a citizen.

653. κατασμήσαι, 'burn down': X 411.

654. τῇ ἐμῇ, spondee by synizesis. 'I think that Hector will be checked about' (in the neighbourhood of) 'my tent.'

657. παρὰ νῆας, 'along the line of ships.'

660. For ὧς ἐκέλευσε Zenod. read ἐγκονέουσai; see Ω 648.

661. 'Fleeces and coverlet and fine-flocked linen.' Cf. Ω 646. ὤωτον means *flocous*, 'the knap on woven cloths': properly 'that which is blown about'; apparently a reduplicated form from root *av* or *va*, 'to blow' (ἀημι), for ἀφ-οφ-τος.

668. This Scyros is said by the Schol. to be a city of Phrygia, one of those alluded to in 329, not the island of that name in the Aegaeon sea: for which see T 326.

671. 'Pledged standing up each in his place.' δειδέχατο, see 196.

673. μ', i.e. μοι, Ψ 579, &c. Cf. A 170. πολύαινος, an epithet applied to Odysseus only: it is generally explained 'much praised,' 'illustrious.' But Buttmann, perhaps rightly, makes it mean 'full of pregnant utterances.' αἶνος is used in this sense of a pithy speech of Odysseus himself in ξ 508.

678. ἔτι μᾶλλον, 'all the more': our message only exasperated him.

680. αὐτόν, emphat. 'alone,' without his aid.

681. σόης, so best MSS.: cf. 424. Aristarchus seems to have hesitated between σοῦς and σαῶς.

683. ἀμφιελίσσας, probably 'curved on both sides,' i.e. with both sides symmetrically rounded (ἐλίσσω). Others explain 'rolling this way and that.'

684-7. Compare 417-420. Only 417 is changed into *oratio obliqua* in 684 (the actual words being repeated in the other lines), giving the only case in Homer of ἔν (as X 110 is the only case of κε) with the infinitive.

688. εἰσὶ καὶ οἷδε, κ.τ.λ., 'my companions also are here to repeat this.' This epexegetic use of the infin. after ὅδε is exactly like T 140, ὅωρα δ' ἐγὼν ὅδε πάντα παρασχέμεν.

690. αἶθρ., 'there, in the tent.' ἔπηται, subjunctive after historical tense of an event which is still future: A 559.

694. Properly obelised by Zenodotus and Aristarchus as interpolated from 431. Some MSS. indeed actually copy ἀπέειπεν, which is meaningless here.

695-6 = 30-1: see note there.

698. μή of course belongs to λίσσεσθαι, not ὄφελος. 'Would thou hadst never besought Achilles.'

699. καὶ ἄλλως: the sense is exactly given by our collo-

quial 'at the best of times.' Lit. 'in other ways also,' in other respects, and more especially in this particular instance. So T 99, Q. v.

700. 'Thou hast hardened him in his pride more than ever.' ἐνίημι is used of 'involving' a person in any attendant circumstances: e.g. K 89 Ζεὺς ἐνέηκε πόνοισι, ο 198 ὁμοφροσύνησιν ἐνέησει. So ψ 13 ἐπιβήσαι. For the abstract noun in plur. cf. A 206, &c.

701. ἐἴδομεν, 'we will let him have his way, whether to depart or to remain.' αἶτε, 'hereafter.'

705. τεταρπόμενοι: this redupl. aor. always implies 'enjoyment to the full,' 'satiation.'

708. καρπαλίμως ἐχέμεν, 'array with all speed' (infin. for imper.).

## BOOK XI.

We now begin the twenty-sixth day of the action of the Iliad: it lasts till Here brings it to a premature end in Σ 239.

1. Tithonus is mentioned again T 237. Homer does not mention the legend that he had immortality without immortal youth.

4. πολέμοιο τέρας, 'a portent of war': probably the aegis of Zeus, which is called a τέρας in E 742. Others think it means 'the rainbow': see l. 28.

6. 'Which was in the very midst, so that a man could make his voice heard' (lit. 'to speak audibly') 'to both ends' of the line of ships.

8. ἔσχατα εἶρυσαν, 'had drawn up at the extremities.'

11. ὀρθία, 'with uplifted voice.' ἀληκτον is adv. and the infinitives explain σθένος, 'courage to fight.'

13-14 are no doubt interpolated here, where there is no talk of returning home, from B 453-4, where they are fitly used when the army has been seized with a sudden impulse to launch the ships and sail for Greece.

18. The ἐπισφύρια seem to have been metal bands which went round the greaves at the ankle, both to fasten them on and to protect the foot. (v. Autenrieth.)

20. Cinyras, said to have been the first king of Cyprus, was the mythical ancestor of the Cinyradae, hereditary priests of Aphrodite in the island.

21. Κέπρονδε, a pregnant expression; because the idea of a rumour coming to a place is involved in its being heard there. παντός ἀκούειν (Π 515) is precisely similar. Our idiom is just the converse, 'he heard from Cyprus the great fame.' οὐνεκα seems to mean 'that,' δθούνεκα, a sense elsewhere found only in Od.

But we may translate 'because'; the expedition of the Achaeans being regarded as the cause of his hearing the rumour, not as the substance of it.

22. ἀναπλεσσεσθαι· ἀνα- means 'out to sea.'

24. οἶμοι, apparently parallel stripes (lit. 'ways') of different metals: but how they were arranged it is impossible to say. κῆανος is probably 'blue steel': but this is uncertain.

26. The snakes are apparently inlaid ornaments reaching from the waist to the 'gorget' or neck-piece of the cuirass. They are said to be 'like rainbows' either from their arched form, or possibly on account of the iridescent colours produced in steel by heat; as can easily be seen by heating a needle in a flame. These colours might well be used to heighten the effect.

28. ἀνθρώπων· we should expect the dative: the gen. seems to mean 'which is what men regard as a portent.'

29. ἤλοι, 'studs for ornament.'

31. δορτήρεσσι, 'baldrick': straps over the shoulder to hang it (ἀ-φέρ-, ἀείρω. Cf. ἄωπρο, 'hung,' T 253).

32. ἀμφιβρότην, i.e. covering the whole body. θοθριν· the epithet seems to be transferred to the shield from the wearer; it means lit. 'leaping' forward to the assault. It is generally used of Ἄρης or ἄλκη. Cf. T 162.

33. The κύκλοι were probably concentric rings of metal; the bosses (ὀμφαλοί) perhaps served as clamps to bind them together.

35. ἔην, 'there was one of steel.' (ἔεν would probably be a more correct form.)

36. ἐπὶ goes with ἐστεφάνωτο· 'the grim Gorgon's head was set as a crown upon it,' i.e. was in some way depicted upon the surface of the shield so as to cover it (as the stars are set upon the vault of heaven, see § 485). It is, however, hard to see how such an ornamentation is consistent with the presence of the ὀμφαλοί.

37. Δεῖμός τε Φόβος τε, 'Terror and Rout,' personified.

39. ἐλέλικτο, 'twined.' No doubt the more correct form would be ἐέλικτο, i.e. ἐφέλικτο, a regular plpfct. from ἐέλίσσω (Cobet). ἐλελί(ε)ν, 'to shake,' is quite a distinct word (see A 530), and ἐέλίσσω, 'to turn round,' could not make ἐέλικτο in the Homeric language.

40. ἀμφιστροφές, 'twisted on either side,' seems to mean that the two heads at the side curved symmetrically with regard to the one in the middle.

41. ἀμφίφαλον. The φάλος, according to Autenrieth, was a metallic ridge in which the crest was fixed. It generally ran from front to back, but sometimes there were two, running from side to side, when the helmet was called ἀμφίφαλος. When it was unusually high, being formed of four distinct metallic bands placed one above the other, the helmet was called τετραφάλη-

πος. This explanation is uncertain, but is supported by the illustrations he gives in his Dictionary, q. v.

43. Observe how dual and plur. are used indifferently, especially with neuter substantives. II 139.

45. ἐγδούπησαν, 'made the thunder crash above him.' \*γδούπος = δούπος (cf. ἐργδουπος), seems to be a weakened form of κτύπος.

49. πρυλῆες, 'as foot-soldiers'; a rare word of uncertain derivation. In serious fighting the heroes generally go on foot, using their chariots chiefly to get rapidly to any desired point, or to escape a sudden attack. Here they perhaps advance on foot as a measure of extra precaution, to avoid confusion; as the Trojan successes had put them on the defensive.

50. βῶοντο, 'marched at speed.' ἡδὲ πρό, an obscure expression, apparently meaning 'in the morning, early' (i.e. before day): πρό being an adv. So we have οὐρανὸν πρό, 'lauded πρό.

51. φθάν (for ἐφθασαν, like σταν, 216) takes a gen. because of the implied idea of comparison, 'coming *earlier* than.' Compare φθάνειν ἤ, Ψ 444.

52. δλίγον is local and μέγα temporal, in accordance with the verbs which they modify. The footmen were arrayed *long* before the charioters were ready; but then the chariots went into battle *just* behind them (so as to be ready when needed). κυδοιμὸν, an ominous confusion.

54. μυδαλέας, 'damp with blood.' Livy several times mentions blood-red rain among the omens of Roman annals.

55. See A 3.

56. See T 3. We must supply ἐκοσμήθησαν or the like from the general sense of the preceding passage.

58. Τρωσί and δήμῳ seem to be local datives literally, 'among the Trojans, in their community.'

62. The 'baleful star' is no doubt Sirius; v. X 26. σέλιος is a word of doubtful formation, not occurring elsewhere.

67. ἐνάντιοι, starting from opposite sides of the field; perhaps for a trial of speed in mowing.

68. μάκαρος, 'wealthy.' Cf. Σ 550-560.

69. κριθῶν, spondee by synizesis. MSS. κριθῶν; but Homer uses this contracted form only when a vowel precedes.

71. ἑτεροί, 'either side.' μνώοντο (μνδομαι), 'gave no thought to fatal flight.'

72. Battle seems to be personified as a monster having two heads, representing the opposing parties, neither of which bows before the other.

73. 'Strife' is personified as in l. 3.

74. παρετύχανε, 'chanced to be present with them.'

80. νόσφι λιασθείς, A 349. κύδεϊ γαίῳ, A 405.

84. ἑρὸν ἤμαρ, see l. 194.

85. μάλα goes with ἤπτετο, 'the darts hit amain.' ἔπτομαι, lit. 'to touch,' is used of 'hitting the mark' in P 631.

86. περ goes with ἤμος, 'just at the hour when the woodman makes ready his dinner.' For δεῖπνον Zenod. read δόρπον, wrongly: for δεῖπνον is always the principal meal of the day, δόρπον, 'supper,' when work is over.

88. ἄδος, 'satiety': from σα, ἄω, 'to satiate.' The derived ἄδέω has ᾱ, and perhaps we ought to read μάκρ', ἄδος or ἄδοος (cf. ἄδδην, as MSS. often write it).

89. περιαιρεί, 'grasps all round,' 'lays hold upon his mind.'

90. ῥήξαντο φάλαγγας, 'broke through the Trojan ranks.'

94. ὃ γε, Oileus. ἐξ ἵππων κατεπ., 'leaping down against him from his chariot' (ἵπποι is very often used = δίφρος).

96. στεφάνη, the rim of the helmet, covering the forehead.

98. πεπτάλακτο, 'was bespattered' (with blood, let into it by the spear, or 'was spattered over the inside of the helmet'). The plpfct. seems to express the instantaneousness of the result.

100. στήθεσι παμφαίνοντας, perhaps an ironical allusion to the common phrase τεύχεσι παμφ., 'shining with bare breasts' (instead of cuirasses). Perhaps also the fair white skin of youth is alluded to. περίδυσσε must mean 'stripped off,' though there is nothing to indicate 'taking away.' Compare the Attic λωποδύτης, lit. 'one who slips into other peoples' clothes'; i.e. 'a clothes-stealer.'

103. ἔδντε, so Aristophanes: MSS. ἔδντας. But the hiatus is allowable in the chief caesura, especially with strong punctuation.

104. παρέβασκε, was acting as παραβάτης, 'the fighting man who stood by the side of the charioteer.' But see 522. αῦ = αὐ-tem, 145.

105. δέδη, imperf. of δέδημι a by-form of δέω, 'had bound': impf. for plpf. as P 382, &c. μόσχοισι seems to be an adj. = 'young' (distinct from δσχος, 'a shoot': ὁ μόσχος, 'the young animal,' being especially restricted to the young of the cow); 'with young willow-withies.' Others make it a subst. = δσχος, translating 'with twigs, even willow-withies,' comparing σὺς κάρπος, &c., see 293.

106. ἀποίνων, genitive of price: X 50.

109. παρὰ οὗς, so MSS. Perhaps we should read παρ' ὄας (so Curtius): the gen. οὗας implies a stem ὄφατ- which would as naturally make ὄας as οὗς.

111. γινώσκων, 'recognising them again.'

115. σφ' ἤτορ, the double acc. usual with verbs of robbing. ἤτορ is properly 'the breath of life,' root ἄτ, 'to breathe.' See P 535.

116. τύχησι, 'even though she chance to be very close at hand.'

119. ὅφ' ὀρμῆς, 'from before the onslaught.'

120. *χραισμήσαι* has the construction of *ἀμύνειν*: cf. A 566.

123. *μάλιστα* goes with *οὐκ εἶσπε*, 124 being a parenthesis; 'who chiefly dissuaded the surrender of Helen.'

124. *δεδεγμένος*, 'having accepted.' Elsewhere it always means 'awaiting.'

126. *τοῦ περ*, 'even his two sons it was that Ag. caught.'

127. *ὁμοῦ ἔχον*: they were both trying to drive: the charioteer having lost the reins, the *παραβάτης* was trying to help him to recover command of the horses, and hence neither was ready to resist an attack.

128. *ἔκφυγόν σφεας χειρῶν*, lit. 'had escaped them from their hands.' Really only one had dropped the reins; the plural is used because it is indifferent to the poet which of the two had been driving: so *σφεας* virtually = one or the other of them: 'they had lost the reins between them,' as we might say.

129. *τῷ*, sc. *ἵππῳ*.

130. *γουνάζεσθην*, 'besought him'; they could not literally kneel in the diminutive Homeric chariot. Cf. I 583. For this purely spondaic line ('*δωδεκασύλλαβος*') compare Ψ 221.

131. *ζώγρει*, 'take us prisoners.'

134. An 'ablative' (or partitive) gen. indicating the source whence the *ἄποινα* would come. I 137.

137. 'They spake soft words, but heard an unsoftened answer.' Cf. φ 98.

138. *δὴ ἄντ-*, one syllable by synizesis.

139. *Μενέλαον*, accus. after *κατακτεῖναι*, 141.

140. *ἀγγελίην ἐλθόντα*, a cognate accus.; 'when he came on an embassy.' So *ἐξεσίην ἐλθόντι*, Ω 235.

141. *ἔξιμεν*, 'let him go' (2 aor. infin. of *ἐξίμημι*).

142. *τοῦ πατρός*, so Aristarchus: Zenod. *οὗ πατρός*, 'your father,' with the 'free' use of *ὅς* (*σφός*) for all persons and numbers. A 393.

144. *ἐρείσθη*, lit. 'was supported by'; lay at full length upon the ground.

145. *ἀπόρουσε*, leapt down to escape. *τὸν αὖ*, 'but him'; *αὖ* is a conjunction = *αὐτάρ* (*αὖ τ' ἄρ*), cf. *autem* (so 104): it opposes Hippolochus to his brother who was slain on the chariot.

146. *χεῖρας*, 'arms,' as often: e.g. 252.

147. 'He sent him' (the mutilated trunk) 'rolling like a mortar through the throng.' *δλμος*, a round hollowed stone used for pounding (root *fel*, to *turn*, in the sense of *grinding*: whence *ἀλέω*, *οἶλαί*, &c.).

150-152 are perhaps interpolated, as *χαλκῷ* would apply to the warriors (*Ἀχαιοί*, 149) much better than to *ἵπποι*: and the form *ἱππεῖς* for *ἱπῆες* is not Homeric. As it stands, we must either make *ὕπὸ δέ*... *ἵππων* a parenthesis, which is clumsy, or understand *χαλκῷ* of the bronze-shod horses, which is quite as unlikely an expression.



154. For the rhythm cf. I 134.
155. ἀξύλω is explained (1) 'not timbered,' i.e. consisting only of bushes and undergrowth, *θάμνοι*: (2) not cut for timber, ἀφ' ἧς οὐδὲς ἐξυλίστατο: (3) densely timbered, with 'à intensive.' Of these perhaps (3) is preferable.
156. εἰλυφόων, 'whirling it' (the fire): cf. εἰλυφάζει, T 492.
157. ἐπειγόμενοι, 'assailed by the rush of fire.' Φ 362.
159. κάρηνα, i.e. persons, a periphrastic expression for *Τρῶες*, as 309, Φ 336.
160. κείν', i.e. *κενά*; the accent is thrown back on account of the apostrophe. *πτολέμοιο γεφύρας* see T 427.
162. Grim irony; 'more delightful to the vultures than to their wives.'
163. This action of Zeus seems out of place here if we compare his message in 186 sqq. This passage down to 180 contains needless repetitions, and gives no clear picture with all its laboured description. It is probably the work of a later hand.
163. σφεδανόν, 'vehemently': Φ 542.
166. οἱ δέ, 'the Trojans.' The tomb of Ilus (grandson of Dardanus, T 232) is mentioned as a landmark in K 415, and the figtree in X 145. Cf. note on I 354.
168. ἰέμενοι, 'eagerly making for the city.' Verbs of 'desiring' and 'aiming at' regularly take a gen.: Ψ 371, 718, &c.
169. ἀάπτους see on A 567.
172. οἱ δέ, 'others'; i.e. stragglers from the main body.
173. νυκτὸς ἀμολγῶ, 'in the darkness of night.' The word has never been satisfactorily explained. Perhaps Benfey's is the most probable explanation: he connects it with Slavonic *mraku*, Norse *myrks*, our *murky*, all implying darkness. See X 317.
174. τῇ 1ῇ, cf. II 173, T 269; the article with a numeral ἡ still almost a demonstrative, as it is used to separate distinctly a definite number out of a larger mass; 'to one *there* doth sudden destruction come.'
183. *πιδηέσσης* = *πολυπίδακος*, here only.
184. οὐρανόθεν, i.e. from the summit of Olympus. *δοτεροπή*, a lengthened form of *δοτραπή*, seems specially restricted to denote the thunderbolt as a divine weapon, not as a mere flash.
186. τόν, 'this' (which follows): a very unusual use of the demonstrative δ.
187. ἄν μὲν κεν' for the combination of the two particles cf. Ω 437. ὄρῳ, subj.
189. ἀνώχθω, perf. imper. from *ἄνωγα*.
192. ἔλεται, 1st aor. subj. from *ἡλάμην*. Herodianus read *ἔλεται*, which would apparently be 2nd aor. subj. (cf. *ἔλτο*). 'As soon as he shall have leapt into his chariot.'
193. κτείνειν, explanatory of *κράτος*, as we say 'strength to -lay.'

194. *ἑρόν*, probably 'strong dusk'; so *ἑρόν ἡμαρ*, from the irresistible advance with which the alternations of light and darkness succeed each other. See A 366. 193-4 are probably interpolated here from P 454-5; the promise given there is exactly fulfilled, while if it be made now, the contrary is the case; since in Π Patroclus utterly routs Hector and the Trojans before the evening.

200. *υἱέ·* for the scansion cf. A 489.

201. *τετν=σοί*, said to be a Doric form, which is not likely. It occurs elsewhere only in Od.

202-9=187-194, *mutatis mutandis*.

214. For *δ' ἐλελίχθησαν* we should probably read *δὲ φελίχθησαν*, from *φελίσσω*, 'wheeled round' (Cobet); cf. 39.

216. *ἀρτύνθη*, 'the battle was ranged in order,' i.e. the lines were re-formed. *στάν* for *ἔτασαν*, cf. l. 51.

218. We now reach what is really the turning-point of the Iliad; for the wounding of Agamemnon brings about the disastrous rout of the Greeks which finally prevails upon Achilles to relax his wrath, and to send Patroclus to the rescue. Hence this section is fitly introduced by a solemn appeal to the Muses. *ἔσπετε*, from root *σπ=sak-*, our *say*: either for *σέ-σπ-ετε*, redupl. aor.: or for *ἐν-σπ-ετε*, compare *ἐνί-σπω*.

221. The name is introduced as an answer to a question (here *indirect*), just as in A 8.

224. Iphidamas was son of Antenor and his wife Theano (priestess of Athene in Troy, Z 298), daughter of Cisses, a chieftain of Thrace; and had married (226) his maternal aunt, a younger daughter of Cisses. From E 412 we find that Diomed also married his maternal aunt: so this connexion seems to have been regarded as legitimate.

225. *ἐρικυδέος*, because it gives a boy the power of attaining martial glory.

226. His grandfather strove (imperf.) to keep him at home in Thrace (*αὐτοῦ*, lit. 'there where he was'). *δίδου*, 'offered him in marriage' (for a consideration; see 243-5).

227. *ἐκ θαλάμοιο*, straight from the bridal chamber. *μετὰ κλέος Ἀχ.*, 'after the fame of the Achaeans': i.e. he went in the direction whence came the rumour of war, as though to find it out. Cf. l. 21.

229. Percote, a town on the Hellespont in the N. of the Troad. As he came from Thrace across the Propontis, this would be the nearest point to Troy that his ships could reach while the Greek fleet commanded the W. end of the Hellespont.

230. *πεζὸς ἑὼν* (al. *ἰὼν*), i.e. by land.

234. *κατὰ ῥώνην*, in the region of the waist, (where it lies) beneath the breastplate (so Düntzer). *ῥώνη* seems to be distinct from *ζωστήρ* (236), the broad belt encircling the lower part of the *θώρηξ* and holding the two plates (*γύαλα*) together. See T 41

ζώνη means 'the waist' of Ares in B 479. Elsewhere it is used only of a woman's girdle.

235. αὐτὸς ἐπέρεισε, 'he threw the weight of his body' (αὐτός) 'into the blow, following up his heavy hand.'

236. ἔτορε, 'pierced': elsewhere we have ἐτόρησε.

237. μόλιβος, 'lead,' named only here; but μολυβδοῖνη, a leaden plummet, in Ω 80—both times in similes. The poet seems to have known that this metal was not used in the heroic ages. Cf. note on Σ 219.

238. τό γε, as though ἔγχος had preceded instead of αἰχμή. The spear being entangled in the belt, Agamemnon drags it towards himself out of Iphidamas' hand. μεμαῶς, 'furious.' According to the Schol., wounded lions always attempt to tear the spear from the huntsmen's hands.

241. χάλκεον, as though the sleep of death bound a man with fetters that he could not break; cf. Virgil's 'Ferreus somnus.'

242. ἀπό, 'far from.' ἀστοῖσιν, his countrymen the Trojans: for he was son of the Trojan prince Antenor, though brought up in Thrace.

243. κουριδῆς: see A 114. χέριν, he saw no return in wedded happiness for the ἔδνα or price he had paid the father for his bride. See I 146. πολλὰ δέ, i.e. *although* he had paid a large price.

244. He gave an immediate payment of 100 oxen, and promised a further addition of 1,000 head (observe the neuter, as though agreeing with the general idea, μῆλα) as his flocks multiplied.

245. ἀσπετα, 'untold,' 'countless.'

246. ἀριδείκετος, 'conspicuous,' 'exalted among men.'

249. πρεσβυγενής, therefore the elder brother of Iphidamas.

250. ὀφθαλμοὺς ἐκάλυψε, as though grief threw a mist over his eyes (P 591, Σ 22, &c): a very natural metaphor to express rising tears. κασιγ. πεισόντος, gen. after πένθος, 'grief for his brother's fall.'

251. στή εὐράε, 'he came up (A 197) from the side.' Perhaps this may be a naval expression, as we say 'on the broadside of a ship.' It does not occur elsewhere.

252. χεῖρα, 'the fore-arm,' as often.

253. δῖεσχε, as we say 'held its course,' 'passed right through.'

256. ἀνεμοτρεφές, because it was thought that trees grown on a windy site were toughened by the buffeting with the storms.

257. ὁπατρον, 'son of the same father.' ὁ- is *sa-*, 'together': compare ἀ-δελφός, 'of the same womb.'

259. τόν, Coon: ἔλκοντα, as he was dragging Iphidamas οὔτῃσε, sc. Ἀγαμέμνων.

263. *πóτμον ἀναπλ.*, 'having fulfilled their fate,' i.e. met their doom. *ἔδυν* is plural, like *ἔβαν, στάν* (216), *φθάν* (51), &c.

264. *ἐπιπωλεῖτο*, 'ranged' in hostile sense: also used of a general reviewing his troops.

265. *ἄορι*: the *α* is always long in nom. but usually short in oblique cases, e.g. 240. It is prob. from *ἀείρω*, 'to suspend.' So a sailor's cutlass used to be called a 'hanger.'

266. 'So long as the hot blood still gushed from the wound,' and therefore before painful inflammation had set in. *ἀν-ήνοθεν*, from *ἀνδ* and root *ἀνεθ-*, *ἀνθ-*, 'to sprout,' 'spring forth' (*ἄνθος*).

267. *ἔτέρσετο*, 'began' (imperf.) 'to dry up.'

268. *δε* marks the apodosis.

269. *βέλος*, metaphorically 'pain.' *ἔχῃ* compare 'fear took hold' upon them and *παῖν* as of a woman in travail.

270. *μογυστόκοι* is generally derived from *μόγος* and explained 'helping in painful labour.' Others refer it to root *magh*, 'to make great, to forward' (*μῆχ-ος, μέγ-ας*), in the sense of 'forwarding labour.' *Εἰλεῖθυσαι*, 'the goddesses of childbirth,' perhaps from root *fel*, *volu-o*, literally the 'squeezers,' 'twisters': a personification of the pangs of labour. In T 103 only one is mentioned. But cf. T 119.

271. They are daughters of Here because she presides over marriage. *ἔχουσαι*, 'having rule over.'

272. *ὀξεῖ'* = *ὀξείαι*; an elision which does not occur elsewhere. Bentley conj. *ὀξεῖ' ὀδύνη δύνειν*. The line is superfluous after 268, and may be omitted, leaving out the *δε* in 269, and putting a comma at the end of 268.

275. *διαπρύσιον*, 'with piercing voice' (lit. 'passing right through,' cf. P 748; root *π(ε)ρα-* of *περάω* &c.). The *υ* is perhaps Aeolic.

277. Agamemnon always despairs at the first reverse; and now thinks directly of danger to the ships, though hitherto the battle has been entirely on his side.

282. *ἄφρεον στήθεα*, spondees by synizesis. *ἄφρεον* is prob. intransitive, 'foamed,' and *στήθεα* accusative of the part affected.

284. Hector recognises the moment at which Zeus puts victory in his hands (191).

288. *ᾠριστος* = *ὁ ἄριστος*. *μέγα* is perhaps an adv., 'has granted me my desire to the full:' and so perhaps *ὑπέρτερον* (290), 'that ye may win your desire in victory.' Aristarchus read *ὑπέρτεροι*.

293. *σεύη*, 'hounds on.' *σὺν καπρίῳ*, so *σὺς κάπρος* P 21, &c.: where the second word is in apposition with the first and limits it like the adjective here. So we talk of a 'boar-pig,' for a male pig. Cf. 105.

297. *ὑπεράει*, 'blowing from above'; a very natural epithet of the sudden squalls which on a rocky coast 'leap down' upon the sea through the mountain valleys.

298. *ιοειδέα*, 'blue' (or perhaps rather 'dark') 'like violets.'

299. The question is analogous to the appeal to the Muses in 218, and implies that so vast a number were slain as to make it a hard matter to name them. Cf. II 692.

305. *πληθύν*, 'the common folk.' For the long *υ* cf. X 386.

306. *νότοιο* is gen. after *νέφεα*, 'clouds brought by the white south wind.' *ἀργεστόο* seems to indicate the bright white clouds which generally accompany the south wind. Cf. Horace's *albus Notus*. *τύπτων*, 'lashing them with lofty hurricane.' *βαθείη* probably means 'extending from earth to sky.'

307. *τρέφι*, 'big'; lit. 'nourished to full size.' Compare *al-tus* from *al-o*. *πολλόν* is predicative, 'in multitudes.'

308. *πολυπλάγκτοιο* is prob. active, 'the scattering wind.' *ἰωή*, 'blast,' is apparently a reduplicated form from *φα*, 'to blow,' for *φι-φω-ή*. It is also used of the rushing of flame.

310. This line gives an expanded form of the phrase *λοίγυα ἔργα*, A 518, &c.

311. *ἐν νήεσσι πέσον* · a strong expression generally used of a hostile onslaught (e.g. 325), but here of a violent retreat to the ships. Cf. I 235.

313. *τί παθόντε*, 'what has come upon us that we have forgotten?' &c.: a common phrase in Attic, but not in Homer.

314. *πέπον*, 'good sir,' see I 252. *παρ' ἐμ' ἵστασο*, 'come and stand by my side.' *ἔλεγχος*, 'a disgrace.'

317. *μίνυνθα*, 'only for a little while will there be any profit of us'; i.e. we shall not be able to give any permanent help to our friends. Compare Σ 80.

319. *βόλεται*, a present formed directly from the root *βολ*, like Lat. *vol-o*, without the usual strengthening of the present stem (*βούλομαι* = *βόλ-νο-μαι*, acc. to Curtius). It is followed by *ἡέ* because it denotes preference. See A 117.

322. *τοῖο ἀνακτος*, lit. 'the henchman of him, the chief.' Compare *τοῖο γέροντος*, I 469, &c.

324. *κυδοίμεον*, 'made havock of it': for the verb is transitive in O 136.

326. *πάλιν ὀρμένω*, 'charging back' from the direction in which they were going.

327. Construe *ἀσπασίως ἀνέπνεον, φεύγοντες Ἑκτορα*.

328. *ἑλέτην* belongs to *δίφρον* and *ἀνέρε* by zeugma; 'captured the chariot and slew the warriors.' The latter is the usual sense of the word in battle-scenes; the notion of *capturing* passing through that of *overcoming* to the sense of *slaying*. *δήμων*, 'the common folk.'

329. *Περκωσίον*, of Percote; see 229. *περὶ πάντων*, 'more than all men.'

330. *οὐδὲ οὕς*, the *-δε* is lengthened because *οὕς* is really *σφούς* (*suos*). *οὐκ ἔασκε*, 'tried to prevent': 125.

332. *ἄγον*, 'the fate of death led them on' (to their doom).

334. *κεκαῶν*, 'depriving them'; probably from root *skad*, 'to cut,' 'separate' (*scindo*): whence also *χάζω*, where the *s* has produced aspiration of the *k* before disappearing.

336. Cf. Π 662, T 101. The metaphor is obscure; either Zeus is regarded as directing the course of the battle by mystic strings attached to the two armies, which he pulls this way or that; or else the two armies are regarded as pulling the opposite ends of a rope, as in our metaphor and game, 'the tug of war.' In any case the idea of pulling at a rope is involved, for *πεῖραρ* ('rope-end') is used in a similar passage, N 359: *δμοίου πολέμοιο πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν*, which is strongly in favour of the second of the explanations given.

339. *οἱ*, 'his' (lit. 'for him,' ethic dat.). The neglect of the *f* of *φοι* is very rare. Bentley read *οὐδέ οἱ*.

340. *ἄδασατο*, he sinned through blind self-confidence in not having his chariot at hand, in case he might wish to escape (see 49).

341. *ἀπάνευθ' ἔχεν*, 'was driving at a distance.'

347. *τόδε πῆμα*, 'this bane.' So Hector is called a *νέφος πολέμοιο*, P 243. *κυλινδεται*, 'is rolling upon us like a great wave.'

348. *στέωμεν* (synzesis), aor. subj. for *σθήμεν*, with 'metathesis of quantity.'

350. *οὐδέ... κεφαλῆφιν* is a parenthesis. *κεφαλῆφιν* represents the gen. like *χαλκῶφι* in the next line, but still with a reminiscence of the locative sense belonging to the termination; 'aiming at *on* his head,' 'the bronze glanced from *on* the bronze.'

352. *τρυφάλεια* is explained by Autenrieth as meaning 'having the *φάλος*' (see 41) 'pierced' (root *τορ-*, *τρυ-*) with holes in order to attach the plume to it: *αὐλῶπις*, as having the *φάλος* mounted upon a metal stem, *αὐλός*. *τρίπτυχος*, 'in three layers' (probably of leather and metal).

354. *ἀπέλεθρον ἀνεδρ.*, lit. 'ran back (*ἀνδ*) an unmeasured distance,' i.e. a long way. For *πέλεθρον* cf. § 407.

355. *στῆ*, 'stopped still.' *γαίης*, local gen., 'on the ground,' like *πεδίοιο*: so 358.

357. *μετὰ δούρατος ἔρωήν*, 'after his spear-cast,' i.e. to pick up his spear again. *καταείσατο*, 'had sunk down' (from *είμι*, as 367, § 424, &c.).

359. *ἔμπνυτο*, 'came to himself again': see X 475.

364. 'To whom thou well mayest pray' (or, 'doubtless prayest') 'when thou goest amid the clash of arms.'

365. *ἐξάνύω*, future: 'I will despatch thee.'

366. *ἐπιτάραρος*, 'champion,' 'guardian deity' (a word of obscure origin). *ἐπιείσομαι*, 'I will attack' (357). 362-367 occur *verbatim* in T 449-454. This violent language seems far more suitable to the uncontrollable passion of Achilles than to the always moderate character of Diomed.

368. *ἔξενάριζεν*, continued (imperf.) the despoiling of P, which Hector had interrupted. So *ἀλυντο* (374), 'was in the act of stripping off.'

371. 'Leaning against a pillar (set) upon the tomb wrought by men's hands for Ilus, son of Dardanus, chieftain in old times.' *δημογέροντος*, 'chieftain of a clan,' occurs again only in Γ 149.

374. *στήθεσφι* · see 350.

375. *πῆχυν* · the bow was formed of two horns, joined together in the middle by a handle (*πῆχυς*) probably of metal. (Compare φ 419).

376. *οὐδέ*... *χειρός* is parenthetical (compare 350); *ταρσόν* being governed by *βάλεν*. *ἔκφυγε μιν χειρός*, lit. 'escaped him from his hand,' as 128.

377. *ταρσόν*, 'the flat of the foot.' In ι 219 *ταρσοί* are wicker-work shelves used for drying cheeses upon (*τέρσειν*, 'to dry'). There was perhaps a fancied resemblance to them in the structure of the foot. The point passes through the foot and sticks in the ground.

380. *βέβληται* coalesces with *οὐδ'* into three syllables by synizesis; or possibly -η- may be shortened before a vowel: see I 406.

381. *νεῖστον*, 'lowest'; cf. *νείαιρα*, and *νέστη* (I 153, q. v.).

382. *καί* goes with the whole sentence; in addition to the delight of wounding thee, I should have also given the Trojans a respite.

385. 'Archer, reviler, brave with the bow, thou ogler of maidens.' *τοξότης* is a term of contempt in the mouth of the warrior who meets his man face to face (*ἀντίβιον σὺν τεύχεσι*). *κέραι*, the horn which formed part of the bow (375): this contracted form of the dat. several times occurs shortened before a vowel. *παρθενοπιπᾶ · ὀπικεύειν* is used of ogling women in τ 67. It is a curious reduplicated form of *ὀπ*-, 'to see.' Curtius compares *ην-ίπ-αν-ον*.

387. *ἄν* with subj. is used like the fut. but is not quite so positive a prophecy, though more positive than the opt. The opt. would be the regular mood after *εἰ πειρηθείης*, but Diomed suddenly changes the construction to give his threat rather more directness: 'if thou *wert* to make trial of me—thy bow *shall* not avail thee, nor thy thickly flying arrows.' But the exact shade of contingency cannot be expressed in English.

388. *ἐπιγράψας*, 'having only grazed.' *αὐτως*, 'for nothing.'

389. *οὐκ ἀλέγω, ὥς εἰ*, i.e. I care as little as if.

390. *κωφόν*, 'blunt': lit. with point *beaten back* (*ἀπ-τω*), like *ob-tusus*.

391. i.e. my spear brings about a very different result, though it touch but ever so slightly.

392. *δέξῃ πέλεται* seems to be the predicate, 'proves itself sharp.' *ἀκήριον*, 'lifeless'; see φ 466.

393. ἀμφιδρυφοί, 'torn on either side' (in lamentation).

394. ἐρεϋθων, 'reddening'; so ἐρεϋσαι, Σ 329.

395. πλέες · a strange word, for it is a positive in form, but is used as a comparative = πλείονες. The like contains an obvious allusion to Paris' character as παρθενοπίκτης.

401. οἰώθη, 'was left alone.'

402. φόβος seems here to have made the easy transition from 'flight' (the usual sense in Homer) to the later sense of 'fear.'

403. This verse, which occurs seven times in II. and four in Od., is remarkable on account of the very rare violation of the *f* in *f*όν. Bekker conj. εἶπε ἔόν (εἶπεν ἔόν? for ἔός = σερός), as εἶπεν is elsewhere found directly governing an accusative.

404. τί πάθω, delib. subj. 'what is to become of me.' Cf. 313.

405. πληθὺν ταρβήσας, 'for fear of mere numbers.'

408. ἀποίχονται seems to be a general reflexion: 'cowards are off in a moment' (οἰχέσθαι has *perf.* sense), 'but the leader must stand his ground.'

410. ἦ τε . . . ἦ τε = εἶτε . . . εἶτε.

413. 'They penned him in their midst, bringing destruction among themselves.'

414. ἀμφί governs κάρπιον: according to the grammarians it does not throw back its accent, although it follows its noun.

415. σέδωνται, sc. μιν, 'hunt him down.'

416. It was the old idea that the boar prepared for battle by whetting his teeth upon smooth rocks. γναμπτῆσι probably refers to the tortuous folds of skin around a boar's jaws. But compare 669.

417. ἀίσσονται, the dogs and men. ὕπαλ, *thorcat*; 'in the midst of all is heard the gnashing of his teeth.'

418. δεινὸν περ ἔόντα, 'they wait for him' (do not assail him) 'because he is very (περ) terrible.'

424. πρότμησιν, lit. 'the cutting in front,' i.e. 'the navel.' So τομή, lit. 'cutting,' is used for the place whence a bough has been cut, A 235.

425. ἀγοστῶ, 'in his grasp'; an obscure word found only in this phrase. Benfey derives it from root *ag*, *ang*, 'to squeeze.'

427. εὐηγενός · see Ψ 81.

430. ἄτε, 'insatiate'; contracted from ἄτος for ἄ-σα-τος, root *sa*, 'to satiate.' Socus speaks in pure admiration of his enemy, for cunning is as honourable as endurance to a Greek hero. For πολύαινε, see I 673.

433. κεν . . . ὀλέσσης, a somewhat less positive assertion than the bare future (see 387); it is a common instance of Greek delicacy that of two alternatives that which is the most desired is put in the more contingent and hesitating form. See Σ 308, X 246.



435. *διδ* was perhaps pronounced *δija*; see on 679, 697.

436. *ἡρήρειστο*, reduplicated plpf. from *ἑρεῖδω*, which seems to mean primarily 'to press against,' whether to obtain support or to weigh down and break. The sense in this phrase seems to be 'pressed on right through.'

437. *ἐργασθεν*, 'stripped off,' 'separated.' *οὐδέ*, 'but...not.'

439. 'Odysseus perceived that' (*δ=δτι*) 'a fatal end had not come to him': cf. *τέλος θανάτοιο* in 451. There were variants *βέλος* and *κατὰ κáιριον*, giving rise to numerous possible explanations; but that given seems the most probable.

441. *κιχάνεται*, 'is even now catching thee.'

442. *μέν* is lengthened in *arsi*, like *κεν* in T 243.

443. *ἐνθάδε*, 'here on the spot.'

445. *κλυτοπῶλῳ* this seems to be only an epithet of honour such as might be applied to any great lord; there is no special connexion between *Aides* and the horse in Homer.

451. *τέλος θανάτοιο* compare *τέλος κατακáιριον*, 439; literally 'an end of' (consisting in) 'death.' *σε* is governed by *κιχήμενον*, 'thou wert the first to be caught by fate of death.'

453. *καθαιρήσουσι*, 'draw down,' 'close thine eyes' (in peaceful death).

454. *ἐρύουσι*, future, 'will tear.' *πυκνά*, 'their thickly feathered wings.' Others make it a predicate, 'will spread their wings thick over thee,' i.e. in dense flocks.

457. He drew forth *Socus*' spear from his own flesh (where it still remained sticking).

458. *σπασθέντος*, sc. *ἐγχεος*. A participle in gen. absolute with its noun not expressed is found perhaps only here and X 606. *αἷμα οἱ ἀνέσσυτο*, 'his blood spirted up.' *κῆδε δὲ θυμόν*, so *ἤχθετο κῆρ* is used of the physical pain caused by a wound, 274, 400.

461. *αἶε*, 'began to shout for'; *ἦυσε* being the aor.: from *ἄf*, *av*, root of Lat. *ov-arc* (Curtius).

462. *δσον*, lit. 'as loud as the man's head could hold,' i.e. with all the power of his throat; a quaint expression, with which Fäsi compares the Fr. '*crier à pleine tête*.'

467. *τῷ*, neuter; lit. 'like this, as though,' &c.: *ὥς εἰ* being explanatory of *τῷ*. Compare the precisely similar X 410. *βιψάτο*, 'were pressing him hard.'

473. *ἀμφι...ἔπον* (tnesis), 'were harassing him,' lit. busy-ing themselves about him. (So La R. for *ἔπονθ'* of MSS., comparing 482-3; for the middle is not used in this sense, and the lengthening of *-ον* in the principal caesura is quite legitimate.)

475. Observe how throughout the simile aor. and present are picturesquely interchanged to distinguish momentary from continuous action, without any difference of past and present time: the subj. *δρωρῇ*, *δαμύσσεται* being therefore used, because the aor.

is here really not a historic tense at all: so we naturally translate it by the present. Cf. I 508.

477. *λιαρόν*, sc. *ῥ*, 'as long as his blood is hot.'

478. *δαμάσσεται*, when the arrow has had its full effect upon him.

481. *διέτρεσαν*, 'scatter in terror.' *δ*, the lion begins to rend in his turn.

482. *ἀμφί...ἔπον* see 473.

484. *δύσσων*, 'lunging with his spear.'

486. *στή παρῆξ*, 'stood forth beside him.'

488. *θεράπων*, the squire of Menelaus. Odysseus, coming from rocky Ithaca, has neither horse nor chariot.

490. *υἱόν*, i.e. *Πριάμου*, which we must supply from *Πριαμίδην*; a rather pleonastic expression.

492. *πόταμος χειμαρροῦς*, lit. 'a torrent-river,' the two nouns being in apposition. *δπαζόμενος*, 'driven on from behind' (root *ααλ*, *ἔπ-ω*, *sequ-or*).

495. *ἐσφέρεται*, 'draws into its current.' *ἀφυσγετόν* occurs only here, and seems to mean *drift-wood* or *mud*. It is perhaps derived from *ἀφύσσ-ειν* and root *γα-*, 'to produce,' and will mean 'that which arises by sucking up.'

496. *ἔφεπε πέδιον*, 'ranged the plain'; supply *Τρῶας* with *κλονέων*. *ἔφεπευ* implies 'passing over with an object,' hostile or otherwise. See note on T 359.

498. *πεύθετο*, 'had heard.' For the imperf. in the sense of plpf. compare 21, P 382, 408, &c.

502. For *μέριμερα* see \* 217.

503. *νέων*, apparently for *κούρων*, 'the battalions of young men'; a very strange expression. Aristarchus read *νεῶν*, but 'the battalions of the ships' is at least as strange.

506. *παύσεν ἀριστεύοντα*, 'stopped from' (or 'amid') 'his deeds of valour.'

508. *τῷ*, 'for him,' 'on his account.'

509. *μετακλινθέντος* a metaphor taken from the turning of the beam of a balance. Transl. 'when the tide of battle turned.'

512. *ἄγρει*, 'come now'; lit. 'take.' It is a stronger form of *ἄγε*, with which it is etymologically connected.

514. *λητρός* is in 'limiting apposition' with *ἀνὴρ*. Compare note on 293.

518. Asclepius appears to have been a Thessalian prince, father of Machaon and Podaleirius, celebrated for his skill in medicine, which, like Achilles (832), he had learnt from the Centaur Chiron (see B 731, Δ 219). The legend which made him a demigod is post-Homeric.

520. *τῇ*, lit. 'in that way,' i.e. so to do.

521. *δρινομένους*, 'thrown into confusion': I 243.

522. *παρβεβαῶς*, Hector's charioteer, standing by him. (The word is generally used of the fighting man who stands by

the charioteer (see 104), but is in itself neutral, and may naturally be used of either of the pair.)

524. *δυσσυχέος*, *horrisonus*; i.e. full of groans and cries. *οί*, 'there,' pointing at them.

529. *προβαλόντες*, 'having cast before them,' into their midst.

532. *λιγυρή*, 'whistling.' *ἀλόντες*, the horses hear the blow descending.

534. 'All the axle below was dabbled with blood, and the rail that was about the car, which the drops from the horses' hoofs bespattered, and other (drops) from off the tires.' *αὶ τε* seems equivalent to *αὶ δέ*.

537. *δμίλον ἀνδρόμεον*, 'the human throng'; a curious expression for 'the throng of men.' *ἀνδρόμεος* is elsewhere always used of human flesh or blood.

539. *μῖνυνθα κ.τ.λ.*, 'he refrained but a little while from the spear,' i.e. he gave his spear but little rest. *μῖνυνθα* in Homer is always used of time; else we might translate 'he retired but a little distance from the spear,' i.e. he took care never to be far out of range of the enemy.

540. *ἐπιπωλείτο*, 'ranged,' in hostile sense (cf. 496). It is also used of a general reviewing his troops. 540-3 seem to be an interpolation; the first two lines are from 264-5; the last is not given by MSS. at all, but has been inserted here from a quotation in Aristotle, *Rhet.* ii. 9. They seem inconsistent with 544, which gives a very different reason why the two heroes did not meet. In 543 *ἑτε* must be iterative; 'Zeus used to be jealous of him, whenever he fought with a greater hero'; which does not give any good sense.

544. *Αἰανθ'*, i.e. *Αἰαντι*. *φοβος*, *fear*, not *flight*, which begins only with *τρέσσε*. See 402.

545. *ταφών*, 'dazed.' *ἐπιθεν βάλεν*, swung behind him so as to hang by the *τελαμών* over his back. This would be the natural preparation for retreat.

546. *ἐφ' δμίλου*, in the direction of the throng of his flying countrymen. For this rare use of *ἐπί* with gen. compare Ψ 374. *παπτήνας*, having spied out the best course to take.

547. 'Slowly changing knee for knee,' i.e. retreating step by step, *pedetentim*. *ἐπὶ σκέλος ἀνέγειν* is used in the same sense in Attic.

548-557. This simile recurs in P 657-666. The point lies in the reluctance of the retreat, *τετιηότι θυμῷ*, 555.

549. *ἔσσεύαντο*, non-sigmatic 1st aor. in trans. sense, as 415, P 463, T 148, &c.

550. *ἐκ πίᾱρ ἐλέσθαι*, 'to tear out the fat'; cf. *ἐκ θυμὸν ἐλέσθαι*. *πίᾱρ* recurs only in ι 135, in the sense of *fatness, richness*. Others take it as an adj. in both places, translating here 'a fat

ox': but this seems quite impossible on account of the form of the word.

552. ἰθύει, 'charges straight at them.'

553. ἀντίον ἀίσσουσι, 'fly in his face.'

554. δεταί, 'firebrands'; lit. bundles of sticks (δέω, 'to bind').

555. τετιηότι, τετιημένος, 'vexed.' These obscure forms are perhaps rightly referred to the root *tvi*, which in Skt. = 'to terrify,' though the sense is not quite the same. Compare Lat. *ti-meo*. It is hardly possible to connect them in sense with τίω, 'to honour.'

558. ἐβίησατο, 'overpowers,' 'masters.'

559. νωθής, prob. from νη- and ὀθ-ομαι, 'not caring,' indifferent to blows. ἀμφίς, 'on either side of him,' over his flanks. θή, 'already,' in past times.

560. 'He goes into the standing corn and crops it.'

561. νηπίη, 'all their force is but childish' ('child's play,' as we say colloquially). αὐτῶν seems to be emphatic, contrasting the weakness of the boys with the serious beatings the ass has received in past times.

562. σπουδῇ, *vix tandem*, lit. 'with trouble.' It is as much as they can do to drive him off even when he has eaten his fill.

564. πολυηγερέες (so Aristarchus, MSS. τηλεκλειτοί), ἐκ πολλῶν ἀγερθέντες, 'assembled from many quarters.'

568. ὅτε δέ answers ἄλλοτε μὲν instead of the more regular ἄλλοτε δέ.

569. προέργε, 'he hindered them from making their way.' προ- seems to mean 'in front of,' 'in defence of his friends.'

572. δρμενα πρόσσω, 'while still speeding forwards.' μεσ- σηγύ, 'halfway.' ἐπαυρεῖν, 'to reach.' See Ψ 340.

574. λιλαιόμενα, the spear is regarded as a living thing hungering for blood: ἄσαι is intrans., 'to have their fill.' Compare Φ 70.

579. ὑπὸ πραπίδων is an attribute of ἥπαρ, 'the liver lying beneath the midriff.'

580. αἰνυτο, imperf., 'began to strip.'

584. δόναξ, 'the shaft of the arrow.' The breaking of it renders Eurypylus' thigh very painful to move, as though it had made it *heavier* (ἐβάρυνε).

Observe how the cowardly but successful skill of Paris twice turns the day against the Greeks without any discredit to them.

585. ἐχάζετο, sc. Eurypylus. (This line occurs elsewhere of a warrior who has made a successful cast with a javelin, and immediately retires to escape reprisals while still unarmed. This is clearly inapplicable to the archer Paris, whom some make the subj. of ἐχάζετο.)

588. στήτ' ἐλελιχθέντες. Cobet emends στήτε φελιχθέντες, no doubt rightly, 'stand rallied.'

589. Αἶανθ', i.e. Αἶαντι, as 544.

590. φεύξεσθαι, 'I deem that he will not escape.' ἀντην, 'facing the foe.'

593. σάκε' ὁμοιοι κλίναντες · this perhaps indicates a sort of rudimentary *tastudo*, the ranks being drawn so close together that each man's shield rested against and covered the right shoulder of his left-hand neighbour. See note on X 4.

594. ἀντιος, 'to meet them.' μεταστρεφθεῖς, turning his back completely on the foe for the first time. στρέφομαι implies a much more complete 'wheeling round' than τρωπάζετο, 568.

596 = P 366, Σ 1. δέμας is used like Attic δίκη or τρόπος, Lat. *instar*; 'they fought in the similitude' (lit. in the formation, δέμ-ω) 'of blazing fire.'

597. φέρον, imperf. 'were carrying' in the meantime. Νη-λήϊται, 'of the breed of Neleus,' like Τρώϊοι, Ψ 378.

599. ἰδὼν ἐνόησε, he saw (with the bodily) and marked (with the mental, eye).

600. πρυμνῇ νηϊ, i.e. upon the small deck at the stern of the ship, which was turned inland, and was high enough to enable Achilles to see over the wall. μεγακήτεϊ, 'capacious.' See § 22.

601. ἰώκα, 'flight': a 'metaplastic' acc. from ἰακή. The derivation is uncertain; it may be from \*ῥῥωκη = δίαξίς, but the dropping of the δ would be very curious.

603. κλισίην goes with ἀκούσας, 'hearing from' (i.e. ἰα) 'the tent.'

604. κακοῦ ἀρχή, because the errand on which Achilles sends him leads to his fatal sally from the camp in Achilles' armour, as we are to hear.

606. χρεώ, one syll. by synizesis, and shortened in the hiatus. Compare I 75.

611. ἔρειο, thus accented, must be for ἔρεο, but the lengthening εῖ for εῖ is then hard to explain. Curtius would read ἔρεῖο for ἐρέ-εο, from stem ἐρε-: see on A 332.

612. ὄντινα τοῦτον ἀγει, 'brachylogy' for ὅστις ἐστὶν οὗτος δὲ ἀγει.

613. τὰ γ' ὀπισθε, 'his back.' δμματα, 'face,' like πρόσ-ωπ-ον.

618. οἱ δέ, Machaon and Nestor.

621. ἀπεψύχοντο χιτώνων, lit. 'cooled away from their jerkins': cf. § 561, X 2. This somewhat heroic measure may perhaps have been considered healthy. The warriors in the *Nibelungen Lied* seem to have done the same thing (Fäsi).

622. θιν', i.e. θινι.

624. κυκείω, a sort of stimulating porridge.

625. ἄρετο, won (ἀρνυμαι) as a prize (γέρας ἐξαιρετόν) to reward his pre-eminence in counsel (627), by which no doubt he had assisted in the capture of Tenedos. θυγατέρα is in apposition with τήν.

628. ἐπιπροΐηλε, 'moved forward to them.' ἰδάλω is probably a reduplicated form of root *ar*, 'to go,' in causal sense, 'make to go.' κυανόπεζαν, with feet either 'of *cyano*' (l. 24), or 'of dark-blue colour.'

630. ἐπί, upon it (the *κάνεον*, *platter*) an onion as a relish to the drink.

631. ἀκτῆν, generally explained 'bruised meal,' from root *faγ*, 'to break.' But the neglect of the *f* in what is probably a very archaic formula seems surprising. Several other derivations have been proposed, but are not entirely satisfactory.

632. ἦγε, 'had brought.' So ἀγεις is used in perf. sense, 650.

633. The description of Nestor's cup is not very clear. Aristarchus explained that there was a pair of handles (οὐατα), nearly parallel, at either side; each pair running down to the base, and there forming a foot (πυθμήν). There seem to have been eight doves, represented as bending down, as though drinking (νεμέθοντο) the liquor. The ἦλοι are metal bosses for ornament; see l. 29.

630. This posset is almost identical with that by which Circe drags her victims, Od. κ 234. οἶνος Πραμνεῖος is spoken of by the ancients as 'a black rough wine'; it is said to derive its name from a Mount Pramne in Caria. κνή, 'grated'; from κνάω, which is conjugated like ζῆν, διψῆν, &c. κνήστι, for κνήστι, dat. of κνήστις, cf. Ψ 315.

642. πολυκαυκέα, 'parching'; reduplicated, with nasalisation from root *ka* 'to burn,' of which *kaf-* (καίω = *kaf-jō*) is a secondary extension. Cf. κάγκανα ξύλα, § 364.

647. ἐτέρωθεν, from the opposite side of the tent to that where the chairs were.

648. οὐχ ἔδος ἐστί, 'this is no time for sitting': Ψ 205.

649. Patroclus both owes Achilles respect (*αἰδοῖος*) and fears his reproofs (*νεμεσητός* = *dread*; so *νεμεσίζομαι* is used of fearing the gods). Transl. 'he is to be revered and dreaded that sent me to ask.'

650. ἀγεις, 'hast brought'; l. 632.

654. δεινὸς ἀνὴρ in apposition with *οἶος* as Σ 262, § 108, &c. τάχα, 'quickly,' i.e. easily.

656. Nestor asks with some irony why Achilles is thus concerned for the wounded, when he does not care for the distress of the army at large.

658. πένθεος, gen. after τ, 'he knows nought of the general grief, how great it has grown.'

659. Remark the distinction always observed between *βελῆσθαι*, to be wounded by a missile, and *οβτασθαι*, by a thrust.

662. This line, omitted by the best MSS., is obviously interpolated from Π 27: Nestor knows nothing of the wounding of Eurypylos, which happened after he left the field.

663. νέον, 'just now' (adv.).

666. ἢ μένει, 'can it be that he is waiting?' Cf. I 339.

667. Ἄργ. δέκητι, in spite of their efforts. θέρωνται, 'are made hot with fire.' For the gen. πυρός cf. I 214.

668. ἐπισχερώ, 'one after the other,' lit. 'in a row.' It is from root σχε- = σεχ- 'to hold,' and thus is exactly the same as ἐφ-εξ-ῆς.

669. γναμπτοῖσι, 'flexible,' 'lithe.'

670-762. This long tale of Nestor's, vigorous and interesting though it is, hardly suits the hurry of Patroclus (648), and has little or no bearing upon the advice the old man wishes to enforce. It is full of expressions which are else peculiar to the Odyssey, and is not improbably interpolated from some other source of Epic legend. Perhaps the interpolation extends from αὐτὰρ Ἀχιλλεύς in 664 to the same words in 762.

671. Ἥλειοι, the same as Ἐπειοί (688, &c.), the neighbours of the Pylians on the N.

672. βοηλασίη, 'a cattle foray.' δετε, in which foray.

674. ἐλαυνόμενος goes with κτάνον, 'as I was driving off the booty.'

676. περίτρεσαν, 'fled in every direction.'

677. ἤλιθα apparently = *very* (else only in Odyssey), occurs always with some case of πολλύς. No better explanation has been given than that of the Schol., ἄλις with -θα as suffix (cf. ὅπαι-θα, &c.).

678. πάσα οἶδον, an unusual place for the hiatus: cf. Ξ 4. πᾶν seems to mean 'that which is protected' (root *pa*) by the shepherd (ποι-μήν).

679. συὼν συβόσια, lit. 'swine-pens of swine.' The *i* is made long as in ὀπεροπλήσι, A 205, τριηκόσια, I. 697, δίδ, 435. It seems to be a lengthening *metri gratia*, assisted by the fact that *i* before a vowel naturally produces a *y*-sound, συβόσιγ*a*. But two good MSS. read συβόσει*a*. αἰπόλια πλατέα, 'wide-ranging flocks' (lit. 'goat-feedings') 'of goats.'

682. ἡλασάμεσθα, 'drove off for our own benefit.' εἰσω = *eis*, A 71.

684. τύχε πολλά, 'much good fortune had fallen to me,' on my first warlike expedition.

685. ἐλγύνειν, 'proclaimed with loud voice.'

686. 'That all should come to whom a debt was owing in Elis': the 'debts' in question representing property stolen by the Eleans.

688. δαίτρευνον, 'proceeded to apportion the spoil.'

689. ὥς · see on A 182. Here, however, the word practically means 'since'; the exact sense being '*even as* we were few in numbers' (as was to be expected from our small numbers) 'because we had been oppressed.' κεκακωμένοι seems to be added independently to give the reason; and ἤμεν goes with παῖροι.

690. ἐλθὼν... βίη· a construction *ad sensum*, because βίη 'Hp. is equivalent to 'Ηρακλῆς. The legend was that Heracles came to Pylos seeking purification after he had killed Iphitus. But the Pylians shut their gates on him, for which reason he took and sacked their city.

691. τῶν πρ. ἐτέων, 'in those former years.' For the gen. of time cf. X 27, &c.

694. ταῦτα, 'therefore'; so τό is often used. ὑπερηφανέοντες, lit. 'shewing themselves lifted up,' i.e. overbearing. ὑπερη- is the adj. stem ὑπερο-, with -η- as in νη-γενής, &c.

695. ὑβρίζοντες, 'contemptuously insulting us.'

697. κρινάμενος, 'selecting,' 'adjudging to himself.' τρι-ηκόσια, see 679.

698. τῷ, 'to him' (Neleus).

699. ἀθλοφόροι, I 124. αὐτοῖσιν ὄχ., 'chariots and all' (or 'chariot,' if there was only one, see 702: ὄχεα is often used of a single chariot).

700. μετ' ἀεθλα, 'to a contest for prizes,' perhaps at some funeral games (X 164): we can hardly suppose that the Olympian festival is alluded to. περὶ τριπόδοις, so περὶ ψυχῆς, X 161.

702. κάσχεθε, 'detained,' for κάτ-σχεθε, like κάδβ-βαλε, κάπ-πεσε, &c. ἐλατήρα in the sing. would seem to imply that there was only one four-horse chariot; but Homer speaks only of two-horse chariots, occasionally with a παρήγορος or third trace-horse (Π 471).

703. τῶν, 'these things, both words and deeds.' ἐπέων seems to imply that Augeas had sent an insulting message back by the charioteer.

704. ἐξέλετο, 'chose out.' δῆμον, the common stock, cf. A 931. It originally meant the *apportioned land* of a community (root δα-, to divide): and then any property held in common.

705. This line is perhaps interpolated from Odyssey, i 42 (so Aristarchus). ἴση, 'fair share.' ἀτεμβόμενος, Ψ 445, 'deprived of': derivation uncertain. οἱ, ethic dat., 'as far as he was concerned.'

706. διείπομεν, 'we saw to the division of each portion' (from ἔπω, 'to attend to'; not from εἰπῶν).

707. οἱ δέ, the Epeans, anxious to recover the booty.

709. Μολιόνε, perhaps 'grandsons of Molus': their mother is Μολιόνη, daughter of Molus. According to the legend given by the Scholiasts, they seem to have been regarded as a sort of 'Siamese twins,' actually joined in body. Welcker thinks they were originally an allegorical personification of the two mill-stones (*mola*): they are called Ἀκτορίωνε, 'sons of the Crusher,' in 750. See Ψ 638.

711. Θρυοέσσα πόλις, 'Sedge-town'; called Θρύον Ἀλφειοῖα πόρον, B 592.

712. νεώτη, the farthest ('lowest') town of Pylos; I 153.



713. ἀμφεστρατόωντο, 'were encamping round.' So ἀμφιμάχεσθαι takes an acc.

714. πέδιον, across the plain (acc. of 'motion over'). μετεκίαθον, 'had reached their goal.' ἀμμι δέ begins the apodosis.

715. θωρήσσεσθαι, infin. as though ἤγγελε had preceded, 'brought us word to arm.' Compare Ω 194.

717. οὐδέ με κ.τ.λ., 'but Nestor tried' (imperf.) 'to prevent my taking arms, and hid away my horses.'

719. ἔφη, 'he thought.' πολεμήϊα ἔργα, the operations of war, as opposed to fighting with country-folk, which was all the campaigning Nestor had yet seen (672-6).

720. μετέπρεπον, 'I distinguished myself.'

721. ἄγε νείκος, 'conducted, ruled the fray.'

722. βάλλον, intrans.; as we say 'emptying into the sea.'

724. ἐπέρρεον, the hosts of footmen streamed up to us.

725. πανουδίῃ, 'with all our array,' with our forces joined.

726. ἑνδιότι, 'at high day,' midday.

730. ἐν τελέεσσι, in our ranks, each in his place in order of march, so as to lose no time in starting.

733. The *f* of *fάστυ* (root *vas*, 'to dwell') is neglected, which is very unusual.

734. προπάροιθε, temporal; 'before that came about.' The word is usually found in the local sense.

735. ὑπερέσχεθε, 'began to travel above.' So διέχαι is used intrans. = 'to pass through.'

737. ἐπλετο νείκος, 'strife came into being,' i.e. battle was joined.

738. κόμισσα... ἵππους (parenthesis), took possession of his horses. Nestor can now act with the cavalry.

740. εἶχε, had to wife.

748. ἔλον, here 'captured' (328). ἀμφίς, i.e. falling one on either side of each chariot.

750. Μοῖσσοι· see 709. They are called Ἀκτορίωνε because, according to the legend, Poseidon was their real, but Actor their putative, father. ἀλάπαξα is used elsewhere only of sacking towns, not of cutting men to pieces. It seems lit. to mean 'make weak,' Skt. *ālpas*, 'small.' But this is doubtful.

754. διὰ σπιδέος, so the best MS. with Zenod.; the other MSS. follow Aristarchus in reading δι' ἀσπίδες, explaining the word 'round like a shield,' which seems impossible. σπιδής is explained by Hesychius to mean 'wide'; it is probably from root *σπα*, 'to draw,' in the sense 'stretched out,' *ex-tens-us*.

756. Βουπρασίου, a region in which lay Aleisium and the Olenian rock. The poet would seem not to have been acquainted with the district, if these two places are rightly identified with Aleisium in the south, and Olenium on the extreme north-east frontier of Elis.

757. ἐνθα κέκληται, a pregnant expression for 'where is the hill which is called the hill of Aleisium.'

759. κτείνας contains the main idea of the sentence: 'there I slew the last man, and left him.'

761. εὐχετόωντο, 'gave glory.' Cf. X 394.

762. εἴ ποτ' ἔον γε, i.e. 'if it be not all a dream.' See Ω 426. αὐτὰρ Ἀχιλλεύς seems to mark the return to the original narrative; see on 670. 'But Achilles will have enjoyment of his valour to himself alone,' i.e. he will not permit any general profit from it. Perhaps οἶος is opposed to μετ' ἀνδράσιν: but in any case the connexion with the preceding story is very slight. For τῆς we should no doubt read ἧς. Cf. P 25, ἧς ἡβης ἀπόνητο.

764. μετακλ. μετα= 'afterwards,' i.e. when too late. This gives the idea of repentance, as in μεταμελίσθαι.

767-785, a long parenthesis; the ἐπέτελλεν of 765 being taken up again in 785. Aristophanes and Aristarchus expunged the lines, but hardly on sufficient grounds. νῶϊ δὲ ἐνδον, so MSS.: the hiatus is not unfrequently found after a dactyl in the first foot; so the emendation of the vulg. νῶϊ δέ τ' is unnecessary.

769. ἰκόμεσθα, 'we had come.'

770. ἀγείροντες, raising the army for the Trojan expedition.

771. The presence of Menoetius is explained by Ψ 85 sqq.

773. τερπικεραύνῳ, generally explained 'rejoicing in the thunderbolt.' But Homer nowhere else applies a 'subjective' epithet of this sort to Zeus; and the word, according to its formation, should mean 'making glad the thunder.' It is better to explain it 'hurler of the thunderbolt,' exactly like Virgil's 'qui fulmina torquet,' τερπ- being from root *tark* = *torqu-*, by labialisation, and appearing with metathesis of the liquid as τρεπ-, 'to turn.' Similarly ἰοχέαιρα, 'the pourer forth (χέω) of arrows,' used wrongly to be explained 'rejoicing in arrows.' (So G. Meyer.)

774. χόρτῳ, the enclosure of the courtyard, in which stood the altar of Zeus Ἐρκείος. ἀλεισον, 'a goblet': der. uncertain.

775. ἐπὶ seems to mean 'in addition to,' 'concurrently with.' It does not seem to have been a custom to pour the libation *over* the burning sacrifice (Död.).

776. ἀμφιέπετον, 'were preparing for the meal.' (Zenodotus' reading ἐπέτην would be more correct: so ἠθελήτην, 782.)

779. ξείνοις, sc. παρατίθεσθαι.

781. 'I opened our errand, bidding you come with us.'

782. σφῶ, 'ye two' (Achilles and Patroclus) = σφῶϊ, 776. See on A 336. ἠθέλετον, see 776.

784. This famous line occurs also in Z 208.

786. γενεῇ goes both with ὑπέρερος and πρεσβύτερος by a sort of zeugma: 'superior in descent' (as son of a goddess)... 'older in age' (so I 58, 161).

788. ὑποθέσθαι, 'put into his mind.' σημαίνειν, lit. 'give'

the word of command': II 172, § 445. εἰς ἀγαθόν περ, 'to his own great (περ) profit.' Cf. I 102.

791. εἰποῖς, an opt. proper, beseeching where the imper. would command.

792. σὺν θαίμονι, 'with the favour of heaven.'

793. παραφασίς 'persuasion.' Cf. παραφάμενος, Ω 771.

794. θεοπροσίην ἀλεείναι, i.e. if he is avoiding any fate prophetically told.

795. τίνα, any such prophecy. ἐπέφραδε, 'revealed': Zeus alone is the god of prophecy in the Iliad, not Apollo.

797. φῶς, 'salvation,' light of safety. Cf. § 538.

799. ἰσκοντες for the more usual ἐισκοντες, 'making thee like him' in thought; i.e. mistaking thee for him. The word is prob. for *fik-skw*, root *fik* of *ἔικα*, &c.

801. τειρόμενοι goes with ἀναπνεύσασι by the usual construction of verbs of *ceasing from*: 'and the Achaeans may have breathing-time from their toil, for scanty is breathing-time in battle': i.e. there is so little rest in war that even a brief respite is welcome if complete victory cannot be had.

802. ἀϋτῇ goes with κεκμηότας, 'men weary with the battle-cry.'

805. παρά, *along* the line; κατά, *over against* those of Odysseus, which were just in the middle (l. 5).

807. ἀγορή τε θέμις τε, the place of assembly and of justice. Paley compares ψῆφος = place of voting, Eur. *I. T.* 969.

808. ἦην, a probably erroneous form for ἦεν: it occurs elsewhere only in Od.

809. For the wounding of Eurypylus see 583.

812. ὤμων, gen. after κατὰ...ρέειν, flowed *down from*.

813. γε μέν, Attic γε μήν, 'however': 'still his spirit was unshaken.'

817. ὧς ἀρα, 'thus then were ye destined to glut the dogs in Troy.' ἔσειν, from *ἔω*, root *sa* (*sa-tio*, &c.). ἀργέτι, 'white'; so § 127, elsewhere ἀργῆτι.

820. ἦ...ἦ, 'whether...or.' This is the traditional accentuation of the words when introducing a double indirect question for *πότερον...ἦ. στήσουσι*, 'will resist,' 'hold up against.'

823. ἄλκαρ Ἀχαιῶν, any bulwark of the Achaeans against the Trojans. For 824 see note on 311: the nom. to *πεσόνται* is Ἀχαιοί, not Τρῶες.

829. αὐτοῦ, sc. μηροῦ.

831. προτί goes with Ἀχιλλῆος: such a separation of a preposition from its case is very unusual. δεδιδάχθαι, Zenod. δεδαδᾶσθαι, which looks more like a Homeric form.

832. δίκαιότατος, 'the most humane': δίκαιος means conversant with *δικη*, the conventional order by which human society is ruled. So in Od. i 175 the Cyclops is οὐ δίκαιος as opposed to *τιλόξεινος*. The Centaurs are wild men, φῆρες, in A 268.

833. *λητροί... τὸν μὲν, anacoluthon*: ὁ μὲν κείται would have been the regular construction, answering to ὁ δέ (sc. Podalirius) in the second clause, 836. *χρητίζοντα*, 'needing.'

838. *πῶς τ' ἄρ' ἔοι*; 'how can these things be'? the opt. is used potentially without *ἄν*: so *ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σάσσαι*, γ 231. *ρέξομεν*, a deliberative aor. subj.

839. *ἐνίσπω*, aor. subj. from *ἐνί* and *σπ* = 'say'; l. 218.

841. *σεῖο μεθήσω*, lit. 'I will relax from thee,' i.e. 'desert thee.' We have elsewhere *μεθίεναι ἀλκῆς* or *πολέμοιο*, but the gen. of a person is strange. Zenod. read *σεῦ ἀμελήσω*, which Aristarchus thought less poetical.

842. *ὅπῳ στέρνοιο λαβάν*, i.e. putting his arm round his waist.

845. *περιπευκές*, 'very sharp.' Cf. A 51. *αὐτοῦ, μηροῦ*, as 829.

846. *ρίξαν πικράν*, said to be the *Achillea* or *Aristolochia*, which were known to Greek medicine as anodynes.

847. *ὀδυνήφατον*, 'pain-killing'; explained by the following words.

## BOOK XVI.

1. *νηός*, the ship of Protesilaus (O 704, Π 286) which Ajax was defending alone against all the Trojans.

2. *παρίστατο*, 'came and stood.' Cf. A 197. Patroclus has been tending Eurypylus since the end of book A.

3. See on I 14-15.

7. *δεδάκρυσαι*; 'art thou bathed in tears'? So *δεδάκρυνται*, X 491.

9. *εἰανοῦ ἀπτομένη*, 'plucking at her dress,' to call attention. Cf. X 493. *εἰανοῦ* is from root *vas*, *fer-*, *to clothe*. Cf. Z 352. *ἀνελέσθαι*, 'to take her up in her arms.' καὶ τε as often adds a picturesque touch having no bearing on the point of the simile, which is given by *δακρυόεσσα*.

10. *ἔφρα*, 'until.'

12. *ἦ... ἦ... ἦ, an... an... an*, three questions introduced asyndetically: not *utrum... an*, for then the particles must be accented *ἦέ... ἦ*: A 820. Achilles seeing his friend's distress naturally forgets the comparatively trivial errand on which he had sent him, A 611-615.

13. *οἶος*, in modern phrase 'have you any private information'?

14. *φασί*, 'folk deem that thy father is still alive.'

17. *Ἀργείων*, on account of the Argives. A 65.

21. *Πηλέος υἱέ*, cf. A 489.

22. μὴ νεμέσα, 'be not full of wrath.' Patroclus reproaches the bitterly sarcastic tone in which Achilles speaks of the disasters of his countrymen. βεβέληκεν, 'hath overwhelmed.'

23-27 = A 658-662.

29. ἀκέομαι for ἀκεσ-jo-μαι, from the noun-stem ἀκεσ- (ἄκος); ἀκέομαι (ἀκεσ-ομαι) is the usual form. ἀμήχανος, lit. 'not to be dealt with,' inexorable.

31. αἰναρέτη, ἐπὶ κακῷ τὴν ἀρετὴν ἔχων, Schol. 'Cursed in thy valour,' cf. δυσαριστοτόκεια, Σ 54. It seems to be voc. of αἰναρέτης, but the -η for -ᾱ is hard to explain. Perhaps we should read -της, the nom. being used for voc. in an exclamation, as A 231. δνῆσεται, see A 762.

34. γλαυκή, 'gleaming': see A 206.

35. ἡλίβατοι, generally explained 'sheer, precipitous.' The origin of the word is very obscure. ἀπηγής· see on A 340.

36-45, repeated from Nestor's words, A 794-803, q. v.

47. λιτέσθαι, 2nd aor. infin. from λίσσομαι = λίσ-jo-μαι. 'He was fated to beg for himself evil death and doom.'

52. τῶδε is explained by ὁπότε δῆ, 'this grief (which arises) whenever.' τὸν ὅμοιον, his equal in birth and worth, though not in mere power (κράτει). Cf. A 281, πλεόνεσσιν ἀνδράσιν. ἀμείρσαι, 'to deprive': from ἀμέρδω, which probably means 'not to give a part' (μέρος), *expertem facere*, for ἀ-μερ-jo (Pindar uses ἀμείρω).

54. ὅ τε = ὅτι τε, 'because.' A 243.

55. πᾶθον ἄλγεα, 'endured hardships.' I 321.

57. δοῦρὶ κτεάτισσα· cf. δουρικτήτην, I 343.

59. 'Whom A. took from my hands as though I were a despised stranger.' Compare I 648; from which it is clear that μετανόστην must be in apposition with ἐμέ understood after ἔλετο, as the second accus. usual with verbs of robbing; cf. P 678. Perhaps we should with Döderlein read χειρῶν μ' ἔλετο.

60. 'But all this we will let be by-gone.' See Σ 112. οὐδ' ἄρα πως ἦν, 'and it was not to be, it seems, that I should be ceaselessly angry in my soul.' Curtius explains ἀσπερχές as ἀν-σπερχές, 'hastening forward' (ἀνὰ), i.e. heedless, unregarding. ἔφην, 'I thought,' intended.' See I 650.

64. τύνη· see T 10. ὧμοισιν, local dat., 'on thy shoulders.'

65. μάχεσθαι is added epexegetically: 'lead on the Myrmidons to fight.'

66. 'If in truth a black' (lit. dark-blue) 'clond of Trojans hath encompassed the ships victoriously.' ἀμφιβαίνω elsewhere takes the accus., except in the sense of 'protecting,' when the dat. may be explained as a *dat. commodi*. οἱ δέ, they, even the Argives (Ἀργεῖοι, 69). κεκλίσται, are leaning on the sea beach: the military metaphor of an army 'resting upon its base of support' is familiar; only here the sea is a danger rather than a help. ἔτι, 'now': lit. for the future.

69. πόλις, hyperbolic, 'the whole of Troy.'

71. ἐναύλους, the beds of the watercourses intersecting the Trojan plain (and at a distance from the camp). \* 283.

73. ἡπια εἶδειν, 'were kindly affected': so ἄγρια ὀδεν, Ω 41.

75. μαίνεται, 'rages.' For this personification of the spear cf. Α 574.

76. 'Nor do I hear the voice of Atrides shouting with his hated lips' (lit. uttering his voice from his hated head: cf. Α 462).

78. περιάγνυται, sc. ὅψ, 'echoes around.' The word seems to be not unnaturally used of *sound*, because the breaking of anything is generally associated with noise. So we say 'a sound *crashes*.'

79. νικῶντες seems to be used in perf. sense: the μάχη has now ended and given place to a siege.

80. καὶ ὧς seems to refer back to l. 72: in spite of Agamemnon's insult.

81. ἐπικρατέως, 'victoriously,' as 67. πυρός· see Α 667.

83. 'Obey me even as I shall put' (θέλω, subj., virtually = future) 'into thy mind the sum of my bidding'; i.e. the advice which is the main point of what I am going to say. Cf. Ι 625.

84. μοι, ethic dat.: 'that I may see thee win.' ἀρηαι, subj. of ἡρόμην, from ἄρ-νυμαι (Α 159).

86. ἀψ ἀπονάσσωσιν, 'send back' (ἀποναίω, lit. remove from her present dwelling). ποτὶ, 'in addition.' (All this passage seems inconsistent with the ample restitution offered to Achilles only the night before this. See Introduction.)

87. ἴεναι, infin. for imper. This is the μύθου τέλος.

90. ὅε, 'so'; virtually = γάρ. ἀτιμότερον, either by being slain and losing Achilles' armour; or by shewing the Greeks that they could succeed without Achilles.

94. ἐμβήη, 'step in,' 'intervene': ἐμποδὼν στῆ, Schol.

95. φάος· v. Α 797, &c.

97-100. Rejected by Aristarchus. ὅν (98) seems to have no meaning: and in 99 the dat. νῶιν seems to stand by mistake for the nom. νῶι, ἐκδύμεν being optat.: cf. Ω 665. Aristarchus took νῶιν as dat. and ἐκδύμεν for ἐκδύμεναι (cf. 145), supplying εἴη or γένοιτο: but this ellipse is impossible. The sense is extravagant: 'would all the Trojans might perish, and all the Greeks, and we two only escape to take Troy.'

102. Ajax is still defending the ship of Protesilaus against the Trojan army.

105. καναχὴν ἔχε, 'maintained noise,' i.e. rang continuously. So βοῆν ἔχον, Σ 495.

106. κάπ for κάτ(α): as κακ κόρυθα, Α 351. φάλαρα, explained by Autenrieth as the metallic ridges forming the φάλος (Α 41): Buttmann took it to mean the 'cheek-pieces' of the helmet.

107. αἰόλον, adorned with a device, perhaps coloured, like Agamemnon's, Α 33 sqq.

108. ἀμφ' αὐτῷ, apparently 'to drive back (the shield that was) upon him.' ἀμφι with dat. is used of garments *on* the person, but not elsewhere of a shield.

111. κακὸν κακῷ ἐστῆρακτο, lit. 'evil leant upon evil,' i.e. misfortune followed close upon misfortune. Compare T 290.

112. At this very critical point the Muses are again invoked. See A 219.

115. αἰχμῆς goes with *δπισθεν*, 'by the neck of the spear, behind the point.'

117. 'Ajax brandished it fruitlessly in his hand, a headless shaft, and the bronze point fell far from him ringing to the ground.'

119. *δλγησεν* is trans. as in P 175.

120. *ἐπέκειρε*, 'cut short, maimed, his plans of war.' Cf. 394.

123. τῆς is perhaps a local gen., 'on it the flame poured down,' i.e. poured down over the ship from the deck.

124. τήν, 'her,' the ship, *πρυμνήν* being adj., 'at the stern.' *ἔμφεπεν*, § 348.

126. *ἱππόκελευθε* occurs only in this book, as an epithet of Patroclus. It seems to mean 'making way with horses,' i.e. charioteer; from \**κελεύω*, *to go*, a lengthened stem from *κελ-*, Skt. *kar*, 'to go'; whence *κελευθός*, *ἀ-κόλουθ-ος*. Others derive from *κελεύω*, as meaning 'urges on of horses'; but we should then expect *ἱπποκελευστέ*.

127. *ῥωήν* · see A 308. It is not necessary to make this line a parenthesis in order that *μή* may depend on *ῥρσο*, 'rise up, *lest*': for *μή* is often used in independent sentences in Homer, meaning 'let it not be, that.' § 8, A 26: cf. P 93, 95. *φυκτέ*, 'means of escape.'

129. *θαδσον*, the compar. implies 'rather quickly than slowly'; as we say 'the sooner the better.' Compare *σαώτερος*, A 32. *κε...ἀγείρω* (aor. subj.), like *κ' ἔγω*, A 184.

130-139. Compare the arming of Agamemnon, A 16-43.

134. *αστερόεντα*, 'adorned with stars,' rather than 'shining like a star.' It is always an epithet of heaven except here and § 370 (of the palace of Hephaestus).

137. *κυνέην*, originally 'a cap of dogskin': but it has lost this primary sense, and means a helmet of any sort. In σ 377 we hear even of a *κυνέη πάγχαλκος*.

139. *ἀρῆρει*, plpf.: observe the neuter subst. in the dual, the rel. in plural, and verb in singular.

143. There is clearly a play on words in the assonance *Πηλ-ιάδα* and *πῆλ-αι* · and possibly, as Paley thinks, an allusion to the name *Πηλ-εύς* in *πατρὶ φίλῳ*. Cf. I 137, 358.

145. *ζευγνύμεν*, for *ζευγνύμεναι*: the long *υ* is irregular and has not been explained. Compare *ῖμεναι*, T 365, *τιθήμεναι*, Ψ 83, 247.

τῷ, 'for him.' ὄπαγε ζυγόν, 'led under the yoke.'  
Ξάνθον καὶ Βαλλίον, Chestnut and Piebald: so T 400.  
ere the immortal steeds given by the gods to Peleus.  
ἄρπυιαι seems to be the storm-wind personified as a fleet  
The ἄρπυιαι in Homer are never the foul monsters of later  
gy. It was a common idea that mares could be impreg-  
' the wind: see T 223, and Virg. *G.* iii. 274 sqq.

παρηορίησιν, 'side-traces' (from root *fap*, 'to lift up,'  
i-fel-p-u, *παρήρος*; lit. = *hung on* at the side). The later  
: this third horse was *σειραφόρος*: he was harnessed only  
, and did not pull at the yoke.

Ἥκτινος πόλιν, Thebe; whence Briseis came. ἔπετο,  
nortal, he kept pace with the immortal steeds.

ἱποχόμενος, 'passing in review.' P 356.

σὺν τεύχεσιν goes with *θώρηξεν*, 'arrayed them in their  
See A 49. The verb of οἱ δέ is forgotten in the course  
nile, until we reach *ῥῶοντο*, 166.

The chaps of all are red with blood.' The singular  
is curious: La Roche suggests *παρήια* and *φολία*, as the  
common in the 'bucolic caesura.'

ἔγχεσθ' ἰασι gives the point of the simile. ἀπὸ  
ἀψόντες, 'to lap from a dark spring' (cf. I 14) 'the sur-  
he black water with their slender tongues, belching  
le the reeking gore' (lit. 'gore of blood'; *αἵματος vir-*  
*ματδόντα*).

γεμιστένεται, lit. 'is crowded' († 220), i.e. is distended  
meal. This does not seem to add to the picture, how-  
ley suggests that it may mean 'though their belly is  
a (their flanks are narrow), yet they have room for a  
rt'; comparing Virgil's bees, which 'ingentes animos  
i pectore versant,' *Georg.* iv. 83.

ῶοντο, as A 50.

πρους, 'the chariots,' i.e. the charioteers. So we speak  
orse = the cavalry.

ἡμάλινειν, 'to give the word of command.' A 789.  
nore correctly *ἔ(f)δνασσε*: the vowels would not be  
l with the consonantal *f* between them.

ἥς ἱῆς see A 174. Here it means 'the first.'

ἑπείθεος, lit. 'fallen from Zeus': a common epithet of  
being born of the rain descending from heaven.

Penesthius was therefore nephew of Achilles.

ῥίκλησιν, 'in name'; Borus as her husband was puta-  
: of her child.

ῥυιε, 'had wedded her' (imperf. for plupf.). For *ῥῶνα*  
I 146.

ἥς ἑτέρης, 'the second.'

αῤῥένιος, 'son of an unmarried girl.' *χῶρω καλή*,  
in the dance.'



182. μετὰ μελομένησιν, 'among the maidens dancing.'
183. χρησηλακάτου κελαδαινῆς, 'the Huntress with shafts of gold.' See T 70.
184. ὑπερῶα, 'the upper room, the maiden's bed-chamber.'
185. δαδάκητα, lit. 'not harming' (κακός), i.e. 'prospering,' as god of good-fortune. Others make it a redupl. form from ἀνέομαι, the Healer: cf. σῶκος ἐριόνιος, T 72. The word occurs only here and Od. ω 10. It seems to be an Aeolic form of nom. like νεφεληγερέτα, ἱππότα, &c.
187. μογοστόκος Εἰλείθυια, A 270.
188. ἐξάγαγεν πρὸ φῶσθε, 'brought him forth (πρὸ) to the light of day.' So T 118.
190. ἡγάγετο, 'took her home as his wife' (Σ 87, X 471, &c.): just as Borus had done with Polydora, 178.
191. Φύλας, the boy's grandfather, 181.
192. ἀμφαγαπάζομενος, the ἀμφι- seems to imply 'embracing him lovingly.'
195. ἐταῖρον, Patroclus.
199. στήσεν, 'had drawn up.' δέ marks the apodosis. Compare A 25: 'he laid a solemn charge upon them.'
202. ὑπὸ μνηθμόν, 'during the time of my wrath.' This temporal use of ὑπὸ occurs again only in X 102.
203. χόλη, 'reared thee on bile.' Elsewhere only χολή is used in this sense; but the words are of course originally identical, and it gives a very weak sense if we translate 'reared thee for wrath.' ἔχεις, 'keepest.'
205. περ, 'at any rate'; if we are not to fight, let us at least go home instead of idling here.
207. μ' may be for μοι; but more probably is for με, as βάζω takes an accus. of the person addressed, I 59. So εἰπεῖν often takes a similar accus. νῦν δέ, 'now the great work of battle is open to you.'
208. ἔης = ἦς, a quite isolated form: δου, the common reading in B 325, is the nearest analogy, but should no doubt be δο (see § 104). Curtius suggests that the εἰ may represent j, as δς the relative and demonstrative was originally jος. τις, i.e. each man.
211. ἄρθεν, 'closed up,' lit. were fitted together. Cf. ἄρσαντες, A 136. ἄρδρη is the redupl. 2nd aor. used transitively. πυκνολίστ, closely set, so as not to admit the wind through any crannies.
214. ἄραρον, 'fitted together'; here intrans.
215. 'Shield leant upon shield, crest on crest, and warrior on warrior; and with the glittering helmet-ridges the horse-hair crests touched (those in front) as they nodded forwards, so close stood they one by the other.' νεύοντων, lit. 'when the wearers nodded them.'
218. θωπήσσοντο, 'prepared for battle.' Σ 189.

221. ἀπό, pregnant: 'opened (and took away) from the chest its lid.'

223. ἀγεσθαι, 'for him to take' (middle).

224. ἀνεμοσκεπέων· compare σκέπας ἀνέμοιο = shelter from the wind, ε 443, &c. οὔλων, from root *var*, 'to cover,' whence *vell-us*, *elpos*, and our *wool*. Here it means 'woolly rugs.'

225. τετυγμένον, i.e. *artistically* wrought: Ψ 741.

227. σπένδεσκε seems to mean 'even he himself did not use it for libations to any of the lesser gods.' δτι μὴ, so Aristarchus, following the idiom of Herodotus. But *δτε μὴ* (so four MSS.) would be more consonant with Homeric usage, though it is not elsewhere found with the verb omitted.

228. τό, the lengthening of a short syllable in the first place is unusual; it is perhaps to be accounted for by the following liquid, as the power of sustaining the sound of a 'continuous' consonant seems sometimes to lengthen a preceding short vowel. Cf. τό οἱ = τό φοι, X 307, and see 774. θείω, 'with sulphur' (θείον, for θέφ-ειον, root *θν*-, whence θύω). It is several times mentioned in the *Od.* as a means of purification; the fumes are to this day often used as a disinfectant.

230. ἀφύσσατο, 'drew from the bowl,' which no doubt always stood ready filled.

231. μέσῳ ἔρκει, the enclosure in front of the tent, like the αὐλή of a house, in the middle of which stood the altar of Zeus Ἐρκεῖος. Ω 306.

233. ἀνα, voc. of ἀναξ, only used in addressing gods. Δωδοναίε· at Dodona in Epirus, one of the oldest settlements of the Greek tribes, oracles were given by the rustling of the leaves of the sacred oak, and interpreted (ὑπόφημι) by the Selli, an ascetic caste of priests. The name Σελλοί seems to be an older form of Ἑλλ-ην. Düntzer connects it with σέλας, as meaning *brilliant*, *splendid*. Gladstone, 'Juv. Mundi,' p. 222.

235. σοί is generally explained as dat. after ἀμφί, which hardly suits its emphatic position, as it is not used to contrast Zeus with any other person. Perhaps it means 'thine,' from σός.

236-8 = A 453-5.

239. ἀγώνι, 'the assemblage of the ships': so νηῶν ἀγύρει, Ω 141.

243. εἴσεται, future, 'till Hector shall know.' This phrase occurs also Θ 111. ἤ, 'whether,' = εἰ. καὶ οἷος, i.e. 'whether our comrade can fight even single-handed, or whether his hands unconquerable rage then (*only*) when I too go (with him) into the throng of war.' ἐπιστήται, subj. ἀαπτοί, A 567.

246. ναυφί for νηῶν, but still retaining a locative sense; lit. 'whom he hath chased away *from at* the ships.'

250. ἀνένευσε, 'refused' by the Greek sign, an *upward* nod of the head.

255. *ἔτι*, 'still,' after all his practice in self-control.
258. *ἔστιχον, ὄφρα*, marched till they fell upon the Trojans (at the ship of Protesilaus).
259. *ἔξεχόντο*, poured forth from their camp.
260. *εἰνοδίῳ*, 'dwelling by the roadside.' *ἐριδμάλωσι*, 'irritate'; from stem *ἐριδ-* (*ἔρις*), apparently though a verbal noun *\*ἐριδία*, 'irritation.' *ἔθοντες*, *more suo*, i.e. 'like boys,' explained by *νηπύλοιοι*, 'childishly.' Cf. I 540.
261. A tautological line rejected by Aristarchus. *κερτομέειν* elsewhere in Homer only means *verbis* (not *factis*) *laedere*.
262. *πολλέεσσι*, their amusement hurts many innocent passers-by.
263. *τίς τε* go together, and virtually = *τις*. *ἀνθρώπος ὀδύτης*, an unusual phrase, for *ἄνθρωπος* is the regular word in these cases of 'limiting apposition' (A 105). When once the wasps are aroused, they vent their anger on anyone who passes.
265. 'Each one flies straight forward,' reckless of consequences. *πᾶς* is in 'distributive' or 'partitive' apposition with *οἱ* and attracts the verb *πέτεται* into the singular.
266. *τῶν*, i.e. *σφηκῶν*, with the blind courage of wasps.
272. *καὶ ἀγχείμαχοι θεράποντες* is added by a very natural but not strictly logical afterthought, 'and so are his doughty followers.' For 273-4 see A 411-12.
277. *ὑπό*, causal; 'with the shouting of the Achaeans.'
281. *ἐλπόμενοι* follows *φάλαγγες* by a construction *ad sensum*, because *φάλαγγες* virtually = *τρώες*. It means, 'believing that he had cast away his wrath.' For *ἔλπομαι* used of anticipating *evil*, see I 40, O 110. The Trojans mistake Patroclus for Achilles because of his armour. *ἔλεσθαι*, 'had preferred friendliness.'
287. The Paeonians were a Macedonian tribe. *ἱπποκορυστάς*, 'equipped with chariots' (*κορύσσω*).
290. *ἀμφιφύβηθεν* = *περίτρεσαν*, A 676.
293. *πῦρ*, the fire which was kindled in I. 123. *ἡμιδαής*, 'half burnt.' *λίπετ' αὐτόθι*, 'they left it *behind*.'
295. *ἐπέχυντο*, 'poured out upon them all along (*ἀνά*) the line of ships.'
298. *στεροπηγέρετα*, only here: elsewhere *ἀστεροπηγής*. The usual *νεφεληγέρετα* could not be used directly after *νεφέλην*.
299. 'And all the pinnacles appear and the tall promontories and glades, and the infinite sky breaks open down from heaven.' *οὐρανός*, the home of Zeus, is above the *αἰθήρ* or clear sky, which again is above the region of clouds (*ἡήρ*). The *αἰθήρ* is 'burst open' by the rift in the clouds below, by the hand of Zeus coming from above (*οὐρανόθεν*). Compare 364.
302. The point of the simile lies in the sudden gleam of sunshine, appearing for awhile in the midst of a storm, but not putting an end to it. *ἔρωή*, only here and P 761 in the sense of

'cessation': elsewhere it = *ὁρμή*. The verb *ἐρωέω* is used in both senses, for which no satisfactory connexion has been suggested. See A 303. Some explain 'there took place no *violent rush* of battle,' which is less natural, and still leaves the use of *ἐρωέω* unexplained.

304. *προτροπᾶδην*, 'in utter rout.'

305. *δε*, *only* they retired perforce from the ships.

306. *κεδασθείσης*, 'when the ranks were broken': the opposite of *ἀρτύνθη μάχη*, A 216. *ἡγεμόνων* belongs equally to *ἄντηρ* and *ἄνδρα*.

308. *αὐτίκ' ἄρα* elsewhere always begins an apodosis. Here we may supply *κεδασθείσης ὕσμνης* = *ἐπεὶ ἐκεδασθη ὕσμη* (Fäsi). *στεφθέντος*, 'when he had turned his back.'

312. *στέρνον γυμνωθέντα*, 'having exposed his chest.'

314. *ἔφθη δρεξάμενος*, 'was the first to wound him in his thigh's base.' *ὀρέγ-ειν*, our *reach*, properly means 'to put out the hand' to a thing. It is used in the sense of 'striking' with acc. only here, l. 322 and Ψ 805 (also with *φθῆσιν*). *ἐνθα κ.τ.λ.*, i.e. at the hips, where is the largest mass of muscle (*μυῶν*) in the human body.

315. *περὶ*, 'round the spear's point.' Probably the large arteries in this region were severed: else the wound would not be immediately fatal.

317. The construction is slightly irregular, as Thrasymedes (l. 321), the other son of Nestor, is not introduced by *ὁ δὲ Θρασ.*, which would be required to make a grammatical 'partitive' apposition (see 265) of the two sons individually with the plural *Νεστορίδαι*. The beginning of the sentence is forgotten in the development of the subordinate incidents.

320. *κασιγνήτοιο*, on account of his brother. So A 250.

321. *τοῦ* is gen. after *ἄμον*, which is governed by *δρεξάμενος*, as in 314: *οὐδ' ἀφάμαρτεν* being parenthetical, as A 350. *πρὶν οὐτάσαι*, before Maris could wound Antilochus.

324. *δρῦψ' ἀπό*, pregnant: 'stripped (and separated) from the muscles.' *ἄχρῃς*, *completely* shattered away the bone. So P 599.

328. The Chimaera is mentioned by Glaucus when he tells the story of Bellerophon, Z 179: it is there described as a compound of lion, dragon, and goat. *ἄμαιμάκετος* is used also of the mast of a ship in a storm: it is apparently from *μαίμδσσω*, a strengthened form of *μαίμω*, with *ἀintensivum*, and means 'raging, furious'; and of the mast, 'dashing hither and thither.'

331. *βλαφθέντα*, 'entangled in the throng.'

333. *ὑπερμάνθη*. the *ὕπό* denotes 'thereat,' 'in consequence.' Cf. *ὕπαί*, A 417.

334. *πορφύρεος*, 'dark': compare *μέλαν νέφος θανάτου*, 350.

336. *ἡμβροτον, ἡκόντισαν*, in plupf. sense. *μέλεον*, 'in vain.'

338. ἀμφὶ καυλόν, 'was shattered *at the hilt*.'
340. ἔσχεθε, intrans.: 'only the skin held fast,' i.e. the head was suspended (παρηέρθη, see 152) by a strip of skin only.
343. ἐπιβησόμενον, 'as he was about to mount': or perhaps = ἐπιβάδντα, from the Epic aor. ἐβησόμεν.
347. κέασσε, 'shattered.' So κείσθη, 412.
349. τὸ δέ, sc. αἷμα. δνὰ, *up* through his mouth, κατὰ, *down* through his nostrils. πρήσει, 'made to gush forth': A 481.
352. ἐπέχραον, 'assail': gnomic 2nd aor. of ἐπι-χράω. We have 1st aor. subj. χράσῃ (for χράδ-σῃ) = *grazed*, E 138. Cf. § 369. The fundamental idea of the word seems to be 'rubbing,' hence 'bruising, tearing.' Compare the use of τείρω.
353. αἶ τε, as though οἰῶν instead of μήλων had preceded. διέτμαγεν, 'have straggled from the flock.' Cf. A 531. οἱ δέ, 'the wolves seeing the stragglers straightway rend the poor cowards.'
356. φόβοιο μνήσαντο, 'turned their thoughts to flight.' A 71.
358. ὁ μέγας, sc. the son of Telamon, as opposed to the shorter son of Oileus. ὁ is here virtually the article.
359. ἰδρεῖν. Hector himself boasts of his knowledge of the arts of war in H 237-241.
361. σκέπτετο, 'was ware of the whizzing of arrows': i.e. watched, so as to avoid it.
362. 'Verily he marked that the tide of victory was turned'; lit. 'he knew that victory in fight was (now) one-sided.' σάω, see § 238.
364. This passage seems hopelessly inconsistent with the Homeric use of οὐρανός and αἰθήρ, both of which are above the region of clouds; see 300. We can only suppose that οὐρανὸν εἶσω means 'across the open face of heaven,' and translate αἰθέρος ἐκ δόξης, 'after a clear sky,' αἰθήρ being thus = αἰθήρ, a use not elsewhere found. τέλνῃ, 'spreads out.' The Trojans spread over the plain from the ship round which they are crowded like clouds which, as is usual in mountain regions, rise round the hill tops and thence overspread the sky.
367. οὐ κατὰ μοῖραν, 'in no regular order.' πέραον, 'crossed the moat.'
368. σὺν τεύχεσι, i.e. Hector's horses were so good that they brought him safe across even with all his weight of armour.
371. ἀξαντε, dual, of each pair, in 'distributive' apposition with ἵπποι. If there had been only one horse to each chariot we might have had ἵπποι ἀξας (ἐκαστος). Cf. 317. Hence Bentley is probably right in reading ἄρμα for ἄρματ', as the *f* of *φάναξ* is rarely neglected. ἐν πρώτῳ ῥυμφί, 'at the base of the pole.'
372. σφεδανόν, 'vehemently.' (Root σφαδ-, of violent convulsive movement, σφαδ-άζω, σφενδ-όνη). A 165.

373. οἱ δέ, the Trojans.

374. τμάγην· when they had begun to straggle: 354. ἀελλα is generally explained to mean 'a whirlwind of dust rising up to heaven,' comparing Ψ 366 and κοῖσαλος ἀελλῆς, Γ 13. But this would require νέφεα: νεφῶν seems to imply that an ominous tempest is sent *from* heaven, like the thick darkness which descends upon the battle over Patroclus in P.

378. ἔχε, sc. ἵππους, 'drove.' ἀνεκνυβαλίσσον, 'fell over, clanging': apparently an 'onomatopoeia,' like κύμβαλον, 'cymbal'; expressing the ringing of metal.

381. An interpolation from l. 867, omitted by all the best MSS.; it is not appropriate here, for the mortal horse is still harnessed with the immortal pair.

384. Observe how the spondaic rhythm suits the sense. κελαινῇ, i.e. made dark by the storm.

385. ὀπωρινῷ, i.e. in the height of summer: ὀπάρη denotes the 'dog-days' and harvest time (*not* autumn): violent thunderstorms at this time produce especially disastrous floods, because all the soil is parched and hard.

387. 'Who by violence judge unrighteous judgments in the assembly.' θέμιστας is a cognate accusative.

388. 'And drive away justice, recking not of the watchful eye of heaven.' ὀπις, lit. 'sight,' is always used in this sense. It occurs elsewhere only in Od.

389. τῶν· 'these men's rivers all run full, and the torrent beds cleave the hill-sides and roar loud as they flow to the blue sea from the hills headlong, and the works of men are laid low.' ἀποτμήγω, cut off from the plain, 'insulate.' ἐπὶ κάρ seems rightly explained by Schol. ἐπὶ κάρα κατ' ἀποκοπήν, like *praecep-s*. For ἔργ' ἀνθρ. compare T 131; and for μινύθει, intrans., P 738.

394. ἐπέκερσε, 'had cut down.' Cf. 120. Patroclus now makes a flank movement to cut off the fugitives.

397. τεῖχος must mean the Greek rampart; but it seems superfluous after νηῶν. Some edd. reject the line as interpolated.

398. ἀπετίλυντο ποινήν, *exacted* the penalty for many (of his comrades slain). So ψ 312 ('Ὀδυσσεύς) ἀπ. ποινήν ἰφθίμων ἑτάρων. This is the regular meaning of the mid. ἀποτίλμαι (of which ἀποτίλναι is a by-form); the act. meaning to *pay* the penalty.

401. Θέστορα depends on νύξε, 404; the sentence being somewhat dislocated by the parenthesis δ μὲν . . . ἡχθήσαν. Thes-tor is the charioteer of Pronous (399).

403. ἀλείς, 'huddled together,' cowering. ἐκπλήγη φρένας, as we say 'he had lost his head' at seeing his companion so suddenly slain.

405. αὐτοῦ seems here to be a simple possessive, 'pierced

through the teeth of him.' But this hardly suits the emphatic position of the word; Bekk. conjectured αὐτῶν, 'through his very teeth.'

406. ἔλακε δουρός, 'dragged him by the spear,' like ποδὸς ἔλακειν, as though the spear, being fixed in him, were a part of his body. ἀντυγός, 'the chariot rail.' ὥς ὅτε, the verb of the simile is omitted, the ὅτε being virtually redundant. So ὥς εἰ frequently = *velut*, and compare note on ὅς τ' ἐπέε, Ω 42.

407. ἰερὸν · prob. in its original sense, 'strong.' A 366.

408. ἤνοπι, 'gleaming': but the origin of the word is very uncertain. It occurs also Σ 349 and in Od. χαλκῷ, with a bronze hook.

410. ἐπὶ στόμ' ἔωσε, 'cast him to the ground upon his face.'

411. Patroclus must be supposed to have leapt from his chariot for the moment; see 427 and compare T 499.

418. ἐπασσυντέρους, A 383.

419. ἀμιτροχίτωνας, wearing jerkins (χιτῶν) without the (leathern ?) apron (μίτρῃ) which was usually worn about the loins, like the Scotch 'kilt': the absence of this seems to have been a national peculiarity of Lycian armour.

421. καθαπτόμενος, *compellans*, in Homer not necessarily involving blame, as it does in later Greek.

422. νῦν θοοὶ ἔστε, 'now shew yourselves keen for war.' (For this sense of *θοός* see 494: which is in favour of the text against the variant *θοοὶ ἐστέ*, 'now are ye fleet of foot,' sc. in flight, ironically.)

423. ἐγὼ is emphatic. ὄφρα δαείω, 'that I may learn who is thus mastering us.' The idea that it was Achilles (281) seems to have been already dispelled.

433. ὅ τε = ὅτι τε, as A 244, &c. μοῖρα, sc. ἐστί, 'it is fated.' μοι, eth. dat., 'my Sarpedon.'

435. διχθὰ μέμονεν, lit. 'is minded in two ways,' is divided in desire. Cf. Σ 510.

436. μάχης ἀπο θεῶ, 'whether I shall set him far' (A 242, &c.) 'from battle.'

441. πάλαι πεπρωμένον αἶσῃ, 'long foredoomed by fate.'

442. θυσηγέος, usually an epithet of war; here it means *oath amid noisy battle*. A 524. Cf. Σ 464.

443. 'Have thine own way; but we, the other gods, shall not assent.' ἐπαινέομεν (fut.) takes a dat. τοι as Σ 312.

446. φράζεο μή, 'consider *lest*,' i.e. 'consider *whether* others also will *not* wish,' &c. ἄλλος is used in a collective sense, for ἄλλοι, ἕκαστος, ὃν υἱόν.

449. τοῖσιν, sc. ἀθανάτοισιν. κόπον, 'jealousy.'

453. ἐπεὶ λίπη, *quum abierit*.

454. πέμπειν, infin. for imper.: 'send Death and sweet Sleep to bear him': μιν being governed by φέρειν. The construction is different in the similar line 681. νήδυμος, a word of doubt-

ful origin. Buttmann thought it was really ἥδυμος (σφηδ- = *sweet*) and that the ν had wrongly fastened on to the beginning when the word had become antiquated, being the ν ἐφελευστικόν of the preceding word which in certain passages had been added to avoid the hiatus: e.g. B 2, Δία δ' οὐκ ἔχε (ν)ἥδυμος ὕπνος; more probably it is either from δύν = 'pain,' and νη- = *not*; or is conn. with Skt. root *nand*, to refresh oneself. The latter derivation is now the most generally accepted.

456. ταρχύσουσι must here, on account of the τύμβω and στήλῃ (which are 'comitative' datives), have a general sense, 'perform funeral rites.' It seems literally to mean 'embalm,' and is probably conn. with root *τερσ-*, *torr-co*, 'to dry.' Cf. τάρχιος.

459. For this omen of slaughter see A 53, and compare A 45.

462. The narrative is resumed from 430.

463. Θρασύμηλον depends on βάλε, 465; owing to the interpolation of the parenthesis, 464, τόν is added in 465 for the sake of clearness, 'even he it was that,' &c. The heroes are in front of their chariots, to the great risk of horses and charioteers.

465. νεῖλαιραν, 'the lower part of the body' (root *νι*, 'down'; I 153).

466. He misses, although lunging with the spear in his hand (οὔτασε shews that it cannot have been cast. See A 659).

468. ἔβραχε, 'shrieked,' 'roared.' αἰσθων, 'gasping away his life,' γ 403. μακόν, 'with a groan' (μηκ-δομαι).

470. τώ the two immortal horses start asunder, straining the yoke till it creaks again. σφιν, 'their reins got confused.' παρήορος (see 152), 'the trace-horse.'

472. τοῖο, 'of this' (confusion) 'A. made an end.'

474. Automedon cuts the παρηοραί, 'side traces.' οὐδέ μα-τῆσε, 'and delayed not,' 'lost no time.'

475. ἰσυνθήτην, lit. 'straightened themselves' (opposed to διαστήτην), 'and pulled at' (lit. stretched themselves in) 'the traces.'

476. πέρι, as though in a contest for a stake. X 161.

481. φρένες ἔρχαται, lit. 'the midriff is fenced off,' i.e. forms a fence, 'about the beating heart.' ἀδινόν implies *busy movement*. ἔρχαται is perf. from ἔργω (*φέργω*), 'to shut off.' The *f* is neglected as in P 354, 571.

483. βλωθρή, 'tall.' It is probably for *φλωθ-ρη*, *φλωθ-* being for *φλαθ-* = *varāh*, 'to grow,' with the common metathesis of the liquid. Compare *altus* from *alo*.

484. νεηκέσι, 'freshly whetted.' νήϊον, 'to make a ship's timber.'

486. δεδραγμένος, 'clutching' (*δράσσομαι*).

487. ἀγέληφι, locative: lit. 'in the herd, having pursued it' (the bull). εἰλιπόδεσσι, I 466.

490. ὅπῃ Π. goes with κτεινόμενος, 'when being slain by Patroclus.' μενέαινε, 'kept his fury' to the last.



492. πέπον, I 252. μετ' ἀνδράσι is used as though a superlative had preceded; πολέμιστά is in fact a pregnant expression, almost = 'eminent warrior': and so αἰχμητήν in the next line.

494. ἐέλθεσθω, 'let war be thy desire.' This passive use of ἐέλδομαι is not found elsewhere. θεός· see 422. Glaucus had been disabled by a wound in his arm as he was scaling the rampart (M 387-391), and cannot take any active part in fighting.

496. ἀμφιμάχεσθαι takes a gen. in the sense of 'fighting for the possession of a thing'; an acc. when it means 'fighting around' a city.

498. 'For I shall be to thee hereafter a hanging of the head and a shame through all thy days for ever.' For κατηφέη see Ω 253; and compare X 358.

500. νεῶν ἐν ἀγῶνι, 'in the assemblage of the ships,' goes with συλήσῃσι, not with πεισόντα. πεισόντα of course agrees with με, not with τεύχεα. ἔχεο, 'hold out,' 'resist.'

503. ῥίνας· perhaps because the 'pinching in' and pallor of the nose are among the most familiar signs of death. δ δέ, Patroclus (who has not been mentioned since 490).

504. φρένες, the midriff came out with the spear-point.

505. τοῖο, 'from him he drew forth life and spear-point together.'

506. σχέθον ἵππους, held the horses of Sarpedon.

507. λίπεν must here = ἐλίπησαν, a pass. aor. not elsewhere found; 'eager to fly since the car was deserted by their masters.' Zenod. read λίπον, which cannot be satisfactorily explained unless we read ἄνακτες for ἀνάκτων.

509. δ τε, 'because': A 244.

510. He presses his wounded arm either to relieve the tension of the inflamed part, or to vent his vexation at the wound.

511. βάλεν takes a cognate accus. of the wound inflicted as well as a direct accus. of the person wounded. So ἔλαος δ με βροτὸς οὐτάσεν, E 361. τεύχεος seems to mean 'upon the wall,' a local gen. like πεδίοιο. ἀρήν, 'disaster': Ξ 100.

515. πάντοσε, pregnant; 'canst hear prayers' (sent) 'any whither.' See note on A 21.

516. ἀνέρι seems to be a dat. *commodi*: lit. 'to hear' (his prayers) 'for the good of a hero in distress.' Düntzer compares θεὸς οἱ ἔκλυεν ἄρης, δ 767. But see l. 531. ὥς, 'even as.'

517. ἀμφί, adv. 'all over.' ἐλήλαται, 'is pierced,' as though with wounds: ἐλάσαι often = οὐτάσαι, e.g. Δ 109.

519. βαρύθει, *gratur*, intrans. like μινύθω, 392. Cf. A 584.

522. οὐδ' οὐδ' should no doubt be οὐ οὐ (σφοῦ): οὐδέ does not give any appropriate sense.

523. σὺ περ, i.e. whatever Zeus may do, do *thou* otherwise.

526. For νέκνι we should expect νέκνος (see 496): perhaps the dat. is local, 'over the body.'

528. ἀπό goes with τέρσῃ, 'dried up from the wound' or we may take the participial phrase as an attribute to αἷμα, 'dried the black blood' (rising) 'from the wound.'

530. γήθησέν τε is parenthetical.

531. οἱ...εὐξαμένοις here οἱ seems to be the *dat. commodi* as ἀνέρι in 516, and εὐξαμένοις virtually = εὐχῶν, his prayers. When used in this way the *dat.* of the enclitic personal pronoun becomes to all intents a particle, regarded as out of the construction, and is very frequently followed by a participle in the case which naturally goes with the principal verb. Precisely similar constructions will be found in  $\Sigma$  26,  $\zeta$  155-7, and elsewhere. Compare note on  $\Upsilon$  414.

538. λελασμένος εἰς, 'thou hast forgotten': a periphrastic perf.: so λελασμένος ἔπλεν,  $\Psi$  69; πεφυγμένον γενέσθαι,  $X$  219, &c.

542. εἴρυτο, 'kept ward over'; cf.  $I$  396. δίκῃσι, 'by his righteous judgments.'

543. ὑπὸ Πατρόκλῳ, 'vanquished at the hand of Patroclus, with his' (Patroclus) 'spear.' ἔγχεϊ would more naturally mean the spear of Ares: hence Döderlein's conj. Πατρόκλου (gen. after δούρι) is very probable.

544. νεμεσσηθήτε δὲ θυμῷ is parenthetical: a later writer would have said νεμεσσηθέντες. 'Have indignation in your souls.'

545. μὴ ἀπόδ' Cobet conj. μὴ  $\zeta'$  ἀπό, where  $\zeta'$  would stand for  $\zeta$ , i.e.  $\xi$  (cf.  $\Omega$  154): and the acc. of the person as well as of the thing certainly seems required after ἔλονται. Δαναῶν, 'on account of the Danaans.'

548. κατὰ κρήθεν is explained as meaning 'from the head downwards, from head to foot,' i.e. utterly. Others read κατ' ἄκρηθεν, comparing κατ' ἄκρης ( $X$  411,  $\Omega$  728) in the same sense. οὐκ ἐπιεικτόν means literally 'not capable of yielding,' i.e. unconquerable, unchangeable.' ἔρμα, 'a buttress':  $A$  486.

552. λελιημένοι, 'with all speed.'

557. This line is added as though νῦν σφῶι ἀμύνεσθε had preceded: we may paraphrase 'now be it your pleasure to repel the foe with the courage that was ever yours among warriors, yea, with more than ever,' supplying ὄντες with οἱ; lit. 'being what ye ever were among warriors, or even braver.' For μετ' ἀνδράσιν cf. 492.

558. ἐσέλατο. Sarpedon was the first to leap upon the wall, though it was Hector who actually penetrated it first ( $M$  438), as Sarpedon's attack was repulsed by Ajax and Teucer,  $M$  290-435.

559. εἰ is an interjection expressing a wish, 'Oh that we could seize his body and evil entreat it.' It is not necessary to suppose any ellipse of the apodosis.

560. τινά, 'many a one.'

561. αὐτοῦ is gen. after ἀμυνομένων, 'defending their lord' (αὐτοῦ is emphatic). So ἀμυνόμενοι Καλυδῶνος,  $I$  531; οὗ παιδὸς ἀμύνει, 522.

565. σύμβαλον, 'joined battle'; a sense elsewhere confined to the mid. Cf. γ 55.

568. μάχης πόνος = φυλόπιδος ἔργον, 208: 'that the task of battle might be deadly.' The repetition of ὀλοός is however very weak, and the darkness is not again mentioned: the couplet is probably interpolated in imitation of the heaven-sent darkness in P 368, 594, 643.

572. ἦνασσε should be ἐ(φ)άνασσε, as 172.

573. τότε, sc. at the time when Achilles was about to leave for Troy, as appears from 575.

574. ἐς, to the house of; so I 480. ἰκέτευσσε, pregnant, 'came as a suppliant,' to obtain protection against the avengers of blood: ἐξικόμην, I 479. Cf. Ω 480.

578-80 = 412-4.

585. ἔσσυο, 2nd pers. of the aor. ἔσσύμην, for ἔσσυο. The apostrophe is abandoned and the 3rd person resumed in the next line.

587. ἀπὸ τοῖο, 'tore away the sinews from it' (the neck).

589. 'As far as the range of a long hunting-spear reaches when a man casts it to try his hand whether in a contest or in battle by reason of deadly foemen, so far did the Trojans yield ground.' αἰγανέης, lit. 'goat-spear,' a light javelin for hunting. ῥιπή, lit. 'the cast' (ρίπτω). ἀφέη, 2nd aor. subj. of ἀφιέναι. This is the only instance where the stem-vowel is short in the sing.: elsewhere we have only forms like ἀφήη, θήη (θείη), βήη, &c. δηίων ὑπο, 'under the influence of.' This construction, without a passive verb, is elsewhere only used with a participle: e.g. ἐλιχθέντων ὅπ' Ἀχαιῶν (cf. Σ 220); it is certainly harsh here.

594. ἐτράπετο, 'turned back from flight.'

595. Ἐλλάδι. here obviously in the strict Homeric sense, a district in Thessaly.

598. 'Suddenly wheeling as Bathycles was catching him up from behind.' Compare the story of Abner and Asahel, 2 Sam. ii. 18-23.

600. ὄς = ὅτι οὕτως.

602. μένος φέρον, lit. 'they carried their courage straight against them,' i.e. advanced bravely against the foe.

604. ὄς, sc. Onetor, not Laogonus. The priests were elderly men and are never mentioned as fighting.

605. δήμῳ, local dat. 'in the land.' See A 58.

609. ὑπασπίδια προβιβάντος, 'as he advanced under cover of his shield.'

611. 'For he bowed forwards, and the long javelin stuck in the ground behind him, and the spear-butt quivered; and so did Ares spend its force there.'

614-5. These two tautological and inappropriate lines are omitted by the best MSS. and are clearly interpolated from N 504-5. Aristarchus rejected 613 as well.

617. ὀρχοσπτήν περ, 'for all this dancing.' He jeers at Meriones' agility, perhaps with an allusion, as Schol. A says, to the πυρρίχη or war-dance, a national amusement in Crete, the home of Meriones. διαμπερές, 'for good.' κατέπαυσε is exactly the Americanism 'to stop a man' with a bullet.

620. σε for σοι, 'attracted' to the accus. by the following construction with the infin., with which the acc. is of course the regular case. ὅς κε stands 'distributively' for πάντων ἀνθρώπων; Λ 367, &c.

623. μέσον agrees with σε, which is acc. after βάλομαι, τυχών being added absolutely, 'hitting the mark.'

625. Compare Λ 445.

626. ἐνένηπεν· ἐν-ίσσω (= ἐν-ικ-ῖ-ω) and ἐν-ίπ-τω are from root *ik* = *ip* = *iat* (by labialisation) = *jas*, 'to cast,' used of 'casting hard words' at a man, as we say 'to throw in a man's teeth.' The reduplication of the preposition is unique in Greek, but there appear to be some Skt. analogies. Curtius thinks it a mistaken form, from the ἐν being supposed to be part of the root.

629. πάρος, i.e. before that happens many a one (τίνα as 560) of us must die. γαῖα καθέξει, lit. 'the grave will be his master.' Compare Σ 332.

630. 'The issue of war is in strength of arms, but the time for talk (lit. the success of words) is in the council-chamber.' τέλος must be supplied to ἐπέων by a sort of zeugma; the antithesis would be more correct if the second clause were ἔπεισιν δ' ἐνι βουλῆς. The sense, however, is practically clear and vigorous, which is all the poet wants. μῦθον δφέλλειν, lit. to make words increase, multiply talk.

633. τῶν has to be repeated in 635 on account of the insertion of the simile. For δρώρη MSS. give δρώρει, but the plupf. cannot be used in a simile. γίγνεται ἀκουή, lit. 'the hearing of them comes into being' (i.e. is possible) 'from afar,' 'the noise is heard afar.' ἔκαθεν is the converse of πάντοσε, 515: see note on Λ 21.

635. ὄρνυτο ἀπὸ χθόνος, i.e. 'rose from earth to heaven.' εὐρυοδείης, lit. 'with broad ways,' i.e. open to all to traverse. The epithet occurs elsewhere only in Od.

636. βινοῦ and βοῶν are both used of leather shields: it is hard to say what the distinction here is. Aristarchus omitted the *τ* after βοῶν, understanding 'the leather' (βινοῦ) 'of well-worked ox-hide shields': cf. τ 276.

637. νυσσομένων, passive. ἀμφιγύσοισιν is generally explained to mean 'having a joint at either end,' i.e. with a point at the butt (σαυρωτήρ) to fix them in the ground, as well as the spear point proper.

638. φράδμων may be either 'observant'; or 'one acquainted with Sarpedon.' The word does not again occur, but φραδέας (Ω 354) is used in the former sense.

639. 'He was covered' (*φείλυτο=involutus est*) 'with darts and blood and dust.' *βελέεσσι* seems to mean spent javelins that had fallen upon him.

642. *βρομέωσι*, 'hum about the full milk-pails.' *περιγαγέας*, lit. 'with milk all over them.' *γαγάγ-ος*, from *γαγ=γ(α)-λακ(τ)*, with weakening of *κ* to *γ*. *ὀμίλειον*, 'swarmed.'

646. *κατ' αὐτοὺς δρα, καθόρα αὐτοῦς*.

649. *αὐτοῦ ἐπ'*, 'there, upon' (local) 'the body of Sarpedon.'

650. Observe the subj. *δηώση, ἔληται* followed by the opt. *ὀφέλλειεν*. It is difficult to draw a distinction between them, without over-refinement. The subject of *ὀφέλλειεν* is Patroclus.

652. *δοῶσατο*, 'seemed'; perhaps for *δφάσσατο*, root *δεφ*, 'to appear' (lit. to be bright), whence *δῆλος*, &c. But this is doubtful. We have an imperf. *δέατο* in the same sense, ζ 242, which seems to come from *δι*, a shorter form of the same root.

653. Instead of *δφρα* with the opt. we should have expected an infinitive construction: compare A 133.

654. *ἐξαυτίς*, 'once more,' after this temporary rally.

657. *ἔτραπε*, sc. *δίφρον*, or *ἵππους*. So *ἔχω* is often used without *ἵππους*, = 'to drive.'

658. *τάλαντα*, i.e. the *mill* of Zeus, as shewn by the turning of the scales he holds: X 209, &c.

660. *βασίληα*, Sarpedon. *βεβλαμμένον ἦτορ*, lit. 'interrupted, damaged in his life'; a strange expression. The common phrases *βεβλημένον* and *δεδαγμένον ἦτορ* occur as variants; and also *βεβολημένον*, which could not be applied to a dead man: see I 3, 9. For *ἦτορ* in the sense of *life* see A 115.

662. *κάππεσον*, 'had fallen.' *εἴτε*, 'since,' in temporal sense. For *ἐτάνυσσε* see A 336.

667. *κάθηρον* takes a double acc. like *ἀπολούειν*, Σ 345, Ψ 41: compare φ 122.

668. *ἐκ βελέων* seems to go with *ἐλθών*, 'going out of the range of javelins' (A 163) 'to do so': but we should rather have expected some participle expressing 'taking him,' like *αίρας*, 678.

669. This laving of the body seems to be a ceremonial purification of the body before burial, *κάθηρον* expressing the mere physical cleansing. *ἀμβροσίη*, cf. T 38.

671. *πέμπε*, deliver him over to fleet attendants to bear. Compare 454-8 and I 438.

685. *δάσθη*, was infatuated, fell into blind foolhardiness: like A 340. He forgot Achilles' command not to pursue the Trojans to the walls of the city: l. 87.

688. *τε* is gnomic, as often. Compare A 218.

689-90 are interpolated from P 177-8: the three best MSS. omit them here.

692. See A 299, and compare Aen. xi. 664.

693. *θανατόνδε*, sc. *λέγει*, a pregnant construction; as we say 'called thee to death'; X 297, cf. Ω 328.

697. For *ἔλεν* Zenod. read *ἔλες*; but the sudden change to the 3rd person is like 585. *φύγαδε* is pregnant like *θανατόνδε* above, lit. 'began to bethink them flight-wards.' We may supply *τραπέσθαι*.

698-711 were rejected by Lachmann, not without reason; for the context seems to know nothing of any such imminent danger to the city, and Hector's attitude of hesitation in 712-4 appears quite inconsistent with it. They seem to be imitated from E 436-444.

699. *ἐπὶ χερσὶ* is used only with verbs which are passive either in form or at least in idea (*πίπτειν*, &c.). Cf. A 180.

702. *ἀγκῶνος*, the angle of the wall, where it abutted on the tower.

704. *νύσσω*, 'smiting,' is generally used of 'pricking' with a spear.

708. *πέρθαι*, a form occurring only here; it is apparently for *περθ-σθαι* (Curtius) or *πέρθ-θαι*, as though from a syncopated aor. *ἐ-πέρθ-μην* (Buttmann). *ἀγερῶχων*, 'haughty' according to the ancient explanation. This word is perhaps the greatest *ornu* of Homeric etymology: some fifteen derivations have been suggested and satisfactorily refuted. The most specious are, *ἀ-γερα-οχος* (*ἀ-ἰνφensive*), 'having great honour': and *ἀγ-ερω-χος*, from *ἀγα-*, 'very' and *ἐρωή* = *impetus*, as though = 'very impetuous.'

713. *δίξε* is apparently identical in sense with *δίζημαι*, 'he sought,' i.e. questioned. Curtius takes *δίζημαι* as a reduplicated form for *δι-ῆη-μαι*, and regards *ῆη-* as a lengthened form of root *ja*, 'to go,' in the sense of 'going after, aiming at' (cf. *λέμε-ρος*).

714. *ὁμοκλήσειε ἀλῆναι*, 'should shout to them to gather together.'

716. *εἰσάμενος*, 'likening himself to' (i.e. taking the form of) 'a young man and strong.' *αἰζήος* is strangely applied to Hector's uncle, who cannot have been in any sense young.

722. *ἥσσων*, 'inferior in strength.'

723. *στουγερῶς ἀπερ.*, 'thou wouldst leave the fight in unwelcome wise,' i.e. I would drive thee away in disgrace.

724. *ἔφεπε* is here causal of *ἐφέπομαι*, 'make them pursue Hector.'

728. *πεπληγμένον*, 'to whip them into the fight': redupl. aorist.

735. *μάρμαρον*, 'sparkling' (root *mar* reduplicated.) *δν...* *ἐκδλυσεν*, i.e. as big as his hand could grasp.

736. *οὐδὲ δὴν χάζετο φωτός* seems to be parenthetical; 'for he had not long' (i.e. not at all, *meiosis*) 'retired before his foe.' But this seems harsh, and a further difficulty is that all the best MSS. give *ἄζετο* (or *ἄξετο*) instead of *χάζετο*. Possibly *ἄζομαι* (which elsewhere always takes a gen.) may originally have meant 'to keep aloof from,' and hence 'to regard with awe.'

737. οὐδ' ἀλίωσε βέλος, 'he wasted not his throw,' lit. did not cause it to fail.

740. σύνελεν, lit. 'brought together,' i.e. smashed into a single mass. ἔσχεν, intrans., 'resisted not.'

742. αὐτοῦ, adv. 'there, before his feet.' Cf. 405. ἀρνευτήρι, 'a diver' (Lat. *urinator*), for *φαρνευτήρι*, root *vārī*, 'water.' For ὁ δ' ἄρ' we should no doubt read ὁ δέ. The similarity of course lies in the 'header' which Cebriones takes out of the chariot.

745. κυβιστῶ, 'plays the tumbler.' See § 605.

746. καί, 'also,' i.e. as now on land.

747. τήθεα διφῶν, 'by fetching' (seeking) 'shell-fish.' διφῶν is used of 'hunting' by Hesiod and Callimachus: its derivation is unknown. τήθεα, perhaps from root *dha*, 'to suck or suckle': either 'that which is sucked,' in reference to the soft nature of shell-fish, or 'that which gives nurture.' The sea-goddess Τηθύς seems to be from the same root in the sense *Alumnia*. Sea-animals are never mentioned as articles of food in Homer except as a last resource, δ 368, μ 331. Fishing, however, is occasionally mentioned in similes.

748. δυσπήμελος, 'boisterous'; apparently from the onomatopoeitical root πεμφ of πομφολύξ, &c. Hesiod uses it in this sense in *Theog.* 440; but in *Op.* 720 it means δύσκολος, 'hard to satisfy,' which would explain Zenodotus' reading here, δυσπήμελοι εἶεν.

750. καί, perhaps 'as well as among the Cretans': § 605.

752. οἶμα, 'the swoop,' onslaught. § 252.

754. ἄλσο· see A 532. μεμαῶς, the long α is strange: it is perhaps imitated by false analogy from μεμαῶτες, where there is 'metathesis of quantity,' for μεμαῶτες.

756. θηρινθήτην must be formed from a present stem θηρίνομαι coordinate, like θηριόμαι, with the usual θηρίομαι. So we have both ἐκλίνθην and ἐκλίθην in Homer.

762. κεφαλήφιν, 'at the head,' a locative representing the more usual gen. found in the next line, ποδῶς.

765. For the contest between two opposite winds see I 5.

766. πελεμιζέμεν, 'to buffet a thick forest in the mountain glades.' The names of trees are in apposition with δλην.

767. τανυφλοῖόν, because the bark of the cornel-tree peels off in long strips. τανυκέας, an epithet elsewhere applied only to swords ('with long edges'), here means 'with long spikes.' (Autenrieth takes τανυ- in both compounds as = *tonu-is* and translates 'with slender bark' and 'with tapering points,' respectively.) πάταγος· supply γίγνεται.

774. The α of χερμάδια is lengthened in *arsi* before μεγάλη, just like τ in 767. Out of 321 cases of a short vowel lengthened before μ only about 76 can be explained etymologically (by the *arsis* of σ before μ, for instance, as φιλομειδής = φιλο-σμειδής).

The others must be referred to the power which a liquid has of being sustained in pronunciation, as though it were pronounced double.

775. μαρναμένων, gen. abs. στροφάλιγγι, 'the whirlwind of dust.'

776. μέγας μεγαλωστί, 'mighty and mightily fallen, forgetful of his chivalry' (Butcher and Lang, trans. of ω 40). λελασμένος for λε-λαθ-μένος; so we have λέλασται (E 834): the Attic form is λελήσθαι.

778. See A 85-6. The day has not advanced much since then.

779. βουλευτόνδε, 'began to advance to the unyoking of oxen,' i.e. the evening. Compare *Sol ubi juga demeret botus fatigatis*, Hor. *Od.* iii. 6. 41.

780. ὑπὲρ αἶσαν, cf. ὑπὲρ μόρον, γ 30. So valiant were the Greeks that they almost vanquished even adverse destiny.

789. δ μὲν, Patroclus: τόν, Phoebus. ἥερι, 'thick mist,' as usual.

791. στή ὀπιθεν, A 197. χειρὶ καταπρηνεί, with the flat of the hand turned down. For πρηνής, lit. 'face forward,' see A 340. στρεφεδίνθη, 'his eyes swam.' The word seems to come from \*στρεφεδίνη or -νος, in the sense of 'whirling round' (Düntzer), but there is no exact analogy for the formation. Patroclus is only stunned, not wounded, by the blow.

794. καναχήν ἔχε, see 105. ἀλῶπις τρυφάλεια, A 352.

796. οὐ θέμις ἦεν, *non fas erat*, it was not allowed by the gods, because the armour was divine.

800. οἱ, sc. Ἑκτορι: his victory was to him the approach of death: δέ implies 'and thereby.'

801. πᾶν, was utterly shattered. κεκορυθμένον, 'shod': χαλκῷ is always added elsewhere.

803. τερμίδεσσα, apparently 'furnished with a border' (τέρμις) 'of tassels,' and thus = θυσανόεσσα, Σ 204. It is used of a garment in τ 242.

805. ἄτη seems here to mean 'blindness of mind' in the sense of 'confusion,' 'giddiness,' without any moral significance. Cf. Ω 480. ταφῶν, 'dazed.'

807. βάλε, with a cast, not a thrust (812).

808. This was the Euphorbus whose soul Pythagoras believed himself to have inherited: Hor. *Od.* i. 28. 9. ἡλικίην ἐκέκαστο, 'surpassed his equals in years.' The present form in use is καίνυμαι, apparently for καθ-νυμαι, as βάλω from root βαδ. Curtius refers it to Skt. *qad*, 'to adorn oneself.' The transitive use, though the common one in Homer, is curious: we should rather have expected the gen. usual after verbs of excelling, as in Ω 546.

810. 'For already at this time he had dismounted twenty warriors from their cars, though he had but just now come with his chariot learning the art of war.' This was the first time he



had joined in a cavalry battle, and his first lesson in war was the overthrowing twenty enemies. *πολῆμοιο*, the genitive is similar to that commonly used after *εἰδώς*.

813. Though he wounded, he did not completely overcome him. *ὁ μὲν*, Euphorbus, after plucking out his javelin, retires to the ranks of his friends. *γυμνόν*, 'disarmed.'

820. This cowardly attack of Hector almost reconciles us to the treachery by which he is himself slain; v. X 226.

822. *ἤκαχε*, 'grieved'; redupl. aor. from root *ἄχ-*, present *ἀκαχίζω*. The transitive use is elsewhere confined to the Odyssey.

823. *ἐβίησατο*, 'overcomes,' A 467, &c.

825. *ἀμφί*, 'concerning,' takes the gen. elsewhere only in θ 267; elsewhere always dat. or acc. The spring is represented as too small for both of them to drink at.

826. *πολλὰ δασμαίνοντα*, 'panting fast.' *πολέας πεφνόντα* answers correctly to *ἀκίμαντα*, the unconquerable boar (Paley). The boar was regarded as a more valiant fighter than even the lion, P 21. A Mahratta proverb says, 'A boar will drink between two tigers.'

830. *κεραιζέμεν* is Bekker's correction for *-ζέμεν* of all MSS.; *ἔξειν* shows it to be absolutely necessary. *ἀμήν* = *ἡμετέραν*, and it may always mean 'our,' though in some cases 'my,' as certain ancient grammarians explained the word, suits rather better.

833. *τάων πρόσθε*, 'in front' (i.e. in defence) 'of them' (*γυναικῶν*) 'Hector's fleet horses stretch out their feet to fight.' *ὀρωρέχεται*, perf. of *ὀρέγω*, 'to reach out.'

835. *ὅ = ὅς*, 'even I that keep from them the day of bondage.' *ἀναγκαῖον* is the opposite of *ἐλευθερόν*, 831.

838. Hector tauntingly attributes to Achilles advice which is almost the opposite of what he had really given. *πῶς* thus means 'no doubt.' *μένων*, 'as he stayed behind.'

839. *λέναι*, imperative. *πρίν* is here, as often, long *in arsi*, but in the next line it is long *in thesi*, and indeed in the very weakest place in the line, just after the principal caesura, a license which cannot be defended. Probably we should read *πρίν γ' Ἑκτορος*, with several good MSS.

841. *αἱματόεντα* is proleptic: 'so as to be blood-stained.'

844. *μεγάλ' εὖχεο*, 'boast loudly.'

846. *ῥηιδίως*, as being gods, T 444. *αὐτοί*, i.e. *they* it was, and not thou, that took my armour.

847. *τοιοῦτοι εἰκόσιν*, 'twenty such as thou.'

850. *τρίτος*, because Fate and Apollo are regarded as one, Apollo only carrying out the plan of Fate.

852. *βέη*, 'thou shalt not live long.' Cf. X 431 for the fut. sense of *βέομαι*.

854. *δαμέντ'* may be for *δαμέντι*, agreeing with *τοί*; but it seems more Homeric to take it as representing *δαμέντα*, and to

by *θανεῖν* from *θάνατος*. Patroclus has a dying man's insight of the future, like Hector, X 358 : and compare Socrates' words at. *Apol.* 39 c.

56. *ρεθέων* : see X 68.

57. *ἀνδροτήτα* is a word which is metrically inadmissible ; there is hardly any MS. variation in any of the three places where it occurs (X 363, Ω 6), and the conjectures *ἀδροτήτα* ('ripe-') and *ἀρετήτα* ('manliness') are unsatisfactory in themselves, and would be extremely unlikely to be altered into an etrical word. Hoffmann thinks that *ἀνδροτήτα* stands for an archaic word which had lost its meaning to the later scribes, and which it is hopeless to try to restore now.

60. See note on X 365. *εἰ φθίῃ*, 'if he shall be the first' ; say 'if he shall *not* be the first.' *ἀλέσσαι* seems to go with *ὅς* = *ὅστε ἀπολέσσαι*. *φθάνω* in Homer always goes with a participle, never with an infin.

67. See 381. The line is in place here, now that Pegasus has been killed. The horses were a wedding-gift from Poseidon.

## BOOK XVII.

1. *ἀμφιβαῖνε*, 'he strode over it.' Cf. A 37.

5. *κινυρή*, 'lowing' mournfully. The picture seems to be of a cow whose calf has died in being born. Others suppose she is trying to protect it from a beast of prey.

7. *οἱ*, i.e. Patroclus ; a *dativus commodi*. *τοῦ* must also mean Patroclus, but *ἀντίος ἐλθεῖν* is strangely used of 'coming to see' a corpse. Perhaps we should read *οὗ*, = *οὗ*, the 'orthodox' forms of the pronoun of the 3rd person (*οὗ*, *οἱ*, *ἐ*) being used reflexively ; it will then mean Menelaus.

9. *ἐὺμμελής*, 'with good ashen spear,' is used elsewhere in the *Iliad* only of Priam. *ἀμέλησε*, i.e. he did not resign his claim to Patroclus, whom he had been the first to wound.

12. *ἄρχαμος*, 'leader,' from *ἀρχ-ω*, -*αμος*-s being a superlative suffix, the Lat. -*imus*-s.

16. *τῷ με ἔα* : a similar hiatus is found in X 339 and elsewhere : but there is little trace of *ἔαν* having ever begun with a consonant. Perhaps the older form was *εἶδω*, so that we could read *τῷ μ' εἶα*. For *τῷ* see A 418.

19. *Ζεὺ πάτερ* is merely an ejaculation to add force to the following words. *ὅπερ βίον* is an adv., 'it is not good to boast of one's measure.'

20. *οὖν*, 'it seems.' For *οὖν* *κάπρος* see on A 293. *μέγιστος*

forms part of the predicate with *βλεμναι*. *περὶ* is an adv. and must be joined with *βλεμ.*; compare the difficult phrase *περ κῆρι φιλεῖν*.

23. The other sons of Panthous were Polydamas and Hyperenor.

24. οὐδὲ μὲν οὐδέ· cf. Σ 117: *μὲν* here = Attic *μήν*.

25. ἀπὸνῆθ', he had no profit of his youth when he reviled me and awaited my attack, and deemed that of all the Argives I was the most despicable warrior. For ἀπὸνῆτο compare Λ 763: 'he was none the better for his youthful vigour.' *δνατο*, apparently a 'mixed' aorist, from *δνομαι*, Ω 241, having the α of the 1st aor., though it is non-sigmatic, like *ἔχευα*, &c. It is an obscure form and does not recur.

27. πῶδεσσὶ γε οἴσι, ironical, meaning that he was carried home by others.

32. βεχθέν is opposed to πρὶν; 'after a thing is done even a fool can understand it'; do thou therefore shew thy wisdom by fore-seeing. The *τε* is gnomic, A 218.

34. τίσεις, 'thou shalt pay the price of my brother.' Compare I 387, 632-5: A 42. γνωτός can be used of any kinsman, but generally means a brother, e.g. X 234. ἐπευχόμενος δέ, for *ἐπευχ.*, by the favourite transition from the relative to the direct construction.

36. νέοιο implies that they were newly married.

37. ἀρητόν, a word of doubtful meaning, recurring only in the identical line Ω 741. It perhaps means 'thou didst make wailing and sorrow the *desire* of his parents' (lit. 'prayed for'): i.e. didst awake the *ἔμπος γόοιο*. Others translate, 'thou didst make the *child of their prayers* a weeping and a sorrow to them': but the bare ἀρητόν could hardly be used in this way. Others again read ἄρρητον, 'didst cause grief *unspeakable*': but Homer only uses ἄρρητον once (ξ 466) in the literal sense, *ἔπος ἄρρητον* = the word unspeakable.

41. 'Not for long shall the struggle be untried or unfought, whether for victory or for rout.' ἀλκῆς and φόβοιο are genitives explanatory of πόνοσ, 'a struggle *ending in* victory or defeat.'

44. οὐδ' ἔρρηξεν, 'did not break through the shield.'

47. στομάχοιο θέμεθλα, 'the base of the *throat*.' *στόμαχος* never means 'stomach' in Homer.

48. See A 235.

51. χαρίτεσσι δμοταί, a compressed comparison ('brachylogy') meaning 'like the *hair of* the Graces.' Cf. \* 191.

52. πλοχμοί, 'his locks that were bound tight with bands of gold and silver.' σφιγδῶ seems to mean 'pinched in like a wasp's waist.'

53. ἔρνος, a young sapling. So Odysseus compares Nausicaa to a 'sapling of a young palm-tree' in ζ 163.

54. *οιοπῶλω*, 'solitary, where its growth would not be impeded by any surrounding trees. *ἀναβέβροχεν* (so MSS.) must be an Aeol. form for *ἀναβέβροχεν*, which Zenod. read; cf. *ὀπόβροχ-α*, ε 319. It seems to be from *βρέχω*, 'which makes water gush forth in abundance.' See Buttmann's *Lexilogus*, s.v.

55. *τηλεθάω*, 'flourishing' (agrees with *ἔρνος*): a lengthened form from *\*ταλ-θά-ω*, root *θαλ-*, with imperfect or 'broken' reduplication. *πνοιαί*· see note on A 256. *βρύει*, 'bursts forth'; conn. with *βλύειν*.

58. *βόθρου ἐξέστρεψε*, 'whirls it out of the *hole*' in which it was planted. *βόθρος* (conn. with *βαθ-ύς*) is explained by Virgil's '*scorobidius mandet mutata subactis*,' *G.* ii. 50. *ἐξετάνυσσε*, 'lays it at full length.'

60. *κτάνε*, though in a subordinate clause, gives the principal idea on which the simile depends.

63-4 = A 175-6.

66. *λύζουσιν*, 'shriek' to scare him away. The verb goes with *κύνες* only by zeugma; we must, as the Schol. says, supply *ὀλακτούσιν*, for the dogs.

70. For *φέροι* we should have expected *φέρει*, which is given by one MS. There are, however, several cases of the construction, e.g. *καί νύ κεν ἐνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἔρ' ὀξὺ νόησε κ.τ.λ.* E 311.

71. *ἀγάσσατο*, grudged him the honour (lit. 'thought it *ἔγαν*, too great a thing').

75. *διέχρητα διώκων*, 'chasing that which cannot be caught'; a proverbial expression, like *πετόμενόν τινα διώκεις*, Plato, *Euthyphr.* 4 A; compare Aesch. *Ag.* 394. Hector was left pursuing the horses of Achilles in Π 864.

77. *δχέσθαι*, 'to ride upon them,' with a change of subject: lit. 'they are difficult to be subdued to mortal men and' (for mortal men) 'to ride upon.'

80. *περιβάς*, 'striding over,' like *ἀμφιβαίνειν*, l. 4.

83. *ἀμφιμελαίνας*· see A 103.

86. *κατά*, lit. 'in the region of,' i.e. 'from.' *οὐταμένην ὀτειλήν*, lit. 'the wounded wound,' a case of what is called the *figura etymologica*, where two words from the same root are joined together. Compare Π 511, which will explain how the expression *οὐτασθαι ὀτειλήν* can be used.

89. *ἀσβέστω οὐδ'* seem to coalesce into three syllables by *synizesis*, which is, however, strange with a colon between. Hence Bentley conj. *ἀσπέτω*, and Barnes *ὕλα λαθ'*. Cf. A 380, *βέβληται οὐδ'*.

90. See A 403. These deliberative speeches of heroes doubtful whether to fly or stand are all formed on the same model: see on φ 553, A 404. The final decision is always introduced by *ἀλλὰ τίη μοι ταῦτα*, κ.τ.λ. (97).

91. *λίπω κατά* = *κατάλίπω* : the preposition rarely *follows* the verb in tmesis.

92. *τιμῆς* = *τιμωρίας*, 'for the sake of my revenge,' as A 159.

93. *νεμεσῆσεται*, aor. subj. : see Z 8.

95. *περιστήωσι*, so Aristarchus; vulg. *-στέλωσι*, but see A 26. *αἰδεσθεις* means 'for fear of what people will say.'

98. *πρὸς δαίμονα φῶτι μάχεσθαι*, 'to fight, against the will of heaven, with a hero whom god honours. *πρὸς* δ. as in 104, is the opposite of *σὺν δαίμονι*, A 792. *κυλίσθη*, cf. A 347.

100. *μ'* = *μοι*; I 673. 'Ἐκτορι χωρήσαντα, 'giving way to Hector.' *ἐκ θεῶν*, 'by commission from heaven.' Cf. *ἐκ Διός*, 251; *πρὸς Διός*, A 239.

104. *ἐρυσαιμένα* seems here to mean 'draw away' (root *fer-*) rather than 'protect' (root *serf-*): but the two words accidentally coincide in sense; see A 216. 'Ἀχιλλῆι' for Achilles,' *dat. commodi*.

105. *φέρτατον*, 'the best of evils,' we say 'the *least* evil.'

109. *ἐντροπαλίζομενος*, 'turning his face to the enemy from time to time'; A 547. *δίωνται*, from *δίεμαι*, 'chase away.'

112. *παχνοῦται*, 'grows chill' with disgust, *πῆγνυται*, *φρίσσει*, Schol. *λαίνεσθαι*, 'to grow warm,' i.e. cheerful, is the opposite, Ψ 598.

116. *ἐπ' ἀριστερά*, probably on the Greek left, the wing furthest from the Simois.

121. *σπεύσομεν*, 'let us bestir ourselves about P.' *νέκυν περ*, 'that we may bring Achilles the corpse *at least*' though not the armour.

127. *τὸν δὲ νέκυν*, 'and give him as a corpse to the Trojan dogs.' *νέκυν* is often thus used in apposition: e.g. X 386.

130. *τεύχεα*, the arms of Patroclus.

132. *καλύψας*, throwing his shield as a covering over Patroclus. This construction of *καλύπτω* is the same as in φ 321, X 313, &c.

133. *λέων* : really it is the lioness who protects her cubs; but Homer does not use the form *λέαινα*, so that *λέων* has to cover both sexes, but necessarily takes masculine pronouns and epithets.

135. *ἐπακτῆρες*, 'huntsmen'; compare *ὡς ἐπιδύοντες ἐπῆσαν*, τ 445, 'as they pressed on *in the chase*,' lit. 'setting on (the dogs).'

136. 'He draws down all his brow to cover his eyes.' The lioness was believed to hide her eyes, so as not to see the huntsmen's spears, when fighting for her young. *ἐπισκύνιον*, the skin above the eyes, from root *σκν*, to cover, *darken*; whence *σκιδ*, *ob-scu-rus*, &c.

139. *δέξων*, 'cherishing, nursing his sorrow.'

141. *ἠνίπαπε*, 'rebuked,' from *ἐνίπτω* (see II 626). It seems to be a reduplication combining the two forms of the root, *ἐν*

and *λαπ*, for *ἐν-ιπ-ιαπ-ε*. The lengthening of the *ἐν-* is as irregular as its reduplication in *ἐνένιπε*.

142. *εἶδος ἀριστε*, ironical, 'most lordly in seeming.' *εἰθεύεο* (-εο being one syll. by *synizesis*), 'thou art lacking in battle.' Cf. Ψ 670, Ω 885. The imperf. is idiomatically used (especially with *ἄρα*) of that which one suddenly discovers to have been a long time in existence; *ἤμελλον* is a very common instance.

143. *αὐτως*, 'it is for nothing that great glory rests on thee, being a coward.'

144. *δοτυ*, 'home,' the city regarded as a dwelling-place (*δότυ*, from root *tas*, 'to dwell'). οἱ ἰλίοι ἐγγ., your own native troops, opposed to allies, Lycians and others.

147. *εἰσι περὶ*, 'will march in defence of.' *χάρις ἦεν* · see I 316.

149. *μεθ' ὀμιλον*, pregnant; 'bring safe into thy ranks.'

150. *σχήτλιε*, 'unfeeling'! used of a man who will have his own way at any cost to others: see Σ 13.

153. *πολλά* is adverbial, 'in many things,' virtually = *πολλὰ λάκις*.

155. *ἔμεν*, 'we will go home.' Others take it as = *ἔμεναι*, an exegetetic infin. after *ἐπιπέσεται*, 'will hearken to me to return home'; *Τροίη δέ* will then begin the apodosis. *πεφήσεται*, 'will be revealed' (cf. 244), from *φα*, *to shew*, the root of *φημί*; the lengthened forms *φαν* (*φαίνω*) or *φαφ* are generally used in this sense in Greek. *πεφήσεται* is elsewhere used as fut. of *φένω* ('shall be slain': cf. *πέφαται*, l. 164), a root which thus equally appears in the double forms *φα* and *φαν*.

158. *ἀνθράσι*, the dat. usual after *μάχεσθαι* ('to fight with'), which here is implied in the periphrasis 'to array toil and strife' against. For *ἔθεντο* cf. Ω 402.

160. *οἶτος*, Patroclus. *ἔλθοι*, 'were brought.'

163. *λύσειαν*, 'would surrender in exchange.' *αὐτόν*, 'his body' (A 4). Glaucus does not know that Sarpedon has been miraculously carried back to Lycia.

165 = Π 272. *πέφαται* · see on 155.

166. *ἑτάλασσεας* = *ἑτλης*, 'thou hadst not the heart to meet Ajax and look him in the face in battle.'

170. *τοτός ἐών*, i.e. 'being of sober mind': it is explained by the next line.

171. Construe *περιέμεναι ἄλλων φρένας*, 'I thought thou didst surpass other men in wisdom'; like A 258.

173. *ὀνοσάμην*, 'I think lightly of thy wisdom.' Compare *ὀνόσασθε*, Ω 241: perhaps the only cases in Homer of this use of the aor., to express a momentary feeling, which is so common in Attic (*ἀπέπνυσα*, &c.). *οἶον* = *ὅτι τοῖον*.

176. *κρείσσων*, i.e. *ἡ ἐπὶ ἀνδρός*, which some good MSS. read instead of *αἰγίοχοιο*.

177. *καί* goes with *ἄλκιμον*, 'even a brave man.' *φοβετ*, 'keep'

in terror' (pres. tense). ἀφέλετο, 'snatches away in a moment' (aor.). ὅτ' ἐδὲ, 'even as at other times.'

179. ἔργον, 'my handiwork'; like ἔργον μάχης, Z 522, 'skill in battle.'

181. ἀλκῆς seems to be gen. after σχῆσω, 'I will make to cease from his prowess': ἀμυνόμεναι is then added epexegetically, 'his prowess to defend Patroclus,' i.e. shewn in defending. Or we may put the comma after Δαναῶν and make ἀλκῆς depend on μεμαῶτα, as N 197, Αἰάντε μεμαῶτε θούριδος ἀλκῆς.

186. ὄω is aor. subj. from ἔδυν, *donec induerim*.

187. τὰ . . . βίην, the usual double acc. after verbs of robbing and taking away.

189. ἑταίρους, to whom he had given Patroclus' armour, 131.

190. μετασπών, 'catching them up.'

192. πολυδακρύου, so the two best MSS. The form does not recur and πολυδακρύτου is given by all other MSS.: this would involve a violent synzesis of οὐ ἐν, as the penultimate is always long. Bentley conj. πολυδάκρυος (see 544).

193. Observe ὁ μὲν . . . ὁ δὲ, used to distinguish different acts of the same man, not different persons. Compare A 191.

195. οἱ . . . πατρί, i.e. 'to his father'; compare A 200.

196. ἄρα: the α is lengthened before the σφ of (σφ)φ.

197. γηράς, an anomalous aor. participle of γηράσκω, like ἀποδράς from ἀποδιδράσκω: it implies an indic. ἔγγραν.

200. κινήσας, 'shaking his head' in sign of pity rather than displeasure (see 442).

201. καταθύμιος, 'floating in the mind'; i.e. thou hast little thought of death. σχεδὸν εἴσι, 'draws near.'

204. ἐνιθά, 'kindly,' a word specially used of Patroclus. The derivation is disputed.

205. οὐ κατὰ κόσμον is explained by οὐ θέμις ἦεν, Π 796; 'not according to the ordinance of heaven.'

206. νῦν γε, 'for the time.' τῶν ποινῆν, 'as recompense for this, that, &c.' δ=δτι, the pronominal sense being lost in the adverbial, so that although in the singular it follows τῶν in the plur. The negative idea extends to ἐκνοστήσαντι as well as δέξεται; we should translate the partic. by a principal verb, 'thou shalt not return home for Andromache to receive at thy hands,' &c. For the construction δέχεσθαι τινί τι compare A 596.

210. ἤρμοσε, 'he' (Zeus) 'made the armour to fit Hector.' ἀρμόζειν does not seem to be used intransitively: see T 385.

214. μεγαθύμῳ Πηλεΐωνι, so the Venetian MS. with Aristarchus: all the others read μεγαθύμου Πηλεΐωνος. We must then transl. ἰνδάλλετό σφισι, 'he shewed himself to them': the text will mean 'he seemed like in their eyes to proud Pelides, as he glittered in his armour.' The two senses of ἰνδάλλομαι are closely connected, and there is little to decide between them. Cf. Ψ 460.

218. οἰωνιστήν, 'augur,' οἰωνοπόλον, A 69.

221. πληθύν, i.e. mere numbers to swell my retinue. Hector means that he expects *work* in return for the sustenance offered.

224. ῥύσισθε, 'protect'; I 248. ἐπό, 'from.'

225. κατατρώω λαούς, lit. 'I wear out mine own people with gifts and sustenance,' i.e. I impoverish them by exacting subsidies and food for you, our allies. θυμὸν δέξω, 'I nurse your courage' at their expense.

227. ἰθὺς τετραμμένος, 'turning' (so as to go) 'straight against the foe.' τις, 'each one.'

228. δαριστός, 'that is the dalliance of war.' δαριστός properly means 'friendly intercourse' (X 127), and is here used ironically. ἥ for δ, attracted to the gender of δαριστός, like ἡ θέμις ἐστίν, &c., I 39.

232. τὸ δέ οἱ κ.τ.λ., 'and so his glory shall be as great as mine' (lit. 'that shall be to him a glory as great as to me').

233. βρίσαντες, 'charging' with all their weight. Compare 512.

235. ἐρῶν is future; A 454.

236. νήπιοι, nom. used interjectionally, as though ἔλποντο preceded: see A 231. ἐπ' αὐτῷ, over the body of Patroclus. ἀπηύρα, sc. Ajax.

237. εἶπε = προσεῖπε, as 334.

239. αὐτῷ περ, 'by ourselves at any rate, without assistance.'

240. νέκυος is in apposition with Πατρόκλοιο: see 127.

243. πολέμοιο νέφος seems to be nom. in apposition with Ἑκτωρ; 'Hector, like a storm-cloud of battle, wraps everything in darkness'; compare *duo fulmina belli Scipiadæ*, and A 347, where Hector is called a 'πῆμα.' We may also make νέφος accus.: 'wraps the battle-cloud about everything': compare 132.

245. ἥν, 'if perchance,' i.e. 'in the hope that.'

247. Menelaus justifies his title, βόην ἀγαθός.

250. δημία πίνουσιν, 'drink of the public stock'; as we should say, 'at the public expense'; i.e. from the good things apportioned by the people to the king for his sustenance, a revenue in kind. We should naturally expect πίνετε and σημαίνετε. In the next line there is the favourite transition from the relative to the direct construction; 'and them honour from Zeus attends.'

252. διασκοπιῖσθαι, 'to distinguish in the turmoil.'

254. αὐτός, *ultra*, even without being summoned by name. νημεσιζέσθω, 'let him feel righteous indignation'; compare σέβας in Σ 178.

256. ὀξύ, 'acutely,' clearly: it is generally used of seeing rather than of hearing.

259. ἐνυαλίῳ ἀνδρεϊφόντῃ, this harsh *synizesis* occurs several times in this phrase.



260-1. A couplet rejected by Zenodotus, and apparently not Homeric in construction. There does not seem to have been any very great number of chieftains helping Menelaus, as the words would imply. *ῥοιν*, i.e. by his own unaided powers. *μετόπισθε*, coming up behind Ajax and Menelaus.

262. *προετυσαν*, 'charged forward.'

263. 'As at the outlet of a heaven-born river the great wave bellows against the stream, and the high cliffs around echo as the sea roars on the beach.' *βέβρυχεν*, from *βρύχω*, has nothing to do with *αναβέβρυχεν*, 54. *ἔξω*, out of its proper bed. *ἐρευγομένης*, v. Σ 580; and compare ε 402, *ρόχθει δὲ μέγα κύμα ποτὶ ξερὸν ἠπείροιο δεινὸν ἐρευγόμενον*. The wind is represented as forcing the sea waves against the current of the river, thus producing a wild confusion of surge, to which the noisy onslaught of the Trojans is compared, in contrast to the quiet steadfastness of the Greeks.

268. *ἀμφί* goes with *κορύθεσσι*, *σφιν* being an 'ethic' dat., 'their helmets.' *ἥερα*, 'thick darkness,' to protect them from the Trojan darts.

270. *οὐδέ* goes with the whole sentence, 'neither did he hate Patroclus before . . . and now,' &c.

272. *μίσσησεν* = *μισσητὸν ἡγήσατο*, 'endured it not.' *Τρωῆσιν* is coordinate and equivalent to *θίων*; a curious construction, not elsewhere paralleled in Homer.

275. *οὐδέ* = *ἀλλ'* *οὐ*.

277. *ἀλλὰ*, 'they did not slay any of them, *although* they began to drag away the corpse.' *καί* goes with *Ἀχαιοί*, 'the Achaeans in their turn were to be kept but a little while from the corpse.' *ἐλέλιξεν*, 'shook' (the Trojans) by his attack: unless with Cobet we read *ἐέλιξεν* (*έφελ.*), 'rallied' (the Greeks). See A 530, A 39.

279. *περιτέτυκτο* = *περιῆν*; construction as A 258.

281. *σὺν* *καπρίῳ*, A 293.

283. *ἐλιξάμενος*, 'having turned at bay.' *διὰ βήσσας* goes with *ἐκέδασσε*, 'scatters through the mountain glades.'

285. *ρεῖα* goes with *ἐκέδασσε*, like *ρηιδίως* above. *μετασόμενος*, following them up.

290. 'Binding him by the ancles with a strap around the sinews.' He seems to have already pierced a hole between the *tendo Achilles* and the bone, and passed the strap through it, as X 396: see the illustration in Autenrieth's Dictionary under *δοπίς*, where a precisely similar contest over the body of Achilles is represented.

294. *ἀντοσχεδὴν* is generally explained by an ellipse of *πληγὴν*, 'struck him a hand-to-hand blow.' But the feminine acc. is sometimes used adverbially in a manner which precludes this explanation, e.g. *ἄντην*, *ἀντιβλήν*. The dat. *ἀντοσχεδίῳ* is found in O 510.

295. ἤρικε (ἐρείκω), 'broke,' intrans.

297. παρ' αὐλόν, 'ran out along the socket of the spear-point': or perhaps 'by the side of the socket in which the crest was fixed,' which is also called αὐλός.

299. ἤκε κείσθαι = 'he dropped.' ἀγχ' αὐτοῖο κ.τ.λ., 'close to the body' (of Patroclus) 'prone on the corpse.'

301. Λαρίσης, 'Rock-town': a name frequently occurring as a pre-Hellenic (or 'Pelasgian') name, both in European and Asiatic Greece. It may be noticed that this Lethus is called 'son of *Pelasgus*,' 288.

302. θρέπτρα ἀπέδωκε, 'he paid them not back the price of his nurture,' by supporting their declining years.

306. τυτθόν, adv. with ἡλεύατο, 'just avoided.'

309. διαμπερές is separated by tmesis, as A 377.

310. ἀνεσχεν, 'projected by the base of the shoulder.'

315. διὰ... ἤφυσε, 'drew through,' 'let out' the entrails like water from a cask (ἀφύσσω).

319. ὅπ' Ἀχαιῶν, 'by the Achaeans,' because εἰσάνεβησαν is passive in sense, 'would have been driven into.' See A 242.

321. καὶ ὑπὲρ Διὸς αἴσαν, 'even against the ordinance of Zeus'; see Π 780.

324. κήρυκι, so MSS., though the υ is not elsewhere short. Barnes conj. κήρυκ'. Ἡπυτιδῆ seems to be a sort of official patronymic, for ἡπύτα, 'loud-voiced,' is used as an epithet of a herald. οἱ goes with πατρι, as an ethic dat., 'his father'; as 195, and often.

325. φίλα μήδεα, lit. 'being cognisant of friendly thoughts' (towards Aeneas) 'in his mind,' i.e. being kindly disposed towards him. So ἦπια εἰδέναι, Π 73, &c.

327. 'How could ye ever protect steep Ilios if god were against you' instead of on your side. ὑπὲρ θεόν = ὑπὲρ Διὸς αἴσαν, 321.

328. With ἀνέρας we must supply εἰρνομένους (σφετέρην πόλιν), to which πεποιθότας is subordinate, 'through confidence in,' &c.

330. πλήθει σφετέρῳ, 'their own numbers' (such as they were, not swelled by any allies such as the Trojans had) 'although their folk were but very few.' ὑπερβεία (for ὑπερβεία, so we must scan it υ - - by *synizesis* of -εα; compare I 22) seems to mean σφόδρα ἐνδεᾶ. Others explain it 'very timid,' from δέος; we must then suppose ἀνέρας, 'the chiefs,' to be opposed to δῆμον, 'the common herd.' But this seems unlikely.

331. πολὺ βούλεται, 'wishes us victory far more than to the Danaans': see A 112, 117.

332. τρέιτ' ὀσπετον, 'tremble beyond measure.' The aor. τρέσσα means 'to flee.'

334. ἐς ἄντα ἰδόν (= ἄντα εἰσιδόν, 'looking him in the face') is probably more correct than the ἐσάντα of MSS. εἶπε = προσεῖπε, 237.

336. αἰδώς is exactly our idiom, 'it is a shame that we should be driven.'

338. ἀλλὰ γάρ, as often, gives the reason in anticipation of the advice, ἵμεν, 340, and thus means 'but since.' ἔτι, 'still,' goes with ἐπιταρρ. εἶναι.

340. ἔκηλοι, at their ease; like ἔκων, from root *vak*, 'to wish,' 'be willing' (φέκηλος; so εὐκηλος = ἐ-φέκηλος, 371).

341. πελασσαίωτο, the optative in the strict sense, after the hortative subj. ἵμεν, expressing what is only a wish or hope, not immediately in the speaker's power.

342. πολὺ ἐξάλμενος, 'leapt forth far in front of the champions.'

343. ἐλελίχθησαν, i.e. *φελίχθησαν*, 'rallied.' A 39.

348-9. See A 578-9.

354. εἶχεν = ἐδυνήθη, sc. ἰθύνειν, like Π 110; he could not advance further. ἔρχατο, 'were fenced about with their shields': see Π 481. πρὸ ... ἔχοντο, 'they kept their spears in front of them,' like infantry formed in square.

357-8. These lines are 'exegetical' of the last, and are thus added asyndetically (A 453): for οὔτε is not = οὐδέ. Ajax bids them form a solid body, neither retreating nor advancing individually (προμάχεσθαι) against the enemy. σκέδεοθεν, i.e. not to use their spears for casting.

361. ἀγγιστῖνοι, 'thickly,' lit. close upon one another: an adj. formed from the superlative ἀγγιστος: cf. ἐπασσύτεροι, A 383.

363. οὐδ' οἱ γάρ, i.e. 'for not even the Danaans fought without loss, though (δέ) far fewer of them fell' than of the Trojans, because they were drawn up so as to render mutual assistance.

366. See A 596.

367. 'Nor wouldst thou think that the sun still endured,' lit. 'was safe and sound.'

368. Literally 'they were covered with mist over as much of the battle-field as where the chieftains stood over dead Patroclus,' ἐφ' ὅσον οἱ ἄριστοι ἔστασαν, ἐπὶ τοσοῦτο ἄερι κατέχοντο, Schol. The text was probably that of Aristarchus; the MSS. generally read μάχης ἐπὶ, ὅσσοι (i.e. 'in the place of battle'), or μάχης ἐπὶ θ' ὅσσοι (which cannot be satisfactorily translated.) ἐπὶ θ' ὅσσον must be taken as = ἐφ' ὅσον τε, but there is no other case of τε coming before the pronoun or adverb that it modifies. Perhaps Lachmann's conj. μάχης ὅσσον τ' ἐπ' ἄριστοι is the best resource: the sense will be the same as that of the text. ἡέρι, the supernatural darkness of 269.

371. εὐκηλοι: see 340, A 554. πέπτατο, 'there was spread over them the piercing sunlight, and on all the earth and all the hills there was no cloud seen.' γαίης and ὁρέων are local genitives. Compare I 219, &c.

373. μεταπαύμενοι, 'intermittently.'

375. ἐν μέσῳ, in the centre of the line, where Patroclus lay.

376. *τείροντο χαλκῷ*, were worn out by the weight of spears and armour.

379. *Πατρόκλοιο* is gen. after *πεπύσθη*; our idiom, 'they had not heard of Patroclus being dead,' is identically the same. *ἔφαντο*, 'they thought.'

381. *ἐπισσομένω*, 'watching,' 'keeping their eyes upon,' as we say (see A 105); to be ready to defend the body if one of their men fell (*θάνατον*), or to rally them when they gave way (*φύζαν*). *νόσφιν*, apart from the other chiefs, who had left their own men in order to fight over Patroclus.

382. *ἐπετέλλετο*, 'had commanded'; the imperf. must here stand for the plpf., as  $\Sigma$  237, &c. This is perhaps a reminiscence of the time when 'the Perf. Indicative was nothing but a particular kind of Present. From being a reduplicated present with intensive signification it gradually grew to be an independent member of the system of verbal forms.' (Curtius, *Verb.* ii. 120.)

385. *καμάτῳ καὶ ἰδρῷ* must be a hendiadys, 'with the sweat of toil.' *παλάσσετο* seems to be a case of *schema Pindariorum* (the verb in the singular following a noun in the plur.); there is no other instance of it in Homer. *μαρναμένωιν* the dual refers to the two parties (several good MSS. read *-οισιν*).

389. *ταῦρος βοῦς* is used like *ὄνυς κάπρος*, l. 21. *βοῦς βοείην* a pleonastic expression recurring in  $\Sigma$  582.

390. *μεθύουσιν*, lit. 'drunk,' i.e. saturated with fat. The grease is spread thickly over the skin, which is then stretched by pulling, in order that the natural moisture (*ἰκμάς*) may leave the pores, and the fat take its place, rendering the skin water-tight and supple. *λαοῖσιν*, 'his retainers.'

392. *κυκλῶσε* perhaps goes with *διασπάρτες*, pregnantly, rather than with *τάνουσιν*; 'standing into' (i.e. in) 'a circle.' *ἔβη*, aor., 'departs instantly': *δύνει*, pres., 'soaks in.' *διαπρό*, all over, thoroughly.

398. i.e. neither Ares nor Athene could disparage the valour even of the party they hated, neither Ares of the Achaeans nor Athene of the Trojans. *ἰσοῦσα*, though agreeing with *Ἀθήνη*, belongs equally to Ares; and so *μιν* (*Fäsi*).

401. *ἐτάνυσσε* cf.  $\Pi$  662.

404. *τό* must mean 'therefore': *because* they were fighting far from the ships, Achilles was not alarmed by his friend's long absence. But by reading *μέν* for *μιν* with one MS. we get the simpler sense, 'this he never looked for, namely that Patroclus was dead.' *ἔλπετο* is used in a neutral sense, cf.  $\Pi$  281.

405. *ἐνιχυρμυθέντα*, lit. 'after having grazed,' i.e. just reached, the gates.  $\Psi$  338.

407. *ἔθεν* and *αὐτῷ* seem both to refer to Achilles. 'Not without him, nor indeed with his own help': for Achilles knew that he was to die first. Cf.  $\Pi$  709.

408. νόσφιν, 'apart,' i.e. in secret meeting.

411. ὅττι explains κακόν, 'this disaster, namely that his dear comrade was dead.' See note on Σ 10.

413. ἐγγρίμπτοντο, 'pressed upon one another.' Compare 405.

414. Homer several times introduces remarks of the common soldiers in this manner; e.g. Γ 319.

416. ἀλλά, 'rather let the black earth swallow us all up here upon the spot' (αὐτοῦ).

417. ὁφάρ, 'straightway' after our disgrace.

420. This line was rejected by Aristarchus, who ran the two speeches into one. δε is nowhere else used to mean 'as follows' (which is δεῖ): it always refers to what has been already said, as l. 423.

422. ἐρῶεῖτω, 'withdraw': see Π 302 and Α 303.

424. σιδήρειος, i.e. hard, invincible; 'the iron din of war.' Compare μένος πυρὸς σιδήρεον, Ψ 177; χάλκεος ὕπνος, Α 241. There is no contrast with χάλκεον, which represents heaven as a brazen vault. For ἀτρυγέτοιο, usually an epithet of the sea, v. Α 316.

427. ἐπεὶ δὴ πρῶτα, since they had only just heard of their master's fall. Patroclus had left the chariot at Π 733, and since then the horses had been fleeing before Hector. They are endowed with supernatural intelligence, because of their divine origin. See the episode in T 404 *sqq.*

430. ἐπεμάσσετο strictly means 'handled' them; here, 'plied them with the whip.'

431. μειλιχίοισι, sc. ἔπεσι, Α 539. ἀρειῇ, with imprecation, τ 109.

434. στήλη · cf. Α 371.

437. ἐνισκίμψαντε, lit. 'leaning their heads on the ground,' i.e. lowering them down to the ground. Cf. οὐδεὶ δέ σφιν χαῖται ἐρηρέδαται, Ψ 283. σκίμπω is from a nasalised and weakened form σκιμπ- of the root σκαπ-, of σκήπτω: compare Lat. *scip-io*, 'a staff.'

439. θαλερή, thick, luxuriant. ἐμιαίνετο, was defiled by trailing in the dust. ζεύγλης, 'the yoke-cushion,' a thick pad on the under-side of the yoke, to keep it from chafing the horses' necks.

442. See 200.

443. δόμεν is here ἔδομεν; elsewhere it stands for δόμεναι.

444. δέ · we should say, 'when ye are ageless and immortal.'

445. 'Was it only that ye should have sorrow among hapless men?'

446. γάρ explains δυστήνοισι. δίζυρότερον, the *o* is contrary to the Attic rule after a long syllable: but we also find *lārótatos* in β 350. 'Of a truth there is nothing more piteous than man of all things that breathe and creep upon the face of the earth.'

450. ὧς = ὅτι οὕτως, lit. 'how.' 'Is it not enough that he thus hath indeed (καί) the armour and boasts himself vainly?'

452. καί, i.e. your driver as well as yourselves. σαώσετον, aor. subj.

453. σφίσι, the Trojans. For the next couplet see A 193.

460. 'Swooping down with his chariot like a vulture upon wild geese.'

461. ῥέα, one long syllable by synizesis. ῥεα in the next line is a good instance of the flexibility of the Epic dialect, and the wealth of forms which it had to choose from. ὀπάζων, 'pursuing.' See A 493.

463. He could only drive hither and thither, but could not kill anyone. -τε is long before σέβαιο, as Ψ 198.

464. ἰερῷ probably means 'strong,' see A 366. Others explain it 'holy,' because drawn by divine steeds.

465. καί, i.e. 'and at the same time.' ἐπισχεῖν is a present, 'to be driving' (ἴσχ-ω), not aor. (ἐπι-σχεῖν).

466. ὁψὲ δῆ, only after a long time.

469. νηκερδέα, useless, unprofitable.

471. οἷον = ὅτι τοῖον (τοῖον being an adv. = οὕτως). Compare ὧς, 450.

476. ἔχεμεν may fairly be translated 'to manage the taming and spirit of the horses'; but it is used with the two nouns by a sort of *zeugma*, one of them being abstract and the other concrete.

477. θεόφιν, 'counsellor equal to the gods.' The suff. -φιν has here lost its original instrumental or local sense, and represents the simple dat.

478. κηχάνει, 'hath found him'; pres. in perf. sense; see 382. αὖ = *autem*.

481. βοηθόν seems used in its literal sense, 'swift to the battle-shout,' βοῆ θόν (which is indeed an ancient variant here). βοή is used even to mean 'noisy warfare,' 267; compare the frequent phrase βοὴν ἀγαθός. (The transition to the later sense, 'bringing succour,' is obviously not very difficult.)

487. ἡνιόχοισι, the plural includes the fighting-man as well as the charioteer, even when the former is, as now, for the time on foot.

489. νῶι seems to be governed by τλαῖν, 'they would not abide our onslaught.' μαχέσασθαι is added epexegetically = ὥστε μαχ., 'to meet us in battle.' But τλήναι τινα is not elsewhere found, and the sentence begins as though ὑπομείναι were to follow instead of μαχέσασθαι.

492. βοέησι, shields of ox-hide. ἐπελήλατο, lit. 'was run over the surface,' was overlaid upon the leather.

497. ἀναιμωγί, 'without shedding' (their own) 'blood,' 363. νέεσθαι seems to be future; Ξ 101, Ψ 150, &c.

499. ἀμφιμελαίνας see A 103. This passage seems hardly consistent with the idea that the word implies sudden rage.

502. ἐμπν. μεταφ., i.e. so close that I can feel their breath on my shoulders: Ψ 380. See note on Λ 52.

503. μένεος σχήσεσθαι, 'I deem that Hector will not relax his fury till he has mounted (behind) Achilles' sleek horses.' φοβήσθαι... ἄλῳη, the two constructions of πρίν, admissible when a negative precedes, are here combined. In β 374 we have conversely πρίν γ' ὅτ' ἂν γένηται ἡ ποθέσαι. ἄλῳη is subj., the personal termination of the mood, -η, being added to the aor. stem ἄλω- (ἄλω-ναι, &c.).

509. οἱ περ, sc. ἐκείνοις, οἱ περ; 'leave the corpse to them that are bravest, to protect it and repel the foe.'

511. ζῶοισιν is opposed to νεκρόν. Automedon means that the living are worth more than a dead corpse.

512. ἔβρισαν· see 233.

514. ἐν γούνασι, we say 'are in the hands of the gods.' The exact metaphor is not quite clear; but probably the gods sitting in council are conceived as holding in their laps the fates or lots which are to be awarded to men, as the judges in a contest held the prizes for the competitors; whence the later proverb, ἐν πέντε κριτῶν γούνασι κεῖται (Fäsi).

515. καὶ ἐγώ, 'I for my own part will cast my spear, and all the rest shall Zeus see to.'

518. εἰσατο, 'went' (εἶμι). ἔλασσε, Automedon 'forced it through the belt.' ἐλάβω is not used intransitively.

521. 'Smiting behind the horns of an ox of the homestead.' ἀγραυλός means 'pastured in the farm,' as opposed to wild or half-wild oxen.

522. ἱνα, the great sinew at the back of the neck.

524. ἐν goes with νηδυλοισι, 'in his (οἱ) entrails.' δέξε, adv. with κραδαινόμενον, 'quivering very piercingly,' i.e. so as to pierce still further by the quivering of the shaft.

526-9. See Π 610 sqq.

531. 'If the Ajaces had not separated them in their fury.'

533. ὑποταρβ., ὑπο- means 'trembling before them'; it always indicates some influence from without. Compare ὑπεθερμάνθη, Π 333.

535. ἥτορ here means 'the seat of life,' not the physical heart (see Π 660), for the wound was in the abdomen, l. 524. Instead of 'mangled in the life' we say 'wounded unto death.'

538. ὀλίγον is adv., 'I have a little relieved my heart of grief for Patroclus' death, though I have slain but a worthless warrior.' Perhaps μεθέηκα should be regarded as intrans. and κῆρ as 'accus. of respect,' 'I have had a little respite in my heart from grief.'

542. ἐδηδώς· this form of the perf. of ἔδω occurs only here, but is regularly formed like ἔδ-ωδ-α, ἔρ-ηρ-α, &c., the root being simply reduplicated without any characteristic suffix being added.

545-6 were rejected by Zenodotus, and are no doubt interpolated, for there is no sign of any change of mind on the part of Zeus; he is steadily carrying out a purpose long resolved on. *προήκε* is not elsewhere found, *προέηκε* being always used.

547. *πορφυρέην* cannot indicate any one special colour; we can hardly translate it except by 'gleaming.' For the rainbow as a *τέρας* see A 27. The point of the simile seems to be that Athene wraps herself in a cloud shining 'like a rainbow,' i.e. like a cloud with a rainbow upon its face.

549. *δυσθαπέος*, 'chill' (lit. 'ill-warming'). *ἔργων*, i.e. forces men to refrain from agricultural work.

555. Phoenix commanded a division of the Myrmidons, Π 196. The conventional epithet *ἀτειρέα* is not very appropriate to so old a man.

556. See Π 498, and for 561, I 607.

564. *ἔσεμδάσσετο*, T 425.

568. *ἡρήσατο*, 'had prayed' in saying 'would that Athene would give me strength.'

570. *μύτης θάρσος*, the undaunted persistence of the fly, 'which though driven away once and again from the skin of man still is eager to bite, so delicious is man's blood to it.' *ἀνδρόμεος*, see A 537. *ἰσχανάα*, Ψ 300. *λαρόν* is from root *λα-*, *las*, to desire; whence *λι-λα-ί-ομαι*, *las-civus*, *lus-t*.

574. *βῆ ἐπὶ* with dat. 'he went' (and stood) 'over Patroclus.'

575. *υἱός* the *-i-* seems to have been pronounced *y*, *ῖ-yos*, so that the first syllable is short.

577. *εἰλαπιναστής*, *conviva*, 'boon companion.'

579. *ἀτξαντα φέβονδε*, 'having started to flee.'

582. The rhythm is very unusual, as there is no caesura until the fourth foot. Zenod. read *Ἐκτορα δὲ φρένα διὸς Ἄρης ὥτρυνε μετελθών*, for which no doubt he had authority. But this sudden appearance of Ares, who has not been heard of for a long time, instead of Apollo, who has been busy throughout the last two books, is a serious objection to the reading.

585. Omitted by the best MSS. and not recognised by the Scholia.

586. *ἔτι*, 'in future'; 'how should any Achaeon henceforth ever fear thee, seeing thou hast thus shrunk before Menelaus?' *οἶον = ὅτι τοῖον*, 471. Menelaus, most undeservedly, had a poor reputation as a warrior; see l. 26.

589. *νεκρόν* as well as *ἐταῖρον* seems to refer to Podes; there is thus a 'prothysteron,' for the slaying naturally comes before the corpse.

591. See Z 22.

593. For the 'tasselled aegis' see Z 204.

595. *τήν* must refer back to the aegis. Zenod. read *γῆν*, which gives a much more forcible and natural sense.

598. *πρόσω τετρ.*, keeping his face ever to the foe.



599. ἐπιλίσσθην, lit. 'grazingly,' 'just grazing the skin,' adv. like ἐπιγράφθην, φ 166. ἄχρῃς, 'quite scratched the bone' (Π 324). A wound may be quite superficial which reaches to the collar-bone, for this has nothing but skin over it.

600 δ' here seems to be only a metrical stop-gap, and three MSS. omit it. Hence Nauck conj. *f*, i.e. *f*ε, 'him': see Π 545, Ω 154.

603. τρέσσε δὲ παπτήνας, Λ 546.

605. ὀρμηθέντα, starting in pursuit of L.

607. ἐν καυλῷ ἰάγη, 'broke at the socket,' which fastened the point on to the shaft.

609. ὁϊφρῷ ἐφέσταότος, he had just got into his chariot in order to escape after the accident to his spear.

610. This passage is involved, not only on account of the long parenthesis from 612 to 616, which is quite Homeric, but much more on account of the mention of Meriones; for as Idomeneus is clearly the nom. of πεζὸς ἦλυθε, the sudden change of subject is very harsh. Düntzer boldly reads δ γ' Ἰδομενεὺς for δ Μηριόνηος, which makes everything clear: αὐτῷ will then mean Idomeneus, and we shall not have to suppose that Idomeneus took refuge in Meriones' chariot during the accidental absence of its master, who elsewhere, far from having a chariot of his own, is himself charioteer to Idomeneus.

612. πεζός. he had bidden his chariot follow him, as we are told in Λ 47-9. μέγα κρᾶτος, the glory of killing him.

615. τῷ, to Idomeneus he brought safety. (φῶς, Σ 102, &c.)

617. τὸν resumes Κόϊραν (611) after the parenthesis.

618. δόρυ πρυμνόν seems naturally to mean 'the base, butt-end of the spear,' which is impossible here. Düntzer well conjectures πρυμνοῦς, 'thrust out his teeth by the roots.'

620. Meriones was clearly following Idomeneus on foot. ἐκ πεδίοιο goes with ἔλαβεν, 'picked them from off the ground' and handed them to Idomeneus, who is standing in the car.

623. δ τ', 'that,' δ τε, Α 244, &c.: and so in 627. ἐτεράλκεια νίκη, 'decisive victory,' as Π 362.

631. 'All their darts hit the mark, whoever cast them, be he underling or chieftain, for Zeus directs all alike; but ours all fall to the ground, spent uselessly.' ἀπτεται, Α 85. ἀφίη, aor. subj. of ἀφίεναι, is La Roche's reading; the MSS. vary very much, generally reading ἀφείη or ἐφείη: but the opt. does not suit the passage. ἑμπης, 'anyhow,' 'all the same.' αὐτῷ goes with ἐτάσια, 'merely useless.'

634. αὐτοὶ περ, i.e. on our own account, since Zeus will not help us.

637. ἀκηχέδαται, 'are grieved': a perf. formed directly with reduplication, it would seem, from a stem ἀχεδ-, whence comes the pres. ἀκ-αχίζω (= -εῖω). The form is however not entirely explained. Cf. ἀκηχέμεναι, Σ 29, and ἐληλέδατο, η 86.

639. The subject to *πρὸςέσθαι* here seems to be Hector; 'that he will assault the black ships.' Compare I 235 and A 311, 824.

640. *ἀπαγγέλλει* is opt. by attraction to *εἴη*, *utinam sit qui nuntiet*.

641. *οὐδὲ* seems to mean 'he has not even heard a rumour of the sad tidings' (much less received a direct message).

643. This is consistent with 269 and 368, but hardly with the incident in 507 *sqq.*, where Ajax and Menelaus have no difficulty in answering Automedon's call. But that passage may not im- probably be a later insertion.

645. 'O Father Zeus, only save thou the sons of the Achaeans from the darkness, and make clear sky and vouchsafe sight to our eyes, and then, so it be but in the light, slay us, since such is thy good pleasure.' *ἀλλὰ*, 'only,' a very common word in tragedy in prayers to the gods: e.g. *ὦ θεοὶ πατρώοι, συγγένεσθέ γ'* *ἀλλὰ νῦν*, Soph. *El.* 411. *εὐαδεν*, 'it pleases thee,' *οὕτως*, 'so to do.' The *υ* of *εὐαδεν* represents the *ϕ* of *ἐ-(σ)φαδ-εν*, root *σφαδ* of *ἀνδάνω*, *ῥδομαι*.

650. The force of *ἐπὶ* is not quite clear; it may be an adv. 'thereat,' or may belong to the verb, *ἐπιφανῆς ἦν*, as Paley takes it.

651. *εἶπε* = *προσεῖπε*, 237.

658. *ὅς τ' ἐπέει* is used without a verb; cf. *Ω* 42. *κἀμνη-σιν ἐρεθίζων*, 'has grown tired of harassing' by his persistent attacks. The rest of the simile is repeated from *Λ* 550 *sqq.*, the point of comparison being the same, viz. the reluctance with which Menelaus leaves the fight.

667. *πρὸ φόβοιο*, an obscure expression; the Homeric use of *πρὸ* hardly permits of our translating it by the closely-related *πρὸς metu*, 'for fear.' It may mean 'before the face of Rout' (compare *Ω* 734), or perhaps 'forward on the path of flight' (so Düntzer, comparing *πρὸ δδού*, 'forward on the road').

668. *πολλὰ*, 'he instantly charged Meriones.'

670. *ἐνηείης*, 'kindliness': see 204.

671. *ἐπίστατο εἶναι*, 'he knew how to be,' i.e. it was his nature to be. Cf. *ἦπια, ἄγρια εἰδέναι*, to be kindly, fiercely disposed. 672 = 478.

677. *ἀμφικόμῳ*, lit. with foliage all around: trans. 'crouching beneath a leafy bush.'

680. *πάντοσε διεισθην*, 'ranged around everywhither among the host of thy many comrades.' The subject to *ἔδοιτο* may be *δοσε* (which is followed by a verb in singular dual or plural indifferently), or *Μενέλαος*, with a sudden change from the second person to the third, as *Π* 386. The Schol. tells us that *οἱ ἀπὸ τῆς σχολῆς* (the school of Aristarchus) read *ἔδοιο*. 682 = 116.

686. *μή* may be regarded as belonging to *γενέσθαι*, but it is perhaps a 'constructio ad sensum,' because *ἔφελλε* expresses ~

*wish*, and is thus in thought equivalent to an optative, which would of course take μή, not οὐ. δφέλλειν is another form of δφέλλειν, both being for δφέλ-j-ειν, the j being in the one case assimilated, in the other transposed by *epenthesis*; and has nothing to do with δφέλλειν = *augere*.

688. κυλινδαι, 'is rolling upon us like a wave.' νίκη sc. ἔστι, 'victory belongs to the Trojans.'

692. εἰπεῖν, tell all this. εἴ κε, if perchance he may yet bring safety.

694. κατέστυγε, 'shuddered,' Homer's strongest word to express horror.

695. ἀμ-φασίγη ἐπέων, 'speechlessness of words came upon him.' ἀμ- here represents the negative ἀνα- (I 146), ἀν-, ἀ-: this seems to be the only case where the ν is not dropped before a consonant. ἐπέων is redundant.

696. ἔσχετο, 'his full voice was stayed.' θαλερή is appropriately used of the rich strong voice of a young man.

699. ἔστρεφε, 'was wheeling this way and that,' so as to follow close to Antilochus wherever he went. Antilochus gives him his heavy armour that he may run the faster.

703. 'To help the wearied friends from whom Antilochus had departed,' i.e. the Pylians whom he was commanding.

704. ὅς we should say 'whereby,' making the clause subordinate to ἀπῆλθεν, to which it really belongs; Homer adds it independently after the archaic manner (*parataxis* instead of *hypotaxis*).

705. ὃ γε, Menelaus; the apostrophe is abandoned, see 681. τοῖσιν, dat. *commodi*, to their help. ἀνῆκεν, lit. 'stirred up,' i.e. bade him go to help his brother's men.

706. ἐπὶ...βεβήκει· see 574.

709. οὐδὲ = ἀλλ' οὐ: 'but I think not that Achilles will come now.'

711. γυμνὸς ἰὼν, having no armour.

712. αὐτοῖς περ, here 'without Achilles' help'; see 634.

714. ἐνοπήs, 'the battle-cry,' here stands for μάχης; like βολή (see note on 481) and ὀρυμαγδός, 741.

717. ὑποδύντε, 'going under,' i.e. putting your shoulders beneath the body, *subcuntes*.

720. 'Like-minded as we are like in name, whose wont it hath been from old time to abide fierce battle side by side.' For the use of πάρος with the present to denote an old custom still continuing, see A 553.

722. οἱ δέ, Menelaus and Meriones. ἀγκάζοντο, took in their arms.

724. αἰρποντας for ἀέρποντας (root ἀέφρ-); this contracted form occurs only here in Homer, though we have ἀρθεῖς in N 63, ε 393 (ἀρῆσθαι, 'to win,' is from root ar, 'to attain'; see A 159).

725. ἔθυσαν, 'charged.' πρό, 'in front of.'

727. *ἔως*, 'for a while.' The word occurs five times in the *Od.* as a monosyllable by synizesis, but not again in *Il.* Perhaps we should read *εἰως* (*ἦος*) γάρ τε, with two MSS. *ἑλίσσεται*, wheels round (aor. subj.) among the dogs.

732. κατ' αὐτούς, 'over against them.' τράπητο χρώς, they changed colour. So τοῦ μὲν γάρ τε κακοῦ τρέπεται χρώς *ἑλλυδης ἄλλη*, N 279.

736. πόλεμος τέτατο, 'the tug of war grew hard for them, fierce as fire that leaps upon a city of men and bursting suddenly forth blazes, and the houses are laid low amid the mighty glare; and the strength of the wind sets it in a roar.' Compare a similar expression in  $\Phi$  13, 14. Perhaps *φλεγέθαι* is trans., 'burns up.'

741. ἀζηχίς, 'incessant'; apparently for ἀ-διεχίς (ἀ- *intensivum*), the *i* having passed into *j* and *ῥj* undergoing the regular change to ζ.

742. μένος ἀμφιβαλόντες, apparently 'clothing themselves with might,' like ἐπιεμένος ἀλκήν, though we should expect the mid. voice in this sense. Others translate 'throwing their strength into the work on both sides of the yoke,' which is almost more than can be got out of the words, though it certainly makes the simile more picturesque.

744. ἡ δοκὸν κ.τ.λ., a beam or huge ship's timber.  $\Pi$  484.

747. ἰσχανέτην, held their ground, sustained the attacks, 'even as a wooded ridge, that chances to stretch all its length across a plain, holds back a flood; when it stays even the destroying streams of mighty rivers, and straightway turns all their current wandering into the plain.' τετυχηκώς is hardly more than ὅν, as the closely connected τέτυκται virtually = ἐστί. Compare ὃν περὶ πέτρῃ ἡλίβατος τετύχηκε, κ 88. διαπρύσιον, 'from end to end'; the picture being that of an isolated ridge, such as is sometimes seen lying wholly in a plain, and not connected with any neighbouring mountains. The word is elsewhere used only of sound, 'reaching across,' i.e. penetrating, heard afar. πεδίοιο, the usual local gen., 'on a plain.'

751. πλάζων, 'diverting,' lit. making them to wander.

752. ἀνέργον, 'kept back' (ἀν-εφεργον) 'the battle-array of the Trojans.' ἀμα, 'side by side.'

755. τῶν δέ is left without construction; or rather it is for οἱ δέ (κούροι Ἀχ., 758), attracted into the case of ψαρῶν: while κεκλήγοντες conversely is in the nom. instead of the gen. κατὰ σύνεσιν, in anticipation of the nom. plural which is to follow; a very curious double attraction, caused by the substitution of ψαρῶν νέφος for ψᾶρες. Starlings are mentioned again in  $\Pi$  583, as ψῆρες, a curious variation in form.

756. Three entirely different words are represented by οἶλος: (1) 'whole,' *sarvas*, ὅλος (only ρ 343 and ω 118); (2) 'woolly,' from root *var*, 'to wrap,' *fel-f-*, whence *vell-us*, &c.; (3) 'deadly,' *dal-fos*, *δαός*, root *dal*, 'to destroy.' Some refer the word here to

(2), explaining 'thick, confused shrieking' (or as Düntzer, 'dense,' *φείλειν*, 'to compress'); others to (3), 'with a deathly shriek,' i.e. a shriek of anticipated destruction. Neither of these is entirely satisfactory.

760. *περί τ' ἀμφί τε*, *circumcirca*, 'about and around,' i.e. all around; something like the reduplicated *προπρο-*, X 221. *ἐρωή*, 'cessation.' See II 302.

## BOOK XVIII.

1. See A 596.

3. *ὀρθοκραιρῶν*, 'with upright horns.' The high stem and stern suggested a resemblance to a cow's horns. See I. 573.

5. See A 403.

7. *ἀτυζόμενοι πεδίοιο*, 'flying in rout upon the plain.' This use of *πεδίοιο* is common as a locative, and is to be compared with *γαίης* in P 372, *τοίχου* I 219.

8. *μή*, virtually *δειδία μή*. Cf. II 128, P 93. *θυμῷ*, a locative, the sorrows in my soul.'

10. This was fulfilled in an oracular sense; for Patroclus, though not really a Myrmidon, might be held to be such 'within the meaning of the prophecy.' It had thus hitherto misled Achilles, cf. T 328 and P 410.

13. *σκέτλιος*, 'headstrong' (lit. enduring, root *σεχ*, *ἔχω*): of a man who will have his own way. Cf. on X 41.

19. See P 686.

22. i.e. his mind was utterly darkened with grief.

23. *κόνις αἰθαλόεσσα* and *τέφρη* (l. 25) can here hardly mean more than 'dark dust'; though etymologically *τέφρη* is 'warm cinders,' root *tap* of *τεπ-εο*, and *αἰθάλη* is from *αἶθω*, 'to burn.' Achilles is out of doors, where there would hardly be a fire. *ῥοχυνε*, 'defiled with dirt.'

24. *νεκταρέω* probably means 'fragrant as nectar.'

26. *μέγας μεγαλωστί*: see II 776.

28. *ληίσσατο*, a pregnant expression, 'gained in raids.'

29. *ἀκ-ηχέ-μεναι* (the accent is Aeolic, according to the grammarians), perf. part. from stem *αχε-*, formed like *ἔδ-ηδο-ται*. Cf. note on *ἀκηχέδαται*, P 637.

33-35. The subject is three times changed: *ὁ δέ* is Achilles; *δεῖδιε*, Antilochus; *ἀπαμύσειε* and *ῥωξεν*, Achilles. 34 is parenthetical, to explain *χείρας ἔχων*: it makes the passage very confused, and might well be dispensed with. *ἀπαμύσειε*, lit. 'mow off': so Aristarchus for *ἀποτμήσειε* of Zenod., and all our MSS. but one.

Cereus. A 358.

at'; see Ω 621.

a, 'to my sorrow mother of noblest son';

το ἐπεὶ begins at τὸν δέ, l. 59: δ δὲ... Ἰσος

τὸν μὲν... μαχησόμενον a coordinate clause

being in suspense the apodosis which is a

both in thought, though not in form: for

etly answer to τὸν μὲν, since both refer to

we have the same idiom of a rapidly growing

so ζ 162, φολνικὸς νέον ἔρνος ἀνερχόμενον.

l. I 534.

locative; ἐπιπροέηκα, 'I sent forth to the

with acc. = eis, as A 71.

relative applies to νοστήσαντα equally with ὑποδέξ-

ουεν in Homer means 'to hear so as to understand.'

A 549.

αὐτῷ = ἐφεξῆς (σ(ε)χ = ἐχ), 'in a row.'

so best MSS.; the vulg. has ἐῆος, the bad emenda-

thus having spread to passages where it is super-

as wrong. See note on A 393.

μήν.

note on A 409.

ήλια (ἀπ. λεγόμενον) was derived by Arist. from

the sense of 'matters not of quietness,' i.e. παραχώδη.

perhaps be referred directly to root *valh*, 'to wish,' of

ἐκηλος (cf. A 554), 'unwished for,' in the sense of

by litotes.

What pleasure have I from these things?

πελώρια is explained by Schol. τεράστια, i.e. 'super-

rather than 'big.' So of the arms of Rhesus, K 439.

ἐμβαλον, a strong word, because the marriage was

her will (l. 432).

νῦν δέ· we must supply a verb from the preceding: but

(the gods wedded thee, all this came to pass) only that

mightest have grief beyond measure (A 2). Then τὸν

om. This gives a better sense than taking ἴνα... ἀποφθ. as

thesis, and joining νῦν δὲ τὸν οὐχ ὑποδέξαι (where τὸν is an

atic repetition of παιδός). The optative εἴη with a primary

would be quite allowable in this rendering (cf. l. 308) as

pressing the remote result.

90. οὐδ' ἐμέ, sc. 'bids me also to die' (like Patroclus).

92. πρῶτος, 'first, chiefest of all': or perhaps, in the

re, before all other considerations.

93. ἔλωρα, in plur. only here (cf. ἐλώρια, A 4). The

as to mean literally 'pay for his preying upon Pa'

ἔλωρ is generally used in reference to dogs or wild beasts, and in the concrete sense, an object of prey. Here it must be abstract. It is possibly connected with Lat. *vel-lore*.

95. οἶα = ὅτι τοιαῦτα, as often.

98. αὐτίκα · he takes up and repeats with tremendous emphasis the word which Thetis had just used.

100. It seems necessary to take δῆσεν as = ἐδέησεν, 'he stood in need of me to be his protector from harm': though neither this form nor meaning of δέω occurs elsewhere in Homer. The nearest analogy is ἐδείησεν, i 540, and δέι I 337. But no other perfectly satisfactory explanation has been given. Arist. read Ἀρεω (gen. of Ἄρης) for ἀρής in sense of battle. But ἀρή, = 'harm,' is a common word in Homer. It is not to be confounded with ἀρή = 'prayer.'

101. After a long parenthetical digression, νῦν δέ is taken up again at νῦν δ' εἰμ', 114.

102. φάος = light of safety, salvation; as often; e.g. ♣ 538.

105. Homeric heroes know no false shame; but this line offended the refined taste of the Alexandrians, who called it ἀλαζών καὶ φορτικός. So Achilles calls himself ἀριστον Ἀχαιῶν, A 244.

106. δέ τε here virtually means 'although.'

107. ὥς, 'would that.'

109. καταλειβομένοιο · the idea is of wild honey trickling down a tree.

110. Like smoke which from a very small fire fills every place, so does contentiousness from very small beginnings fill men's hearts.

112. This line is a characteristic expression of Achilles; cf. T 65, Π 60, &c.

115. δέξομαι, 'I will accept, welcome.'

117. οὐδέ γὰρ οὐδέ · the first οὐδέ belongs to the whole sentence and is answered by καὶ in 120; the second emphasizes the following word (like the affirmative καὶ γὰρ καὶ): lit. 'for neither did even Heracles.' To Homer Heracles is no god or demi-god, but a merely human hero (except in the late interpolation, λ 602-604).

118. ὅς, *constructio ad sensum*, βίη Ἡρακλῆος being = Ἡρακλῆς.

121. κείσομαι, lie helpless and idle. ἀροίμην, ἐφέλμην, γνοίην are all strict optatives, expressing wishes. ἀροίμην, 'win'; see note on A 159.

123. ἀμφοτέρησιν, on account of the abundance of tears.

124. ἐφέλμην, as we talk of 'setting a man on' to do a thing. Cf. 108, A 518.

125. θηρόν, only fifteen days; but as Aristarchus says, μία ἡμέρα Ἀχιλλεὶ πολλὸν ἦν ἀφεστῶτι.

128. ἐτήτυμον, adverb; 'truly, these things thou sayest are no base matter'; or putting a stop after ἐτήτυμον and supplying

ἔστι (as with *μίνυθα*, A 416), *ταῦτα ἀληθῶς ἔχει*. But the construction in either case is harsh. Cobet would read *τοῦτο*, Nauck *ἐτήτυμα*.

132. *ἀγάλλω* and *ἐπαγαλῆισθαι* are both from root *γαλ*, 'to be bright'; in sense of 'to make a display,' or 'to feel oneself brilliant.'

133. *αὐτῷ*, emphatic, 'to himself,' even as it was to Patroclus.

134. *καταδύσσο*, aor. imper. Both *ἔδυσάμην* and *ἔδυσόμην* (the 'mixed' or 'Epic' aorist) are used.

136. *νεθμαί*, contracted from *νέομαι*, future, as 101.

138. *πάλιν* with gen. = back from, as T 439. *ἔοιτο*, best MSS. for vulg. *ἔῃος*, as l. 71.

141. *δψόμεναι*, i.e. to visit: a familiar idiom in English.

149. *ὄφ' Ἑκτορος*, because *φεύγοντες* is virtually a passive verb, = being chased. See A 242.

151. *οὐδέ κε* the protasis is forgotten in the explanatory narrative, and only reappears in 166 after a restatement of the apodosis in 165 with different form. Düntzer reads *οὐδ' ἔρα*, a variant given by Schol. Ven., for *οὐδέ κε*. *περ*, i.e. even though they might have saved themselves, they would never have rescued Patroclus. *τόν γε* in the next line repeats the same idea.

153. *αὐτίς*, again, after the temporary success of Menelaus and the Ajaces at the end of P.

155. *ποδῶν*, 'by the feet' (which hung behind as he was carried).

158. *ἔμπεδον*, 'persistently.'

162. *δίεσθαι*, trans. 'to chase away' (*δίεμαι*).

167. *θωρήσσεσθαι*, a general term, equivalent to *καταδύναι μῶλον Ἄρης* (compare 189 with 134). Achilles' armour being lost, there can be no special allusion to the breast-plate.

168. *κρύβδαι*, because in book Θ Zeus had forbidden the gods to interfere.

170. *δρσσο*, a 'mixed' aor. like *καταδύσσο*, 134. *ἐκπαγλότατε*, see A 146; it seems to be used of anyone very much out of the common, 'extraordinary,' expressing amazement but not necessarily blame.

175. *Τρῶες ἐπιθύουσι*, where we should expect *ἐπιθύοντες* simply. But Homer is always fond of passing from a relative or participial to a direct construction. *Τρῶες* is added epexegetically to *οἱ δέ*. *ἐπιθύουσι* is generally derived from *ἰθύω*, on account of the *ι*, =rush straight forward. We might perhaps divide it *ἐπι-θύουσι*, with *ι* made long by the arsis.

177. *σκολόπεσσι*, apparently palisades or *chenaux de frise* along the top of the Trojan wall; as on the Phaeacian wall, η 45 (La Roche). The word is generally used of the palisade by the moat of the Achaeans: but to fix it there would virtually be to hand it over to the enemy, which is not Hector's wish.



178. σίβας, like αἰδώς, a feeling of awe at the thought of the great common law of humanity, as expressed by public opinion.

180. 'Thine the disgrace if he reach thee a mangled corpse': or perhaps with Döderlein, 'if he go down mangled among the dead' (νέκυς, acc. pl. as ω 417; and cf. νέκυας καὶ δῶμ' Αἰδᾶο ἔξεσθαι, O 251).

188. ἐκείνοι, he points with his finger. θωρήσσεσθαι, see 167.

191. στεῦτο, she pledged herself. So I 241. Curtius derives from στυ, a parallel form of στα='stand': hence στῦ-λο-ς, στο-α (=στοφ-α). In Homer it is always metaphorical, 'to stand firm in the mind'=to set oneself, pledge oneself, to do a thing, with infin.

192. ἄλλου δ' οὐ τευ, for ἄλλον οὐ τινα, by attraction to the following genitive: a somewhat similar use to the familiar idiom by which verbs of knowing take an object which belongs not to them but to a following subordinate clause (see A 536). τεῦ, a strange use of the interrogative instead of δτευ. Possibly we should read τοῦ with one MS.

193. Ajax' shield was famous for its size, σάκος ἥτε πύργος.

197. ἔχονται, are held by the foe, kept from thee.

198. αὐτως, even as thou art, unarmed.

201. The last part of the line explains τειρόμενοι. 'battle gives but little breathing-space.' But the line is omitted by many MSS., and is perhaps spurious. See A 801.

204. θυσανόεσσαν, 'tasselled.' See B 448, where the aegis is described as having a hundred θύσανοι hanging from it, πάντες ἑνπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος. Root prob. θυσ-, a secondary of θυ-, expressing waving, swinging motion.

205. ἔστεφε, 'placed as a crown': construction like that of καλύπτω, P 132, &c. ἀμφί with κεφαλῇ. ἐκ δ' αὐτοῦ, from the cloud.

207. The point of this grand simile is indicated by ἄμα δ' ἡέλιος κατὰδυντι in 210. The beacons of the besieged islanders are only columns of smoke by day, but the moment the sun sets the blaze is seen below, like the glory on Achilles' head, with the illuminated cloud above it.

209. οἱ τε, so all MSS.: it must then mean the besiegers, and we can only get sense by making ἄστεος ἐκ σφετέρου mean 'far away from their' (the besiegers') 'city,' which is very harsh after ἄστεος in 207. No doubt we should read οἱ δέ, sc. the besieged. Then ἄστεος ἐκ σφ.=fighting from the walls of their city, a sense which is, however, elsewhere given by ἀπó.

211. ἐπήτριοι, 'in a line.' Usually referred to ἦτρον, 'like the threads of the warp (ἦτρον) on the loom.' But this seems very unsatisfactory.

212. γίγνεται, 'comes into being,' 'shews itself.' Cf. Π 634, T 374.

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257. οἶτος ἀνὴρ · it is needless to name the great enemy.

258. ῥηττεροι, for ῥηττερον ἢν πολεμίζειν Ἀχαιοὺς : a common construction, e.g. A 589, Ω 243.

259. χαίρεσκον, iterative in form but a simple imperf. in meaning, as Υ 28; for only on one night had the Trojans bivouacked (ἰαύων, I 325) near the ships. ἐγὼ γε, emphatic : sc. 'it is I, the very one that took delight, &c., who now advise return.'

262. οἶος, sc. ἐπεὶ τοιοῦτος.

264. ἐν μέσῳ, in the midst (halfway between camp and city), where both sides are on equal terms, and so 'share equally the spirit of the battle.'

265. περὶ, 'for'; as though for a stake to be won. The expression is unusual as used for the attacking party; but cf. λ 403, περὶ πτόλιος μαχεούμενον ἡδὲ γυναικῶν.

266. ὦδε introduces what follows.

269. σὺν τεύχεσιν, as opposed to the mere shout by which he had just routed them.

270. ἀσπασίως, he will be thankful to reach Ilios.

272. Lit. 'may the thing happen thus' (as I fear) 'far away from my hearing,' i.e. when this happens, may I not be there to hear of it. The expression occurs more naturally in X 454.

273. κηδόμενοι περ, though reluctantly.

274. σθένος ἔχομεν, 'we shall possess our strength in the assembly,' i.e. we should find our safety in taking counsel together. So Aristarchus, τῇ βουλῇ κρατήσομεν. σθένος is not used by Homer as = force, in the sense of 'army.'

275. πύλαι, the gates as a whole. σάνιδες, the folding portions, doors. εἰρύσσονται, 'protect,' A 216. ἐξευγμένα, 'being closed.'

279. περὶ, as in 265.

281. ἡλασκάζων, wandering aimlessly about: a lengthened form of ἄλ, ἀλδ-ω (cf. ἡλ-εός, ἡλίθιος). παντ. δρ. ἀση, when he has given them their fill of galloping every whither.

286. ἀλ-ήμεναι and ἐ-ελ-μένοι, aor. and perf. pass. of εἶλω, φείλω : A 409.

288. μέροπες (A 250) is not elsewhere used in nom.

292. περνάμενα in the original sense, 'crossing' (the frontier as exports): whence the later meaning, 'to be sold,' was derived. See § 40. The gold was sent to pay for Phrygian and Maeonian troops.

300. Hector alludes to Pulydamas' nervousness for the city itself, which he unjustly attributes to a fear for the safety of his riches. The sense is, 'If any Trojan is overmuch troubled by his wealth' (sc. by the anxiety it gives him), 'the patriotic course is to give it for the public benefit—as has been already done by the wealthy citizens at large (288-292)—and so to escape any fear lest it fall into the hands of the Achaeans.' καταδημοβο-

ρῆσαι, to consume as a public stock. Cf. δημοβόρος βασιλεύς, A 231, and see A 704. ἐπαυρέμεν, to get it: A 410.

303. Hector repeats Pulydamas' phrases, 277, in order to emphasize the complete difference of his conclusions. So ἀλγίων, 306 from 278: 'what will really be the worse for him will be to find us boldly facing him; as I at least shall do.'

305. ναῦφιν, here for the gen. with a reminiscence of the locative sense, as A 351.

308. 'To see whether he shall win a great victory' (as most expect) 'or whether I might' (might *not*, we should say) 'win it.' The opt. expresses the less likely contingency. Cf. note on A 433 and X 245-6. φέρω and φέρομαι seem interchangeable. ἦ... ἦ = εἴτε... εἴτε, as A 410, X 253.

309. 'The god of battle is impartial, and (sometimes) slays him that would slay.' We should probably read κτενέοντα (fut.) for κτανέοντα, which could only be a lengthened present. The τε and aor. are both gnomic, as A 218.

312. ἐπαινέω is generally used by Homer without an object: it means *assentiri* rather than *laudare*, and hence goes with a 'dativus commodi.' Later it always takes the accus.

316. ἀδινού, apparently 'strong,' 'loud.'

317. 'Laying his deadly hands on his comrade's breast'; ἐπιθέμενος, with tmesis. The pathetic ἀνδροφόνους is yet more touchingly used in Ω 478-9.

318. λῖς, i.e. a lioness, as P 133. ἡυγένειος; the lioness was said to have the finest beard, the lion the finest mane.

319. ἐλαφηβόλος, a hunter, with no particular limitation to stag-hunting. Cf. note on A 598.

320. ὅσπερος, 'too late.'

321. ἐρευνῶν is added epexegetically, 'seeking him, if perchance she might find him.' The opt. ἐξεύροι is used not because of ἐπῆλθε (which among the present tenses of the simile is virtually a primary tense), but to represent the mere possibility as a hope in the creature's mind, not a 'may be' but a 'might be.'

326. Ὀπείντα, Patroclus' home; his exile in Phthia being only temporary, on account of homicide.

329. ὁμοίην, 'the same.' ἐρεῖσθαι, 'redden with our blood,' A 394.

332. αὐτόθ, 'on the very spot'; i.e. here where I am.

335. μεγαθύμου goes with σείω, which is an objective gen. : 'murderer of thee, the noble-hearted.'

338. αὖτως, as thou art, unburied. τόφρα, 'till then.'

341. καμόμεσθα, 'we won by toil.' κάμνειν originally meant 'to labour,' weariness being only a derived sense. So in modern Greek κάμνειν = *to do*. v. Merry on 125.

345. The double accus. is regular with verbs of 'washing' or 'cleansing': e.g. Π 667.

346. κηλέω, prob. = burning, from root *kaf*: like *πῦρ θήκω* from *δαφ*, *δαίω*.

348. ἀμφειπε has the primary meaning, 'to go close about,' from root *sak*, 'to attend,' accompany (*sequor*).

350. λίπ'; λίπα may perhaps be an old instrumental, for λίπεσα, afterwards used as an adjective (root λιπ of λιπαρός, ἀλείφω). It is always used in phrase λιπ' ἐλαίῳ, except ζ 227.

351. ἐννεώροτο (with synizesis of εω) apparently means 'nine years' old' from ἔρα = *jāra*, our 'year.' Perhaps it was thought that ointment which would keep for nine years must be a good antiseptic. Others divide ἐν-νέ-ωρος, taking -ωρος as termination, and explain the word as meaning 'in its youth' (νεφ-, root of νε-ος, *nov-us*), i.e. fresh.

352. ἐανῶ λίτι, 'with soft cloth.' Both words are of doubtful origin. ἐάνος, = *garment*, is *ῥέσανος*, root *vas*, 'to clothe': but ἐάνος shews no sign of *f*. Buttmann is perhaps right in deriving from ἐάω and explaining 'yielding, flexible.' The only other form of λιτι is λίτα (α 130, &c.): but it is quite uncertain whether the noun is masc. (δ λίς, acc. sing. λίτα) or neut. (τὸ λί, pl. λίτα).

357. ἐπρηξας, the object is left indefinite; as in our colloquial idiom, 'you have done it after all.' So τελέσσαι, 362.

359. Ironical, 'Surely they must be thine own children,' such is thy love for them.

361. See A 552.

362. 'Truly I suppose a man is to be allowed to do what he will for his brother man, even though he is but mortal and hath not all our wisdom.'

365. ἀμφοτέρων, accus. of relation, 'in two respects'; as though γενεήν τε καὶ τιμήν or some such phrase were going to follow in apposition.

371. Κυλλοποδίων, lit. 'the Crook-footed,' cf. ἀμφιγυῖαις, A 607 (root κυρ-, κυλ-, 'to be bent,' *cur-us*, &c.: so *carus* perh. = *car-us*).

372. ἐλίσσόμενον, lit. 'turning himself about,' i.e. busy with; exactly like *versari*.

373. He was making tripods (stands to carry tables, caldrons, &c.) to stand along the wall of his hall, and to go of themselves to the assemblage (ἀγῶνα) of the gods (to be used at their feasts) and then to return again to his palace. πάντας = 'in all.'

375. ὑποθήκεν, he had made wheels under the base of each one.

378. τόσσον μὲν...ὅθ' ἔει, they were finished all but the setting on of the handles. τόσσον refers forwards: 'they were thus much finished, that they had got everything but the handles.' X 322, Ψ 454.

379. ἤρπυι, 'was preparing,' elsewhere only of devising *mischiefs*. κόπτε, was welding rivets, or chains (as ornaments).

382. Grace is a fitting wife to Hephaestus, ὅτε τῇ τέχνῃ χάρων

προσεῖναι δέ (Schol.). The legend which made Aphrodite his wife (Od. θ 266-366) is perhaps later.

383. ἔπειε, 'had married'; imperf. in sense of plpfct, l.

337. ἀμφιγυήεις · see A 607.

384. Lit. 'She grew in her (ol) hand,' i.e. she clung to her hand. See note on A 513.

386. αἰδοῖν τε φίλῃ τε, 'a revered and dear guest.' For πάρος with present, of a habit extending up to the present time, A 553. θαμίζεις exactly = *frequentas*.

392. ᾧδε· Aristarchus maintained that this word never means 'here' in Homer, but always οὕτως; and paraphrased it οὕτως ὡς ἔχεις, οὐδὲν ὑπερθέμενος, 'come as you are.' But it is much more natural to regard it as an isolated case of a use which afterwards became common.

395. The legend differs from those in A 593, O 23, but probably had the same origin. Cf. also E 202.

398. The verb in the singular is curious after τε...τε.

399. The 'epanalepsis' of the *former* of two names is unusual. Thetis of course needs no amplification. ἀψορρόδον, because Ocean surrounds the whole earth, and so flows back into himself again.

401. The nature of these ornaments cannot be decided with certainty. Translate 'brooches and twisted whorls and rings and necklaces.'

405. ἴσαν, for *ῖδ-σαν*, a plpfct. formed directly from the root without reduplication. For the short *i* compare ἴσασι.

406. ἥ, demonstrative, 'even she.'

407. ζῶαγρία τίλειν, 'repay the saving of my life.' So Nausicaa to Odysseus θ 462; μνήσῃ ἐμεῦ, ὅτι μοι πρότῃ ζῶαγρί' ὀφέλλεις, 'thou owest me the price of thy saving.'

410. αἰήτων is ἀπαξ λεγόμενον, but connected with αἰήτων, φ 395. It seems to mean 'huge,' but of the many derivations given none is quite satisfactory. Buttmann refers it to αἰ-νός, which is perhaps as probable as any. Others explain 'panting' from αἰμη: which suits the passage in φ (cf. φ 386).

411. χολεύων agrees with πέλωρ 'κατὰ τὸ σημαίνόμενον.' ῥῶοντο, 'moved nimbly.' See on A 529. ἀραιαί, 'slender': derivation uncertain.

417. ὑπό, in his service.

418. εἰοικυῖαι, so best MSS. The form is unique and should probably be written ἡοικυῖαι, for *φεφοικ.*, with compensatory lengthening of the *ε* on loss of the second *f*. Cf. ἡκυτο, υ 31 by ἡκυτο, Ψ 107: and ἡεῖδη.

420. ἔργα · see A 115.

421. ὑπαιθα (only in Iliad, five times) = ὑπό. ὑπαι is a locative form, -θα a suffix like -θε of αἰθε. ἔρπον is always used of going painfully, or to one's harm. (It is from *φέρ-σ*, a secondary of *φέρ*, 'to drag,' cf. A 356.) This passage perhaps shews the

origin of this connotation, in the dragging of the feet of a lame man.

427. 'If I can accomplish it, and if it be accomplished in the designs of fate.' (So Butcher and Lang, transl. of ε 90. The common explanation is that a thing which *has been* done means a thing which can be done again: but this is less satisfactory.)

434. πολλὰ μάλ' οὐκ ἐθέλουσα go together; like πολλ' ἀέκων.

435. ἀρτήμενος, 'worn out'; perhaps connected with ἀρῆ = 'harm,' though the quantity differs. (Paley suggests 'dried up,' *areo*, but this does not suit the use of the word in the *Odyssey*.) ἀλλὰ δέ μοι νῦν, sc. κῆδεα ἔστι.

436. τραφέμεν, intrans., 'grow up'; see § 279.

437-443 = 56-62.

446. ἔφθιν· the ἰ indicates that this is a 2nd aor. rather than imperf.: the middle ἐφθιμην is commoner. The verb may be intransitive here, like φθινύθεσκε, A 491, and φρένας accus. of relation; but κ 485, οἱ μὲν φθινύθουσι φίλον κῆρ is in favour of the transitive use.

449. ὀνόμαζον, recounted the gifts offered by Agamemnon.

453. πᾶν ἡμᾶρ, 'all the rest of the day,' like παρημέρει, A 472.

457. τὰ σὰ γούναθ' ἱκάνομαι, 'I fall as a suppliant' (ἱκέτης) 'at thy knees.'

358. ἐμῷ ὤκυμόρῳ· -μῷ ὤκ- must be scanned as one syllable by synizesis. Aristarchus wrote ἐμῷκυμῶρῳ.

460. ὅ = ὅς, the one which he had.

464-6. ὃδε... ὃς, i.e. would I could save him from death as easily as I can give him armour. See note on X 346. The second clause is slightly varied in expression, unless with Zenod. and Aristophanes we read παρέξομαι for παρέσσεται, which would make it quite regular.

465. ἱκάνοι, opt. instead of subj. or fut. indic. by the usual attraction to the mood of δυναίμην.

467. πολέων τις ἀνθρώπων· a curious expression, apparently meaning 'many a one of the multitudes of men.' τις (*quilibet*) itself implies *many*, as T 71, &c.; but this idea is strengthened by the addition of πολέων· the more human beings there are, the more unnamed persons will there be to admire. αἶτε, in after days: A 340, I 135, T 107, &c.

469. The bellows, like the tripods (376) and the golden handmaids (418), are intelligent automata.

471. εὐπρηστον, lit. 'well-puffed.' See A 481. παντοίην, 'of every degree.'

472-3. 'Epexegetic' lines. παρέμμεναι, so as to be at hand, to help. For the second alternative, after ἀλλοτε δ' αἶτε ('and then again'), a later writer would have given παυομένη συμπαύεσθαι or the like; but Homer, with his usual rapidity of

thought, suddenly changes the form of the sentence and expands this idea into a whole line. The construction of the sentence is not to be defended from the point of view of the strict grammarian or logician, but is none the less forcible and intelligible.

475. τιμήντα · for this contracted form see I 605.

476. γέντο, 'he grasped': acc. to Fick for γενθ-το; from gadh, gadh = ghadh, ghand (with metathesis of aspirate) of χανθ-δνω, pre-hend-o, our 'get.'

478. The structure of the shield is not clearly given; τ 270 indicates an absurd arrangement with the gold in the middle, and that passage is no doubt spurious. Probably the shield itself was, like all shields, of hides in five layers (πτύχες); this the poet would naturally not think it necessary to state. The five metals (four in 474-5, and κύανος, 564) were used to give the different colours by which the following scenes were represented in a metallic layer over the whole. The pictures themselves were no doubt in concentric rings, the heavenly bodies occupying a circle in the middle. The description is of course purely imaginary, and not only far in advance of any art-work the poet could have seen, but often outside the limits of the plastic art altogether. Recent investigations have, however, proved it to be founded upon Assyrian works brought into Hellas by the Phoenicians as early as the time of Homer.

479. πάντοσε διαδάλλων, adorning it all over (carrying the decoration everywhither).

481. αὐτοῦ, the body of the shield, as opposed to the decorations on its surface.

485. 'All the stars wherewith heaven is crowned.' τείρεα, apparently for (σ)τείρεα, our 'star' (ἀ-στήρ, &c.). The marked alliteration of τ only shews how little notice was taken of such accidental phenomena; as may also be observed in the occasional occurrence of rhyming lines.

486. Πληγάδες, generally explained, the 'sailing' stars, as indicating by their rising the season for navigation; ὕαδες, the 'rainy' stars of autumn. But the other names of constellations are not maritime but pastoral (ἔρκτος, ἔμαξα, Βοώτης, ε 272, &c.): and it is not improbable that the old explanation, Πελεΐαδες = 'flock of doves,' and ὕαδες = 'litter of pigs' (Lat. *suovillae*), may be right.

488. δοκεύει, 'watches.' When the Bear is nearest the horizon, which in N. Greece he just touches when at his lowest point, Orion is rising in the E.: the Bear then moves upward, as though the great hunter had driven him from his ocean bath. αὐτοῦ, in the same place, round the pole.

489. οἱη · Homer recognised only a few of the most important constellations; and of these all set below the horizon in N. Greece except the Βῆαρ. *Ursa Minor, Draco, &c.*, had not then been named.



490. The poet now paints us two cities, one at peace (490-508), the other at war (509-540). The peaceful city includes two scenes, a marriage-feast and a law-suit in the assembly. In the beleaguered city the narrative form prevails over the descriptive, and we cannot accurately distinguish the successive scenes, the parley before the walls, the ambush, the attack, and the rescue.

493. ἡγνέων, a lengthened form of ἄγω, trisyllable by synizesis (Ω 784). πολὺς, the loud bridal song.

495. αἱ δέ, demonstrative; 'there, the women.'

497. Second scene: Litigation about blood-money (πυρρὴ) for a man who has been killed. The homicide asseverates (εἰσχεταί) that he has paid it: the next of kin of the dead man denies having received it: and both are eager to obtain a final settlement (πείραρ, 'consummation,' cf. πέρας) by the mouth of a witness (ἴστωρ, 'one who knows.' Each has brought his own witness and claims that his testimony should be final).

500. δῆμῳ πιφαύσκων, trying to make it clear to the people. μὴδέν, the usual superfluous negative after verbs of denying.

502. 'The people shouted applause to both, taking part on either side,' i.e. the assembly at large was equally divided between the two litigants.

503. ἐρήτυον, held back, kept in their places. οἱ δέ, 'there,' as 495.

504. λερῷ, sacred to the administration of justice.

505. 'They held in their hands the loud-voiced heralds' staves.' There was really only one σκήπτρον, which was handed first to one and then to another (hence the plur.) to confer 'possession of the house.' See Ψ 567 and A 234. ἡερόφωνος, prob. from ἀείρω, 'lifting up the voice,' cf. ἀερί-ποδες and μετ-ήρο-ς (Düntzer).

506. 'Thus they' (the γέροντες) 'rose up before them' (sc. the people: or else, 'with them,' sc. the staves, 'in their hands,' σὺν τοῖσι), 'and gave judgment in turn.' ἤισσον for ἀήισσον.

507-8. No certain explanation can be given of these two lines, as the phrase δίκην εἰρεῖν does not occur again, and we cannot say whether it is used of the litigant (*causam dicere*) or the judge (*sententiam dicere*). The apparently close connection of the words δὲ μετὰ τοῖσι ('him among the judges, who') seems rather in favour of the latter. The two talents of gold will then represent a 'court-fee' which was handed over to the judge who was considered to have given the most just decision. It is much too small a sum to be the amount in dispute: see on Ψ 269, whence it must be far less even than the value of a woman, and *a fortiori* less than the value of a man.

509-40. Of the many explanations of this difficult passage the following seems preferable. Two allied armies besieging a town are disputing whether terms shall be offered, or the town be stormed and sacked (510-512). Meanwhile the townsmen, so

far from being ready to capitulate (ὅτ' αὖ πεύθοντο), are preparing a counterstroke in the shape of an ambush to capture the flocks and herds of the besiegers at a watering-place on the river. The noise of the attack interrupts the debate between the besieging armies, who fly to rescue their supplies, and attack the townsmen.

510. Lit. 'advice pleased them in two directions'; i.e. two distinct plans found support: one army wishing to prosecute the siege and sack the town; the other to accept half the movable property of the townsmen as a condition of raising the siege. (See X 115-120, where Hector thinks of making this very proposal to the Greeks.)

515. ἐφ'εσταότες, 'constructio ad sensum,' as though παῖδες instead of τέκνα had preceded; cf. 525. βύατο, 'guarded' (syncopated aor.; infin. βύσθαι, O 141).

516. οἱ δέ, the warriors on their way to the ambush.

518. ὥς τε θεῶν παρ, 'as befits gods': as beautiful as gods should be.

519. ἀμφὶς ἀριζήλω, 'conspicuous all around.' ὑπό, at their feet. The vulg. ὑπολίζονες should mean 'somewhat smaller': but this sense of ὑπό in composition is not Homeric.

520. εἶκε, 'seemed good,' in the pregnant sense of εἰκότως, &c.: from φεικ-, whence φέφοικα.

523. 'There were set by them at a distance two scouts' ('pickets') 'of their hosts,' i.e. from among their number.

524. Cobet would read δέχμενοι = watching, as a syncopated present: the aor. δέγμενοι being here out of place, as it properly means 'having received.'

525. οἱ δέ, the flocks and cows; the masc. covering both sexes of living animals. τερπόμενοι σφριγξί, 'playing on their pipes.'

528. τάμνοντ' ἀμφί, cut off, intercepted. So λ 402, βοῦς περιταμνόμενον.

530. οἱ δέ, the besiegers, whose flocks are being attacked.

531. The εἶραι are the 'tribunes,' the places whence the orators spoke, ἀπὸ τοῦ εἶρειν δ' ἐστὶ λέγειν, Aristarchus. The debate of l. 510 is still going on.

533. στησάμενοι, having set the battle in array. μάχην goes both with στησάμενοι and ἐμάχοντο.

535. 'And Strife and Tumult mingled in the fray, and fell Destruction with them, holding one live warrior freshly wounded and one unwounded, and another she dragged by the feet, dead, through the battle-din.'

541. Three agricultural scenes—ploughing, harvesting, and vintage—follow.

νειὼν is generally explained as 'fallow,' Lat. *novalis*; but according to Merry (ε 127) there were three ploughings at different seasons of the year (whence τριπλόν); the third in sum-

mer 'was called νεῶν, and the field so "freshened" was called νεῖός.'

543. δινεύοντες, wheeling round at the end of each furrow. ἐνθα καὶ ἐνθα, 'backwards and forwards.'

544. τέλειον, 'the boundary': prob. connected with τέλος.

546. ἐπιόν, going from one to another (cf. ἐπ-εστέψαντο, A 470). τοὶ δέ, others were turning back (at the further end) along the furrow. ὀγμός, from ἄγω, 'a drawing out,' a straight line; hence in 552 'the swathe,' the straight line made by the reapers.

548. 'The field was black behind them and was like to ploughed land.' ἀρ-ηρο-μένη from ἀρό-ω, like ἀκ-ηχέ-μενος (l. 29) from ἀχέ-ω.

550. τέμενος, 'apportioned land': in Homer always of a royal demesne, or public land given in reward for public services, or the sacred land belonging to a temple. For βαθυλήιον, 'deep in corn,' the best MSS. give βασιλήιον, a much less picturesque word. ἤμων, 'were reaping,' v. Ω 165. δράγματα, 'armfuls of corn.'

553. ἀμαλλα, 'sheaf,' from ἀμᾶν, 'to gather.' ἐλλεδανοῖσι, 'twisted bands of straw'; prob. from ἐλλ- = *fel* (volvo-), 'to twist.'

556. πᾶρεχον, kept supplying corn to the sheaf-binders.

558. The lord's retainers (κῆρυκες = henchmen) are roasting an ox for a banquet, while the women are preparing a porridge for the hired labourers. παλύνειν is used of putting meal into water to make a thick drink, A 640. δεῖπνον is in apposition with ἀλφίτα, and thus = 'for dinner.' It seems to be contrasted with δαῖτα, the luxurious feast of the master.

563. ἐστίκει· apparently ἀλφή (the vineyard, i.e. the vines collectively) was supported on poles.

564. κάπετον, 'a ditch' (so Ω 797): root σκαπ of σκέπ-αρρον, σκάφ-ος, 'ship,' 'shape,' acc. to Curtius. κυανέην, 'of dark colour': or perhaps 'wrought in steel,' though κύανος is not mentioned in l. 474.

566. The frequentative opt. shews that this cannot properly form part of the picture on the shield.

567. ἀταλὰ φρονέοντες, perhaps 'in childish glee,' ἀταλὸς being always used of children. Benfey connects with τέρ-ην, as = very tender. Cf. λ 39.

570. λῖνον seems to be the name of a song, probably either a festive paean, or 'the Linus-dirge,' which seems originally to have been a lament for the departure of summer, and so would be appropriate to vintage-time. καλόν is adv. (A 473). ἐπὶ, to the accompaniment.

571. λεπταλέη, 'thin,' 'treble.' βήσσοντες, 'stamping,' 'beating time': apparently not conn. with βήγνυμι, but with ἀράσσω, v. Ω 454. ἀμαρτῇ, in time with the music.

573. ὀρθοκραϊρῶν · see l. 3.

575. κόπρον, i.e. the byre. Paley compares τυρός = cheese-market.

576. ῥοδανὸν ῥονακῆα, 'a bed of wavy rushes.' This reading seems the best, but there were several variants even in Alexandrian days. ῥοδανός is probably, like ῥαδινός, from *vardh*, 'to grow' (for *φροδανός*); i.e. pliant like a young growing shoot.

579. A second scene, in effective contrast to the first.

580. ἐ-ρυγ-μ-ηλός-, 'bellowing': ἐ-ρεύγ-ω = *rug-io* (the meaning *ε-ρυο-το* being secondary). We must assume a subst. \**ἐρυγ-μος* as an intermediate step, -ηλος being the adjectival suffix (Düntzer). με-μυκ-ώς = *myg-iens*.

583. λαφύσσετον for λαφυσσέτην. (This termination occurs in historic tenses elsewhere only in K 364, N 346.)

584. ἐνδίσσαν must mean 'were urging on,' κύνας being object both to ἐνδ. and δτρένοντες. But Autenrieth well conjectures ἐδίσσαν, 'gave chase in vain' (αὔτως) for (ἐδφίσσαν, from δφί-ημι = δίω).

585. θακείν, as if ἀναίοντο were to follow: instead of which a more picturesque and expanded expression is substituted.

588. It is very rare to find an epithet so far separated from its noun as μέγαν from νόμον.

589. σταθμοί, 'steading,' farm buildings in general: κλισίαι, 'huts for the herdsmen': σηκοί, 'sheepfolds.'

590. The description of the dancing place has many peculiar features, and there are reasons for supposing that it may have been interpolated by a poet who had some special connexion with Crete, where the χόρος of Daedalus was shewn in Pausanias' time.

591. οἶον, because τῷ ἵκελον virtually = τοῖον.

593. Mixed dances of the two sexes seem alien from the usual practice of Homeric times. ἀλφεσίβοιαι, i.e. procuring gifts of oxen as ἔδνα for their parents at their marriage (ἀλφάνειν = to fetch a price). Cf. I 146, A 244.

594. Holding each others' hands by the wrist.

596. ἦκα, 'slightly'; perhaps as opposed to the brilliant glittering of armour (Autenrieth). ἐλαίῳ may mean only 'glossiness'; but oil seems to have been actually used in weaving; see η 107, καιροσέων δ' ὀθονέων ἀπολείβεται ὕγρον ἔλαιον.

597. The custom of carrying a dirk (μάχαιρα) is said to have been Cretan. Elsewhere in Homer it is worn only by those who have to do sacrifice (v. T 252).

600. As lightly as a potter's wheel, when the potter is trying how fast it will run. τρόχον · the accus. is nowhere else found with περιᾶσθαι. πειρήσεται, aor. subj.

602. ἐπὶ στίχας, 'in lines': elsewhere only of soldiers.

604. τερπόμενοι agrees κατὰ σύνεσιν with the preceding noun of multitude.

μετὰ δὲ . . . φορμίζων is not found in any MS., and was restored by Wolf from Athenaeus, who quotes the passage, and expressly says that it was mutilated by Aristarchus, who wrongly interpolated the line in δ 17-19.

605. κυβιστητήρ, 'tumblers.' We are told that this was a peculiarly Cretan form of entertainment.

606. ἐξάρχοντος · we must supply τοῦ Διδοῦ from 604. The gen. absolute without the subject expressed is very rare; perhaps only here and A 458. Aristarchus had to read ἐξάρχοντες, though the expression certainly could not be used of tumblers.

608. Oceanus fitly occupies a position analogous to that assigned him on the earth. πᾶρ, running along.

613. ἔανοῦ · see note on 352. 'Flexible,' however, is not a very appropriate epithet for tin.

## BOOK XIX.

4. περικείμενον, lying upon and embracing the corpse. Cf. ἀμφικείμεναι, l. 284. The omission of *f* in *fόν* ('her') is very rare.

6. πᾶριστατο, 'came up among them'; II 2.

7. 'She clung to him with her hand'; see A 513.

9. πρῶτα, to begin with; i.e. once for all; A 235.

10. τῷ-νῃ, an emphatic τῷ = σὺ: always masc. in Homer. For the -νῃ cf. the Lat. suffix -*mot*. δέξο, imper. of syncopated aor. ἐ-δέγ-μην.

13. ἀνέβραχε, 'clanged'; perhaps onomatopoeical.

16. ὧς . . . ὧς · see A 512. ἐν, 'thereat' (lit. in the midst of these things).

17. ἐξεφάνθεν (-ησαν), so Aristarchus: al. -θη. Singular dual and plur. are used indifferently with ὅσος.

19. τετάρπητο, 'enjoyed to the full.' This reduplicated aor. always expresses *satiety*.

22. οἶα, the *subject* of ἔμην, must be supplied as *object* to τελέσσαι.

24. υἱόν · the sentence seems to start as though υἱόν were to be governed by ἀεικίσσασθαι (I fear lest meanwhile flies entering into the bronze-cleft wounds defile the son of M. by breeding worms). As so often happens, the strict form of the sentence is neglected, that perspicuity may be gained by putting εὖλας ἔγγ. in a direct form; and then νεκρόν has to be repeated from υἱόν as subject to ἀεικίσσασθαι.

27. ἐκ δ' αἰὼν πέφαται, 'the life is slain out of him'; paren-

. κατασαπήη (2nd aor. pass. subj.), sc. νεκρός: χροάccus. of relation.

κῆται for κήτηται (subj.): a rare contraction in Homer. ὄρον, 'bringing completion,' i.e. the full circle of a year. rd is elsewhere confined to the Od.

ἀπδοειπών: the *f* of *φειπών* seems to have the power, possessed by liquids, of lengthening a preceding short because being a spirant it can be dwelt upon in pronun-; so ἀπδ(φ)έρσειε, Φ 329. But we have ἀπειπόντος, l. 75: 32 and 230.

ἐρυθρόν, as supplying the place of blood. Paley thinks may be a reference to stories of the embalming of mummies in Egypt: cf. Herod. ii. 86.

'Yea even those that hitherto were wont to abide.'

κυβερνήται goes with ἔσαν in 44, καὶ ἔχον being a sort of parenthetical = ἔχοντες. οἰήιον, 'the handle of the oar' (Merry and R. p. 544).

See on Σ 125, 248.

σκάζοντε: these heroes had been wounded in book A, are, however, sufficiently recovered next day to compete fully in the funeral games of book Ψ.

μετὰ πρώτη ἀγορῇ, 'in the front row of the assembly.'

δεύτατος, 'last of all': a superlative to δεύτερος = *δυνατός*, from *dva* = 'two.' The comparative form is natural to this, but a superlative could only be formed on the analogy of *ατος* when *δεύτερος* had so far lost, at any rate in particular its original force as to be regarded as an equivalent to *ατος*.

. See A 248.

. 'Was this' (sc. the course that we took) 'the better for us?' νῶϊ περ, i.e. just we two and no other did all the

. ἐλδμήν, sc. Βρισηίδα, Λυρ. δλέσσας, 'at the taking of the oar.'

2. ἀπομηνίσαντος: see I 426, 'for the fierceness of my heart.'

5. See Σ 112, &c.

8. ἀσκελέως, 'very stiffly, stubbornly'; from root σκελ-, 'to harden' and hence to harden (σκληρός): with *ἀ-* intensifying.

0. ἔτι, 'yet once more.' καὶ seems to go with περήσονται (subj.) almost in the sense of καὶ νῦν, 'even so late.'

1. λαίνει, 'bivouac,' Σ 259.

2. Cf. Σ 270. κάμψειν, sc. in rest after flight. τινα, 'any one'; cf. Σ 467.

75. ἀπειπόντος (for ἀποφειπ-); see 35: like παρ-είπη, A 555. 76-80. The reading here is uncertain, the text being that of starchus: but it is hard to believe that 77 is genuine; it is as though lines 51-2 had suggested to an interpolator that

Agamemnon was too weak to stand, though he was only wounded in the arm. But if 77 must remain, we can only construe 'standing up where he was sitting, and not coming forward into the midst of the assembly,' joining ἀναστὰς to αὐτόθεν ἐξ ἔδρης. Then ἑσταότος (79) means simply 'the speaker,' the man who is 'on his legs' in our familiar idiom: for the emphasis of 79 is on ἀκούειν, 'to listen,' opposed to ὁρβᾶλλειν, 'to interrupt' (ὁρβᾶλλειν = ὁποκρούειν; cf. ὁποβλήδην, A 292). 'It is well to hearken to him that stands before you, and not to interrupt him; for that is hard even for one skilled in debate' (sc. to be interrupted). Achilles has naturally won the audience over to his side by his frank apology, and Agamemnon rises with an agitation well reflected in his disconnected expressions; for he knows that the feeling of the audience is against him. δμᾶδφ, 'hubbub.'

82. βλάβεται, 'stumbles,' 'trips.'

83. ἐνδείξομαι, 'I will open my mind.'

84. σύνθεσθε, 'take heed,' as A 76.

85. τοῦτον announces a statement of the nature of the μῦθος which never comes: Agamemnon nervously avoids specifying the popular accusation, and flies off at once to excuses.

87. ἡεροφοίτις, 'walking in darkness' (ἡήρ, 'mist').

88. 'Who laid cruel blindness of soul upon me.' This casting of blame on Ἄτη instead of on himself is very characteristic of Agamemnon.

89. See A 356.

90. 'But what could I do? It is God that brings all things to fulfilment,' and therefore men are not responsible.

91. ἄδαται, 'blinds.' The mid. is, except in this speech, used only in sense 'to go astray.' Buttmann conj. ἄαῖ.

92. οὐλομένην, A 2. The walking with soft feet upon the heads of men indicates the mysterious and unnoticed approach of the infliction sent from heaven.

94. βλάπτουσα, tripping up and ensnaring them (πέδησε). ἕτερον either = one man and another, i.e. anyone; or else, one or other of the two parties in a quarrel. But the phrase is unusual, and Aristarchus rejected the line as imitated from I 507 (where the whole passage should be compared with this).

95. Ζεὺς, so Arist. MSS. Ζῆν', which better suits the context, as making Ἄτε more prominently the agent (ἄσατο, sc. Ἄτη, middle as 91).

97. θήλυς, 'though only a woman' (θήλεια is a commoner form of the feminine).

100. εὐχόμενος, 'with solemn asseveration.'

103. μογοστόκος εἰλεῖθνια · see A 270.

105. 'A man (ἄνδρα, 103) of the race of those men who are (sprung) from me by blood.' ἔξεισι goes both with αἵματος and

a harsh zeugma (since *ἐμεῦ* is never used as a simple possessive *ἐμοῦ*) only paralleled by l. 111.

ψευστήσεις, 'thou shalt prove a liar.'

πέσῃ μετὰ π. γυν. = 'be born.'

The two genitives are exactly parallel to those in 105, *ἐθλης* representing *ἐμεῦ*. In this substitution the deceit of Zeus in his blindness (*ἄσθεις*) does not notice that he is a far more general promise, applicable to all his descendants as well as his immediate offspring.

ἐπειτα, 'therein.'

Ἄ. Ἀχαιικόν, Argos in Peloponnese: opposed to Ἄ. ἰκόν, in Thessaly.

ἄλοχον is 'anticipated subject,' as though *ὡς ἐκείναι* of ἡ δ' ἐκείναι were to follow. (Cf. A 536.) Sthenelus was Perseus, who was son of Zeus by Danae. Thus he was of sage (*γενέθλη*) of Zeus though not really *ἐκ Διός*.

ἔστίκει, 'had begun.' Cf. τοῦ μὲν φθίνοντος μηνός, τοῦ μένοιο, ξ 162.

πρό is adv.: 'she brought him forth to the light.' Cf. ἡλιτόμηνον, 'prematurely born'; lit. failing, deficient (proper number of) months.

ἡλκειθίας, v. A 270. σκέθε, 'kept away.'

ἄγγελέουσα is nowhere else used without a verb of saying. It is a sort of *constructio praeagnans*, ' (having come) to announce it to Zeus, she said.'

ἔπος, equivalent to our colloquial 'I will give you something to think about.'

3. i.e. Zeus seized Ate by her hair, to hurl her forth.

1. ἐργ' ἀνθρώπων, 'the world of men.' ἔργα is used very much here, almost = 'region of activity.' Elsewhere in Homer means 'tillage,' 'fields' (e.g. II 392).

2. τήν ('Ἀτην), i.e. her handiwork.

4. δὴ αὖτε (synizesis), now again, in this instance.

7. Cf. I 119. δασάμην is here used in the usual sense *θην* in previous line.

8. ἐγών (εἰμὶ) δεῖ παρασχέμεν, like our idiom, 'I am to offer.' So I 688.

11. χθιζός, 'yesterday,' although the embassy in book I took place on the night before the preceding day, which we should call the day before yesterday.' Some have supposed that this was the case of the ancient method of reckoning the day from sunset. But Homer is a poet and not a chronicler; so we need not press calculations of time too far.

47. Either, 'It is for thee either, if thou wilt, to offer gifts, or to withhold them'; or 'Offer' (infin. for imperative) 'gifts, if thou wilt, or withhold them; the choice is at thy disposal.' Or we may read *ἔχμεν παρὰ σοι*, 'keep them by thee.' There is little to choose between these.



149. κλοτοπεύειν, a ἀπαξ λεγόμενον of quite obscure origin; explained to mean 'equivocate,' or 'make fine speeches.'

150. ἀρεκτον, 'unaccomplished.' The μέγα ἔργον is of course the slaying of Hector; and ὧς κε is explanatory of it. Others make ὧς and ὧδε (153) collateral: 'as each man sees Ach. fight, so let him fight himself.'

155. See A 131. The sense is, 'Do not, because of your own great (περ) strength, expect your men to do what you can.'

163. ἀκμηνος σίτοιο, 'fasting from food.' ἀκμηνος occurs only in this book. It is referred by Schol. to an Aeolic word ἀκμή = ἀσντία.

165. γυῖα (accus.), he grows heavy in the hands before he is aware (ἀδρην). (γυῖον, here distinguished from γούνατα, is always used of the movable extremities, hands or feet; root γυ, 'to bend': v. A 607.)

170. ἐρωῆσαι, 'withdraw.' Cf. A 303.

173. οἶσειν, a 'mixed' aorist, as ἄξεμεν, Ψ 111, &c.

176-7 = I 133-4. Here the best MSS. omit 177.

180. We must either take ἐπιδευές as an adv. with ἐχρῆσθαι, so that it means ἐπιδευής ᾗς (but this is an Attic, not a Homeric, construction); or ἐπιδευές τι must be a sort of abstract noun = ἐνδειαν; or (with Döderlein) τι δίκης = any portion of justice; 'that thou mayest have naught of justice lacking to thee.'

181. ἐπ' ἄλλῳ, in the case of another man.

182-3. The sense is not certain. The best interpretation seems to be 'it is no disgrace' (ἀνθρώπων νέμεσις = popular disapprobation) 'that a king should appease a fellow-man when he has been the first to provoke him to wrath.' The γάρ thus gives a reason why Ag. need not shrink from owning himself in the wrong. For 183 cf. Ω 369, where, however, τις refers to the same person as ἄνδρα, which will not be the case here; and ἄνδρα is used strictly, a grown man as opposed to a boy.

186. μόριον, properly an assigned portion; hence, as here, justice.

188. πρὸς θαίμονος, 'in the sight of heaven.' So πρὸς Δαναῶν, Π 85, πρὸς βασιλῆος, A 340.

189. αὐτόθι τεῖος. MSS. τέως περ or τέως γε: the superfluous particle (which Arist. omitted) being put in to mend the metre when the old form τεῖος (or rather τῆος: see A 193) was forgotten.

193. κούρητας = κόρους, another word peculiar to this book (248: as a proper name, I 529).

194. ἐνείκεμεν (infin. for imperative) is the only instance of any form of this aor. not from the α- stem, ἐνεικα.

195. χθιζόν, as 141, the neuter being used adverbially = χθές.

197. κἄπρον: so at the Olympian games a boar was sacrificed to Zeus ὄρκιος, and over it the competitors swore to observe the

rules. 'Ἡελίω' as all-seeing, the Sun was especially entrusted with watching over the honest performance of a promise given.

202. ἦσιν for ἔρσιν (like κῆται, l. 32), only here and θ 147.

208. τισαίμεθα for τισώμεθα, ('when we shall have paid back our disgrace'), perhaps by attraction to ἀνώγοιμι above.

209. λείη, opt. of εἰμι, 'shall not pass down my throat.' The formation is strictly regular, though not elsewhere found; Homer does not use ἵοιμι, the later form.

212. ἀνὰ πρόθ. τετρ., i.e. with his feet towards the door; a symbol of departure. Düntzer quotes Pliny, *Rite naturae mos est pedibus efferrī*; and Persius, iii. 106, *in portam rigidos calces ex-tendit*.

213. τό, 'therefore.'

216. Πηλέος υἱέ· for the metre see A 489: the ε is lengthened before μ, as often happens; see II 774.

218. προβαλοίμην, 'I would put myself above thee.' Cf. περιβάλλειν, Ψ 276: προβέβηκα, 'I am superior to.'

221. The τε is gnomic, like a weak τοι. 'Very soon do men grow sick of battle, wherein the sword strews haulm in plenty upon the earth, but still the harvesting is very scanty when once Zeus makes his scales turn, even he that is men's dispenser of war.' i.e. however thick a crop of corpses be mowed by the sword, yet the soldier has no proportionate reward as the farmer has, to whom the heavier swathe means the more wealth. In other words, there is very little plunder to be got from gaining a victory in a pitched battle (φύλοπις), and therefore it is the more necessary to take our men fresh into the fight, as there is no great reward to come after their labour which will keep their hearts in the work. No doubt the sacking of rich cities was work which the Homeric soldier enjoyed far more than the unprofitable glory of a pitched battle. ἀμητος, 'the gathering in' (not 'mowing,' v. Ω 165).

225. Fasting is not the way to shew honour to the dead (as Achilles urged, 203-5 and 209).

226. ἐπήτριμοι, 'in rows,' i.e. in multitudes. See Z 211.

227. πόνοιο, the hardship of fasting.

229. ἐπ' ἡματι, on the day of his death only. Cicero, who translates this passage, *Tusc.* iii. 27, § 65, gives 'luctum laorimis finire diurnis.'

230. περιλίσπωνται πολέμοιο, sc. survive from war.

233. 'Let none hang back awaiting a further summons to the host; for that summons will be a grievous thing to him that is left behind at the ships': i.e. any one who does not obey the present call will find that the next summons he receives will be to punishment for desertion.

238. δπάσσατο, joined to himself as colleagues (δπαδοίς).

242. Our 'No sooner said than done.'

247. στήσας, having weighed out.

250. θεῶ ἐν. αὐδῆν, i.e. clear-voiced, ἡπύτα κήρυξ. Elsewhere the phrase occurs only in Od. of singers.

252-3 = Γ 271-2. μάχαιρα, the dirk or knife, is a sacrificial, not a warlike, instrument (Σ 597), and is always (αἰέν) worn by Agamemnon because from his position he might at any moment be called upon to do sacrifice.

253. ἄωρτο, 'hung': from ἄειρω (ἀ-fer-). The change to the O-sound in the perfect is common in the active but almost unique in the passive. Possibly the *f* had some influence in producing it.

254. The nature of this ἀπάρχεσθαι (cf. A 471) is explained by Γ 273, ἀρνῶν ἐκ κεφαλῶν τάμεν τρίχας: a lock of hair from the forehead was burnt, as a first-fruit of the victim, at the beginning of the sacrifice.

255. ἐπ' αὐτόφιν· cf. σιγῇ ἐφ' ὁμίλων, H 195; 'withdrawn into themselves.'

256. κατὰ μοῖραν, according to their allotment (l. 186); i.e. each in the place befitting his rank.

258-260. Compare the similar oath in Γ 276 sqq., where the gods sworn by are not exactly the same because the Trojans are a party to it, and therefore their local divinities are included.

261. μὴ...ἐπένεικα· this construction in an oath is found also in O 41, μὴ...ἐνοσίχθων πημαίνει Τρῶας; cf. K 330. MSS. ἐπενεῖκαι, as though ὀμνυμι had preceded instead of ἴστω Ζεὺς. μέν = μὴν. οὔτε is strange after μὴ; it implies a sudden change in the speaker's mind to the attitude of simple asseveration.

262. πρόφασιν recurs only in l. 262, in the later sense of 'plea,' 'pretext.' Here it seems necessary to make εὐνῆς πρόφασιν = κοίτης χάριν (Schol.): 'neither making use of her for my bed nor for aught else.' πρόφασις is indeed used in later Greek of a *real* cause. Most edd. join εὐνῆς κεχρημένος, *expositens ejus amplexus*, which agrees with the Homeric use of κεχρησθαι but leaves πρόφασιν without meaning.

263. ἀπροτίμαστος, 'untouched' (μαλوماί).

265. ὃ τε, sc. ἐκείνῳ, ὅς. σφέ, τοὺς θεούς.

267. The boar is not used for a feast, like ordinary victims, but is cast into the sea as devoted to the nether gods, to whom belonged all victims on which an oath had been sworn.

272. διαμπερές, 'utterly.' ἀμήχανος, 'in his wilfulness.'

276. αἰψήρῃ, predicate in adverbial sense, 'dissolved the assembly suddenly.' See the same line, β 257.

278. ἀμφεπένοντο, busied themselves about.

281. ἀγέλην, sc. the other horses belonging to Achilles.

284. ἀμφι...χυμένη, cf. περικεῖσθαι, l. 4.

287. μοι δειλῇ κεχ. θυμῷ, lit. 'dear to unhappy me in my heart.' But the place of the enclitic is very unusual. l. 347 is somewhat similar.

290. δέχεται, as though ἄλλο κακόν were to follow instead of ἐκ κακοῦ; 'evil succeeds *after* evil,' for 'evil succeeds evil.'

293. μίᾱ, sc. the same. Cf. Σ 251. μοι is 'ethic dat.': almost = 'for my delight.'

294. κηδεῖους, 'my dear ones.'

295. οὐδὲ μὲν οὐδέ (v. Σ 117), 'nay thou didst not let me even weep' (much less despair).

296. Mynes, husband of Briseis, was king of Lyrnessus.

298. This proposed marriage of Briseis to Achilles seems inconsistent with various parts of the poem (cf. I 336): nor is κουριδίη ἄλοχος elsewhere used except of a girl married for the first time. See A 114.

299. δαίνυμι γάμον, give the marriage feast. So δ 3: cf. Ψ 29.

303. αὐτόν, sc. Achilles. The thread of the narrative is resumed from 281.

305. ἐπιτεῖθεθ' (sc. -εται), if any of you will hearken to my wishes. πρὶν, before sunset, which is expressed in an anacoluthic form in 308, where πρὶν δὴ ἥλιος would be regular.

312. τέρποντες, trying to comfort him.

313. πολέμου στόμα· see T 359.

314. ἀνεῖκατο, he lifted up his voice: or rather, sighed deeply, took a deep breath. Cf. Herod. i. 86, ἀνευκαμένον τε καὶ ἀνασπνέξαντα.

316. λαρόν· see P 572.

317. δ-τρα-λέως, 'diligently'; root τρεσ-, of uneasy, restless motion, with prothetic δ, like δ-τρη-ρ-ός (Curtius).

320. ἐνδον ἐόντων, of the store that is within (i.e. though my tent is well supplied). Cf. χαριζομένη παρεόντων, so frequent in Od.

322. εἴ κεν with opt. of a mere supposition; cf. A 60. For τοῦ, which seems very un-Homeric, Brugman confidently reads οὐ=ἐμοῦ. See on A 393.

324. δ δὲ...πολεμίζω, the speaker, who is talking of himself in the third person, quite naturally reverts to the first, though without much regard to the requirements of grammatical rules, which would of course demand πολεμίζει. βίγεδανῆς, *horrendae*: termination like οὔτι-δανός, μηκε-δανός, &c.

326-333. A passage of doubtful authenticity. The poet of the Iliad never recognises Neoptolemus, except in the still more dubious Ω 467.

326. τόν· we must supply πυθόμην ἀποφθίμενον from 322, but with the other construction of πυθέσθαι, which is followed equally by gen. or accus.

332. In λ 506-537 Odysseus fetches Neoptolemus from Scyros to join the war after Achilles' death. But here he is a mere child, who cannot even travel alone, much less fight.

334. κατὰ goes with τεθνάμεν: τυτθόν with ζώοντα, 'just

alive.' ἀκάχησθαι, perf. pass. with irregular ('Aeolic') accentuation instead of ἀκαχῆσθαι; see § 29.

336. ποτιδέγμενον (or -δέχμενον? § 524) is causal, and coordinate with γήραι: 'broken down with age and with ever waiting for sad tidings of me, till he shall hear of my death.' δε is epexegetic of and coordinate with ἀγγέλην; literally 'expecting *pothen*.'

342. ἐῆος should be ἐοῖο in sense σοῖο (A 393): 'hast thou deserted altogether thy dear warrior'?

343. μέμβλεται = μέμλεται by metathesis for με-μελ-ται, hast thou no care for Achilles? So § 516.

344. κείνος, yonder sits he.

351. ἐκκατέπαλτο, either ἐκ-κατ-ἐπ-αλτο, leapt forth down upon: or better ἐκ-κατ-ἐπαλτο, hurled herself forth downwards (πάλλομαι).

354. ἴκηται, so MSS. But the subjunctive is harsh in a narrative passage; all the most similar instances occur in speeches, where they indicate a particular phase of thought in the speaker, who regards some past occurrence as still continuing or future in its effects; cf. A 559. Hence most edd. read ἴκοιτο, regarding ἴκηται as wrongly copied from 348.

357. Διός retains a trace of its primitive sense, the (bright) sky. The constr. is like οὐρανοῦ ἐκκατέπαλτο above.

358. αἰθρηγενής, 'born in the upper air'; of the mountain wind descending from the Thracian heights.

360. ἐκφορέοντο, 'were borne forth' by the wearers: i.e. streamed out, 'ut arma dicta sint pro armatis' (Heyne).

361. κραταιγύαλοι, 'with strong plates.' (γύαλα, root γν—see A 607—were the two curved plates for breast and back which when joined formed the θώρηξ.)

362. γέλασσε, perhaps in the original sense, 'sparkled,' root γαλ, 'to be bright.'

363. ὁπό goes with ποσσίν in instrumental sense; like ὁπό χερσὶ δαμῆναι.

365-8. Aristarchus with some reason condemned these lines as fantastically exaggerated.

366. ἐνδυνε, entered into his heart. The word is elsewhere used only of donning garments. But cf. δύνον, A 268.

369. Compare the arming of Agamemnon, A 17 sqq.

377. σταθμῶ ἐν οἷ., in a lonely 'steading,' or herdsman's dwelling. οἰσπόλω is from οἶος, and has nothing to do with sheep (*ovies*). For σταθμός compare § 589.

380. περὶ goes with θέτο.

382. ἵππουρις can be nothing but an 'epitheton ornans,' for the 'horsehair' is of gold.

384. εἰο, so best MSS.: but the hiatus and neglect of *f* are both irregular. Bekk. conj. δε εἰδ.

385. 'To see if he had fitted them well to himself, and his

glorious limbs ran (lightly) in them.' *ἐφαρμόσσειε* can hardly be taken intrans. with *ἔντεα* for subject: as we should then expect *ἐφαρμόζοι* (Fäsi). Cf. P 210.

386. *εὔτε*, apparently for *ἥτε*; the two words are, if not identical, in any case closely related. So *ὥς* and our own 'as' often mean 'when.'

387. *σύριγξ*, properly a 'pipe,' 'flute,' root *sar*, 'to sound,' *συ-σurr-us*. Here, a pipe-like socket or stand to hold the spear.

388-391 = Π 141-144, q. v.

392. *Ἀλκιμος* or *Ἀλκιμέδων*: see on Ω 474.

393. *ἔσαν*, 'arranged'; from *\*ἔζω*, 'to settle' (root *sad*, 'sit'); i.e. *ἔσαν* without the augment. *λέπαθνα*, the broad straps across the chest against which the horses pulled.

394. He fastened the reins to the rail of the car ready for the driver.

396. *ἐφ' ἱπποῖν*, 'into the chariot.'

398. *ἠλέκτωρ Ὑπερίων*, 'the shining one that walks aloft,' i.e. the sun. *ἠλέκ-τωρ*, from a lengthened form *ἄλεκ* of root *ark*, 'to shine'; Skt. *arkas* 'the sun,' and *ἠλεκ-τρον*, 'a shining metal.'

400. See Π 149, 150.

401. *ἄλλως*, otherwise than as ye did with Patroclus. *φράζεσθε*, 'take heed to bring back safe.' *σαώσμεν*, mixed aor. like *ἀξίμεναι*, Ψ 50, &c.

402. *ἐπεὶ χ' ἔωμεν*, 'when we have had our fill of war.' *ἔωμεν* seems to come from root *sa*, 'to satiate'; cf. *ἔ-δην*. Curtius assumes a present *\*ἔ-μι*, *\*ἥ-μι*, 1st plur. subj. *\*ἥ-ο-μεν*, and with metathesis of quantity *ἔωμεν*, like *βέωμεν* by *βήομεν*.

403. *λίπετε*, indicative; we have to supply from it the verb to *μή*; 'and (leave me) not, as ye left Patroclus dead on the field.'

404. *ζυγόφιν*, genitive; 'from under the yoke.' Cf. Ω 576. *πόδας αἰόλος* occurs here only; *αἰόλος* generally implies wriggling or fluttering motion. Cf. *πόδας ἀργοί*.

406. See P 440.

407. *αὖδῃεντα*, articulate. So of Circe κ 136, *δεινὴ θεὸς αὖδῃεσσα*, 'goddess speaking with human voice.'

408. *ἔτι νῦν γε*, 'still, at least for a time.'

411. *νωχελίη* occurs only here, though Euripides has *νωχελής*. Düntzer refers to *νη-* and *δχλ-τω* (root *vagh*, *ves-o*) in sense of anxiety. The word will then mean 'carelessness.'

416. *αὐτῷ*, thee, and thee alone (without our having any part or fault in the matter).

417. *θεῶ τε καὶ ἀνέρι*, sc. Paris acting under the orders of Apollo.

418. *ἐρινύες*: perhaps, as guardians of the fixed order of things, these goddesses are responsible that the horse shall say no more than the decrees of fate permit. But everywhere else their function is distinctly moral.

423. ἄδην ἐλάσαι πολέμοιο, a difficult phrase. In N 315 we have οἱ μιν ἄδην ἐλάσαι καὶ ἐσσυμένον πολέμοιο, where the right reading is very probably ἐοῶσι, fut. of ἐᾶν, 'to satiate,' the same word as ἔωμεν in 402. Then we ought to read ἐᾶν for ἐλάσαι here, assuming the corruption to have arisen *after* that in N 315. The text has been explained by considering ἄδην to retain its original force of a substantive in the accus. in the sense 'to drive into satiety of war.' Döderlein considers πολέμοιο a local genitive, like πεδίοιο, &c. But none of these is quite satisfactory, though the general meaning is of course clear.

## BOOK XX.

3. θρωσμφ πεδίοιο, 'the swell of the plain'; some rising ground apparently between the ships and the Scamander. With Τρῶες supply θωρήσσοντο, as A 56.

4. This is the proper function of Themis, for she ἀνδρῶν ἀγορὰς λύει ἡδὲ καθίζει, β 68.

7. Oceanus is perhaps absent because he belongs to the older dynasty now banished from heaven (see H 200-204).

9. πίσα, 'water meadows'; root πι, 'to drink,' whence the town Πίσα.

18. ἀγχιστα seems to be used, here only, of *time*, as the fighting has not actually begun. 'The blazing of the battle is very close at hand.' Or it may mean, the fighting has now come to very close quarters: i.e. the armies are prepared for the decisive struggle.

21. μέλουσι, lit. they are a matter of interest to me; I am concerned for them. This personal use of μέλω is rare; Odysseus says (ι 20), πᾶσι δόλοισιν ἀνθρώποισι μέλω. ὀλλύμενοί περ, 'even while they are perishing.' The Trojans are clearly uppermost in Zeus' thoughts.

24. The prohibition to the gods to join the fight, which was imposed in Θ, is now removed; its object, the humiliation of the Achaeans before Achilles, being fulfilled.

28. καὶ δέ τε . . . καί· cf. οὐδὲ γὰρ οὐδέ, Σ 117.

29. ἑταίρου, causal genitive, because of his friend.

30. ὑπὲρ μόρον, 'overriding fate'; cf. ὑπὲρ αἰσαν, Π 780.

31. ἀλλίσστον· see Ω 549, 760; 'not to be escaped,' afflicting all alike.

32. διχα, lit. in a state of division (cf. Σ 510) opposed to ἕνα θυμὸν ἔχοντες.

34. ἐριούνης, the Helper; prob. connected with root ἐρ- of

δν-ιν-ημι. The title occurs also in 72, several times in Ω, and once in Od. (θ 322). Cf. ἀκάκητα, the Healer, Π 185.

35. ἐπί probably goes with ἐκέκαστο: this compound does not recur but is illustrated by the phrase πάντας ἐπ' ἀνθρώπους ἐκέκαστο, Ω 535, as though his excellence was regarded as *spread over* all men.

37. See Σ 411.

38. κορυθαίολος, elsewhere always of Hector. λοχέαιρα, 'the pourer forth' (χεῖ-ω) 'of arrows'; Archeress.

42. ἐκέθανον, intrans. 'won great glory,' were victorious.

48. ὄρτο δέ, apodosis. 'Then arose Strife.'

49. τείχεος ἐκτός· see Σ 215.

50. ἀύτει for ἀντούσα; a return to the direct form of expression, in accordance with the permanent impulse of Epic diction. ἀκτάων is always used of the *sea-shore*. Perhaps she went to the rear of the camp to arouse those who lingered.

53. θεῶν, so best MSS. with Aristarchus. Herodianus preferred θέων, 'running over Callicolone.' θέειν ἐπὶ τινι has no exact parallel in Homer, but seems a less impossible expression than θεῶν Καλ., i.e. 'Callicolone where the gods were.' This hillock is not mentioned elsewhere, except l. 151.

55. σύμβalon, *committebant*, 'pitted in fight.' Cf. ξυνέηκε, A 8. ἐν δ' αὐτοῖς κ.τ.λ. 'the gods made strife to break out among themselves also.' This is a strange use of βήγνυμαι, which is elsewhere used only of bursting through the ranks or fortifications of the enemy. This passage, powerful though it is, seems rather out of place here; as the θεομαχία itself does not begin till near the end of the next book.

65. 'Regna... Pallida, *dis invisa*,' Aen. viii. 245. εὐρώεντα is generally explained 'mouldy,' *loca senta situ*, from εὐρός, mould (perhaps root *var*, to cover up). It may, however, be a derivative of εὐρος, = spacious; like κητάεις from κῆτος.

68. ἰά· this heterocl. plural of ἰός ('arrow') does not again occur.

70. κελαιδινή, the Huntress (Π 183), from κέλαδος, the noise of the chase (cf. I 547). χρυσηλάκατος, with golden-shafted darts. (So Ameis.) The *spindle* does not suit the character of Homer's Artemis, who is a huntress, not a housewife.

72. σῶκος, probably either the Strong or the Saver (= ἐριού-νιος) from σο- of σό-ος, *sa-nus*, 'sound.'

74. See A 404.

77. τοῦ is gen. after αἵματος, 'to sate with the blood of *him*' (emphat.).

78. ταλαύρινος, i.e. ταλα-φριν-ος, 'stubborn.' Literally 'thick-skinned,' from ταλα-ός = enduring. Others explain 'shield-bearer,' when ταλα- will = τλα- of ἔ-τλη-ν, &c., and τοί-λο: φρινός = bull's hide, i.e. shield (like βοῦς, H 238, &c.).

81. εἴσατο, 'made like,' from \*εἴδω, root *vid*.



84. ἐπίσχεο, our 'undertake,' a sense which naturally passes into that of promising. 'Where are all the boastings thou didst make thine own, to wit that thou wouldest fight?' &c. πολεμίζειν (so by Cobet's almost certain conj. for πολεμίζω of MSS.) is exegesis of ἀπειλά.

90. Achilles taunts Aeneas with this same incident, 187-194. It occurred during the expedition when Briseis was captured.

93. εἰρύσατο, *son-avit* (A 216). λαιψηρά, predicate = *δεντε εἶναι λαιψ*.

94. ἦ κ' ἐδάμην, else had I fallen.

95. τίθει φάος, brought him safety. Cf. Σ 102.

96. Λέλεγες, the Phrygian inhabitants of Lyrnessus.

97. ἄνδρα, emphatic, opposed to *θεόν*.

99. καὶ ἅλλως, even without such aid; in our familiar idiom, 'even at the best of times': like I 699. In A 391 the reference is more specific.

101. Cf. A 336, Π 662. τέλος, the event of war.

108. ἰθύς, straight against him. ἀρειῆ, reviling, cursing.

113. οὐλαμόν, throng; *φέλω*, 'to squeeze.'

114. θεοὺς appears to mean only the gods on the side of the Achaeans.

117. ἔδε, 'here' (pointing to him) 'comes Aeneas.'

119. ἡμεῖς περ, emphatic. 'Let it be *our* task to turn him back.'

120. αὐτόθεν, either 'from the very spot where he now is,' or 'from where we are'; i.e. immediately. ἢ, or else, as an alternative. καί, 'as well' (as Apollo).

122. δυνέσθω, fail, give way. But the analogy of ἀλακῆς δύνεσθαι, N 786, νόου δ., η 73, is strongly in favour of Döderlein's conj. θυμοῦ, let him not lack courage.

123. ἀνεμόλιος, lit. 'windy'; but always used in the metaphorical sense, 'empty, vain, powerless.' (Cf. *ventosus*.)

125. ἀντιδώντες, future; 'to take part in.'

128. γεινομένω (so La Roche with MSS. for vulg. γιγνομένω: γείνομαι appears to be a distinct present stem, for γεν-jo-μαι) agrees with οἱ, not λίνω, which is instrumental; 'whatever Fate span for him at his birth with her thread.' Compare the similar passage, η 197-201.

129. οὐ instead of μή; a unique use, and hardly to be explained. For in every other case in Homer where we find εἰ...οὐ, the negative may be regarded as coalescing with *οὐ* word in the sentence into a single negative expression, but a little consideration will shew that this cannot be the case here; the negative affects the whole sentence. Compare l. 139, Ω 296.

131. 'The gods are dangerous to look upon' (lit. to shew themselves) 'in all their brightness.' For the personal construction of χαλεπός cf. Φ 482.

133. *παρὲκ νόον*, beyond the bounds of wisdom. *ἐριδι ξυνελάσσαι*, like *ἐριδι ξυνέηκε*, A 8.

135 is omitted in most MSS. It seems to mean 'we that are the strongest should set the example of self-restraint, and not of violence, to the other gods.'

136. *ἔπειτα*, 'then,' in consequence of what I have said.

137. *πάτου*, the beaten track. So *πάτον ἀνθρώπων ἀλεείνων*, Z 202.

138. *ἄρχωσι*· so Arist. and best MSS.: Zenod. *ἄρχησι*. This 'proleptic' use of the plur., before more than one subject has been mentioned, is called *σχῆμα Ἀλκμανικόν*, from its frequency in the poems of Alcman. The second subject is, however, generally added by *καί* or *τε*, not disjunctively by *ἢ*.

139. *οὐκ εἰδῶσι*, for *μή*; the two words forming the single idea 'forbid' (see l. 129).

140. *παρ' αὐτόφιν* = *παρ' αὐτοῖς*, at their sides. *δρεῖται*, future.

141. *διακρινθέντας*, after coming to the decision of the fight. So l. 212.

143. *ἀναγκαίηφι*, an instrumental, like *βίηφι*. The MSS. generally give *ἀνάρκη ἰφι*, which is very weak.

145. The legend was that Poseidon, defrauded by Laomedon of the wages promised him for building the walls of Troy (v. φ 450), sent a sea-monster to devour the princess Hesione. Laomedon, her father, promised his heavenly breed of horses (l. 225) to whoever should slay the monster. This Heracles did, with the aid of Athene, who built him this earthwork as a defence. *ἀμφίχυτον*, heaped up on both sides; cf. Ψ 256.

147. *τὸ κῆτος*, the (well-known) monster; the story being familiar.

148. *μιν*, Heracles: whenever the monster chased him from the shore towards the plain. The contest seems to have been a lengthy one.

152. *ἤτε*· this word cannot be certainly explained, as it occurs only here and O 365 in the same phrase. Arist. derived it from *ἡμα*, the Archer. Autenrieth refers it to *ἡώς*, *ἄφος*, root *us*, the Shiner.

155. *ἰέ* here virtually means 'although.'

156. *καὶ λάμπρο χαλκῷ*, parenthetical, the following words being in apposition with *τῶν*.

157. *κάρ-καιρ-ε*, apparently an imitative word, our 'creaked.' Cf. *μορ-μύρ-ω*, *βάρ-βαρ-ος*.

165. *καὶ* seems to continue the emphasis on *σίντης*, 'a despoiler, whom also men desire,' &c.

166. *ἀτίζων*, 'recking not': *ἀπ. λεγόμενον*, irregularly formed from root *τι-*, to esteem.

171. *ἔε*, only here and Ω 134 for *εἰ*: it represents *σεφε* = *σφε*, as we have the adjectival form *έος* = *σεφος* by *ος* = *σφος*. The lion

was supposed to have a sharp bone in his tail by which he literally goaded himself on to battle.

172. γλαυκιδών, with gleaming eyes. Cf. γλαυκῶπις.

173. φθίεται, subj. of aor. φθίσθαι. So φθιώμεσθα, Ξ 87. ἦν, 'to try whether.'

178. δμῖλου ἐπελθόν, 'advancing upon me from the crowd' (cf. σταθμοῖο διέσθαι, M 304). τόσσον πολλόν, a rather tautological expression, lit. 'so far, even a great distance.' Others transl. 'having traversed so much of the throng'; but this seems weak. ἔστης, comest up to me, A 197.

180. ἀνέσσειν frequently takes the dat. (really a locative) of the people ruled, and occasionally the gen. of the land or thing ruled. Here both are combined; 'to be lord of the (royal) dignity among the Trojans.' Aeneas is the next representative of the line of the Tros, the Eponymus of Troy, as he explains in 213-241.

183. ἔμπεδος οὐδ' ἄεσ., 'sound and not broken in mind.' ἄεσι- is generally derived from ἄδω: but the form rather suggests ἔημι, as though it meant 'blown about in mind,' volatile; of the childish inconstancy of old age. Cf. Ψ 603, and θυμὸς ἄητο, Φ 386.

184. τέμενος, an allotment of public land, v. Ξ 550, I 578. τρέμενος τάμον, the so-called *figura etymologica*.

188. See l. 90 sqq. Aeneas was tending his father's oxen.

194. ἐρρύσατο, ῥύεσθαι (fut.), from (σ)ρυ = σερφ 'see on A 216.

198. See P 32.

200. νηπύτιος = *in-fans* (νη-ἡπίω), occurs eight times in T and Φ: elsewhere only N 292.

202. αἰσυλα, prob. 'unjust taunts,' such as Achilles has been using: from αἰ priv. and ἴσος. But we should probably read καὶ αἰσυλα (as β 232, ε 10), because of the *f* of ἴσος (*flōfōs*). (So Clemm.)

Most critics reject the greater portion of this long speech, which undoubtedly clogs the action of the poem, though it is interesting in itself. It looks like a specimen of the genealogical composition which was so popular in the Hesiodic age.

204. πρόκλυτα ἔπεα, stories famed afar; or, from old time.

205. Ἀλοσύδνης, acc. to Curtius = daughter of the sea; from ὄδνη = *sun-jā*, fem. of *sun-us*, our *son*, root *su*, to beget (*vidēs* = *su-jas*); the *j* becoming *δ* and changing places with the nasal, as often.

210. ἑτεροί, the one pair or the other.

212. διακρινθέντε, as l. 141.

213. θαήμεναι, infin. for imperative. Or we may join it with ἐθέλεις, in which case the apodosis is omitted, its place being virtually supplied by ὅρα ἐν εἰδήσιν.

215. αὖ cannot be used to begin a narrative in this way, and if the reading is right there must be some dislocation or gap in

the text. But there is good authority for ἀρ, which may have been changed on account of the αὖ which properly introduces the succeeding steps of the genealogy (219, 231, 236).

217. The most primitive cities were naturally hill forts, built for the sake of security.

220. δὴ ἀφ-, one syllable by synizesis.

221. βουκολέοντο has lost its special application to oxen; like νέκταρ οἰνοχοεῖν, A 598.

223. For the idea that mares became pregnant by the wind, compare Virg. *G.* iii. 272.

227. ἀνθερίκων, explained to mean 'ears of corn': no doubt connected with ἄνθος.

229. We must either read βηγμίνα with Ahrens (the hiatus being allowable in the caesura), or read ἐπι for ἐπι, making ἄκρον a subst. = 'over the top of the breakers.' (Cf. Ψ 339, λ 597.)

234. καὶ refers back to κάλλιστος just as καὶ in 165 refers to σίντης: transl. 'so.'

240. Hector and Aeneas are third cousins.

242. A reply to Achilles' taunts about Aeneas' flight, 188 sqq. ἀρετήν, 'courage.'

246. 'There are revilings in plenty for both of us to utter.'

247. ἑκατόζυγος, with 100 rowers' benches; i.e. a ship bigger than was ever heard of.

248. στρεπτή = *volutilis*, 'glib': lit. easy to turn this way or that.

249. The exact meaning is doubtful: perhaps 'the portioning out (*νέμεις*, Schol.) of words is abundant on both sides,' i.e. it is easy to return upon one's adversary as many taunts as he showers upon oneself. It has also been explained by the personification of words as living winged creatures (*ἔρεα πτερόεντα*) flying quickly between man and man; 'the feeding ground of words is wide every way,' i.e. words once uttered spread widely.

251-255. A mere repetition of the sentiment of 244 sqq., and therefore rejected by Aristarchus: another trace of unskilful composition in this speech.

252. γυναῖκας, accus. as if νῶι χρόῃ had preceded, instead of νῶιν ἀνάγκη.

255. ἔτεδ τε καὶ οὐκί, words both true and false. Elsewhere in Homer only ἔτεδν occurs, as an adverb. The reading is uncertain; there was an old variant, πολλὰ τ' ἔόντα καὶ (or, τὰ δ') οὐκί, with the same sense. καὶ τὰ, the false as well as the true.

261. ἀπὸ τοῦ... ἔσχετο, held away from his body. τοῦ probably lengthens the -ο by virtue of the two consonants with which it once began (σφεο).

263. φάτο, 'he thought.'

266. There is a sort of zeugma here: 'to be vanquished by, nor to yield to, men.'

268. See § 165. The next four lines are certainly spurious,

as they no doubt mean that of the five layers of the shield the middle one was of gold. But it is absurd to suppose that the most precious but softest metal would be placed where it was neither useful nor ornamental, and the whole surface be composed either of tin or of bronze. See note on  $\Sigma$  478. Arist. rejected the lines, and in some of the old copies they did not appear at all (Schol. V.). χρυσός in 268 therefore represents all the metals, as being the most noteworthy and prominent of them.

269. ἔλασσε, sc. Aeneas. Homer does not use ἐλαύνω intransitively.

272. ἔσχετο, 'was stayed.'

275. ἀντιγ' ὑπο πρότην, close to the edge ('beginning') of the rim. So ἀντιξυμάτη,  $\Sigma$  118.

276. ἐπέην must mean *inside*, not outside.

278. ἐδάλη, crouched, shrunk together. ἀπὸ θέν ἀνεσχε, as 261.

280. δέλε, divided (a sense of διαρῆναι not elsewhere found in Homer). The Schol. explains the two κύκλοι as the plate of metal and the leather backing, which were forced asunder.

282. 'Grief was poured over his eyes' is not a Homeric phrase, and the neglect of the  $\varsigma$  of φοι is very unusual. Hence Bentley's conj. καὶ δ' ἀχλὺς χύτο (like l. 321,  $\Pi$  344, &c.) is almost certain. μῦρτον will be an adverb, 'infinitely,' as  $\Phi$  320; an unusual use which no doubt caused the corruption.

286. μέγα ἔργον, in apposition with the sentence; 'a great feat to accomplish.' φέροιεν, potential optative; in Attic  $\epsilon\omega$  would be required. Allusions to the greater strength of the heroic age occur only in the Iliad, and indicate that the poet was consciously relating a story long anterior to his own time. Cf.  $\Sigma$  219.

289. ἤρκεσε, sc. on the former occasion, 267-8. Or better, we may supply κε from 288, the whole passage being founded on contingency, and translate 'which would have warded off' (because it was divine).

293. This speech of Poseidon is curious, as he is elsewhere the most uncompromising enemy of the Trojans, and Apollo is at hand to give aid to Aeneas. Nor is the legend of a great destiny for the children of Aeneas (302 sqq.) elsewhere alluded to.

296. οὐδέ, ἀλλ' οὐ. χρατισμήσει, sc. Apollo.

298. μείψ, for nothing, undeservedly. ἀχέων ἀλλοτρῶν, troubles brought about by others, disasters of alien origin. But ἄχος elsewhere in Homer is strictly subjective, grief from the point of view of the mind which suffers it, and not 'grief' as = grievous thing. Döderlein makes ἀχέων participle, 'ὄψις ἀλίωνας dolens,' which is equally harsh. Bentley's conj. ἀτέων is much better; 'other people's rash sins.' κεχαρισμένα, welcome, like χαρίεντα, A 39.

300. ἡμεῖς περ, sc. εἰ μὴ 'Απόλλων. Cf. 119.

306. This is entirely inconsistent with the conduct of Zeus everywhere in the *Iliad*.

307. Strabo mentions a curious variant, γένος πάντεσσι for βίη Τρώεσσι, which he says was invented to flatter the Romans.

311. Αἰνεῖαν, the object is anticipated from the relative clause, where it has to be repeated in μιν.

312 is omitted by all the best MSS.

313. πολέας ὄρκους, an oath by many different objects (ὄρκος properly, that by which the oath is sworn, A 239). In O 36 Here swears by some five or six different objects.

315-317 = Φ 374-376; cf. Σ 227 for the repetition of forms of δαί-ω. Perhaps for δάηται we should read κήηται. In 315 ἐπὶ goes with ἀλεξέσσειν, cf. A 428. μαλερῶ, v. I 242.

322-4. Aristarchus obelized these lines, because from 276 and 279 the spear had gone right through (διαπρό) and stuck in the ground behind. We may, however, suppose that while the point had gone through, the shaft had carried the shield with it. Σ 86, Poseidon; there is no change of subject. Cf. A 191.

325. ἔσσευν, he swung him.

328. πολυδίκος, A 165.

329. θωρήσσοντο, were marching into battle: Σ 189. In K 429 the Caucones are posted between the Leleges and Pelasgi.

332. ἀτίοντα (- - υ by synizesis), 'infatuate,' a verbal form from ἄτη not elsewhere found.

335. συμβλήσεται, so MSS.; a subj. from an otherwise unknown aor. ἐβλήσμεν. But Cobet conj. ξυμβλήσεται, subj. from ἐβλήμεν, of which βλήεται (ρ 472) is the 3rd person.

336. ὑπὲρ μοῖραν, contrary to the μόριμον of 302.

342. μέγ' ἔξειδεν, our colloquial 'he stared with all his might,' as if the fixed gaze of astonishment required great exertion; like μέγα κρατεῖν, &c.

345. τόδε, 'here' (where Poseidon had laid it, l. 324).

347. καί, as well as I.

348. ἔφην, I thought. μὰψ αὖτως, in vain 'idleness: an emphatic tautology.

349. ἐρρέτω, I 377. οὐ οἱ κ.τ.λ., he will have no heart to make trial of me again. καὶ νῦν, this second time (referring to 187).

355. ἀντ', i.e. ἀντα: ἀντί does not elide the ι in Homer.

357. ἐφέπειν, to assail (lit. to press close upon). So πότμον ἐπισπεῖν, 337, &c., to meet fate at close quarters, mortem obire: and 359, ἐφέπειν ὁσμίνης στόμα, 'to cast oneself into the jaws of the μέλλε,' the line of battle between two armies being like a huge jaw, which closes together and crushes all that lies between. So T 313. καὶ πονέοιτο = πονούμενος, amid the toil of war (hendiadys).

361. μεθήσεμεν, intrans., 'be lax.'

362. στιχὸς διαμπερές, right through the (Trojan) line.

365. ἔμεναι, with ἔ here only. Cf. ζευγνύμεν, Π 145, τιθήμεναι, Ψ 83.

367. i.e. as far as big words go, I myself would fight even the gods with *them*, though I do not pretend to meet immortals with my spear.

370. τελέει, being parallel with κολουέει, must be present, lit. 'some of his boasts he is carrying out, but some he is on the way to break off short in the middle.'

371. τῷ ἀντίος · compare 422; the genitive is more usual.

372. εἰ πυρὶ χεῖρας ἔοικε (χείρει φέβουκε?): this figure, *epanalepsis*, the repetition of a word or phrase, is almost entirely confined to the latter books of the Iliad, occurring only once in Od.

377. 'Await him in the throng and from the thick of the fight.' ἐκ φλοίσβοιο is a pregnant construction; 'await him (*in*, and attack him) *from* the crush'; i.e. do not go in front of your men (προμάχιζε).

381. εἰμένος, clad with strength in his mind. Cf. A 149.

384. νηῖς, a Naiad. Root *na*, νά-ω, 'to flow'; whence Νηρείς.

385. Ὑδρη, a city in Lydia or Maeonia (B 864-6), by some identified with the later Sardis.

389. ἐκπαυλότατε, a term of admiration (Σ 170). Achilles' first victim must be represented as a man of note. (Fäsi.)

391. τέμενος, thy royal domain (Σ 550). Hyllus was a tributary of the great Lydian Hermus.

394. ἵπποι δατέοντο, the chariots cut to pieces.

396. ἀλεξητήρα · cf. P 365.

400. Cf. A 98.

401. καθ' ἵππων δ., who had leapt from his chariot.

403. θυμὸν αἰσθε, began to gasp away his life. αἰσθῶ only here and Π 468, from αἰ=να, 'to breathe'; for αἰσθ-θω, acc. to Curtius. Cf. φίλον ἕον ἦτορ, O 252, and ἐκάπυσσε, X 467. ἤρηνεν, lit. bellowed: see Σ 580.

404. ἀμφί, around the altar of. Ἐλ. ἀνακτα, Poseidon; the Schol. says that he was worshipped under this title at Miletus, because the city was colonized from Helice, a town in Achaia, as well as from Athens.

405. τοῖς, in such things. The Schol. says that the bellowing of the bull was regarded as a sign of the god's favour.

408. οὐ τι εἰσσκε, continually forbade him.

409. 'He was, among his sons, the youngest of his offspring.'

411. νηπιέησι, in boyish folly. ἀναφαίνων, making a display of.

414. νῶτα παραίσσοντος, 'in his back as he darted past.' παραίσσοντα would be more regular after τόν, but the genitive is obviously the clearer construction.

Apparently the front plate (γύαλον) of the θώρηξ was made to overlap the hinder one where they met at the side, thus leaving

a cranny into which a spear thrown from behind and sideways would inevitably be guided as it slipped along the surface; it would then enter the body so as to pass close by the navel. *ὀχλῆς*, the buckles. *σύνεχον* is perhaps intrans. at 478; or we may supply *ζωστήρα*, held it together. The *ζωστήρ* was the broad belt of leather which went round the waist and was buckled at the side to keep the two halves of the *θώραξ* together.

418. *πρὸς ὁ αὐτὸς*, he clasped to himself. *λίσσεται*, sinking down.

424. *ὥς...ὥς* cf. A 512.

425. *ἰσεμάσατο* (*μαίωμαι*), touched, moved my heart: lit. 'touched me *into* my heart,' a pregnant construction. So P 564.

427. *πτώσσοιμεν*, transitive, 'shrink from.' *πολέμοιο γεφύρας*; *γεφύρα* in Homer means a causeway, not a bridge in our sense: cf. § 245. In this phrase the strips of clear ground between the moving masses of men (*τὰς διόδους τῶν φαλάγγων*, Schol.) are perhaps likened to causeways across a shifting morass. It specially means the space between the contending armies. Cf. A 160.

431-3 = 200-2 above. The lines are, however, necessary here to introduce the very Homeric 434-7.

434. Not ironical, but merely the frank plain-speaking of heroic times. Hector can boast no divine parentage. For 435 cf. P 514.

436. *εἰ κε*, explanatory of *ταῦτα*: the decision whether I shall take thy life.

437. *πάρουθεν*, 'at the point,' or perhaps 'in past times,' alluding to the death of Patroclus.

439. *Ἀχιλλῆος πάλιν*, back from Ach. § 138. *πνοιῇ*, with a breath.

440. *ἦκα μᾶλα ψύξασα*, blowing very gently. Even so slight an effort on the part of a goddess suffices to drive the spear back to Hector.

441. *αὐτόθι*, there, on the spot where he stood.

444. *ὥς τε θεός*, like § 518.

448. *δὲ* is 'in apodosis.'

449-454 = A 362-367, q. v.

458. *ἤρυσσε*, stopped him (*ῥύσσω*). This form is difficult to explain: Curtius regards it as a reduplication formed by two different forms of the same root, *ῥερυκ-* (*varuk*), and *ῥερυκ-* (*ῥερος*), *varuk*; the steps being *varuk-varuka-m*, *varuk-varuka-m*, *varuk-aka-m*, i.e. *ῥύκ-ακο-ν*. Cf. *ἠρίπατε*, P 141.

461. *ἐξ ἵππων*, out of the chariot. So Ω 469: else always *ἀφ' ἵππων*.

463. *Τρῶα*. the sentence begins like those preceding it; but the poet, finding he has a great deal to say, suddenly changes to a more direct and simple construction. From *δὲ μὲν ἀντίος* to



ἐμμεμαώς is a suspicious passage, looking like an expansion of 468-9: see notes.

464. λαβών can hardly govern γούνων, as so involved an order is certainly not Homeric. It must then go with πεφίδοντα, and = taking him prisoner; and γούνων be genit. after ἀντίς, a construction nowhere else found except with a *personal* noun.

465. ὁμηλική elsewhere is always a concrete noun, a man's contemporaries; here it seems to mean, 'the parity of their years.'

467. The description of Achilles in the poet's own words is quite unlike Homer. γλυκύθυμος is not a Homeric compound, for γλυκός is used only of things which please the mind (song, sleep, &c.), not to describe a quality of the mind.

470. κατ' αὐτοῦ, down from it.

471. κόλπων, the fold of the garment over the breast. ἐνεπλήσεν, Arist. ἐνεπλήσεν, puffed out (A 481).

476. ὑπεθερμάνθη· ὑπό means 'in consequence.' κατὰ goes with ἔλλαβε, τὸν... ὅσσε being a 'whole and part' figure, as 471.

478. ξυνέχουσι, intrans.; have their joining. Cf. on 415. χειρός, the fore-arm, as often

481. πρόσθ' ὀρόων, beholding death before him.

483. σπονδυλίων ἐκπαλτο, the spinal marrow forced itself out of the *vertebrae* of the neck.

486. νηδύι, so most MSS.; but the best give πνεύμονι. This does not suit μέσσον, which cannot include the chest.

490. ἀναμαιμάει, with accus., 'rages through' (only here).

491. οὔρεος, perhaps a local gen. like πεδίοιο; though it may of course go with ἄγκυα.

492. εἰλυφάζει, whirls about: like εἰλυφόων, A 156; from root *fel*, 'to twist.'

494. κτεινομένους ἐφέπων is a curious phrase, apparently equivalent to ἔφωπεν αἰὲν ἀποκτείνων, A 177, 'pressing hard those that were being slain,' i.e. his victims.

495. This is the primitive method of threshing still practised in the East; cf. 'Thou shalt not muzzle the ox that treadeth out the corn.' λεπτὰ here has its original sense, 'shelled out' from the husk (λέπω).

499-502 = A 534-7. Achilles has hitherto been fighting on foot, and continues to do so in the next book. His unlooked-for and momentary appearance in his chariot is perhaps explicable by the custom of Homeric heroes who always had their chariots following close at hand, and leapt in or out as seemed desirable at the moment.

## BOOK XXI.

1. *πόρον*, the ford by which Scamander was passed between Illos and the camp. *ἔυρρετος* = *ἑυρρετός*, gen. of *ἑυρρετής*.

3. Some are driven to the plain across the ford: others follow up the banks till they are hemmed in by the mountains approaching the river.

6. *πεφυζότες*, in rout. The word occurs only in this book and the first line of the next. It is very anomalous, being apparently formed directly from the noun-stem *φυζ-α* = *φυγ-ja*, 'panic.' See note on I 2.

11. *ἐννεον*, swam in the river, *ἐν-(ε)νεον*: unless the *νν* represents *σν* of *ἐ-σνεφ-ον*, Skt. root *snu*.

12. *βιπῆς*, the rush of fire. (Properly, the flight of a missile, *βίπτω*, II 589.) *ἡερέθονται*, take wing. It is said to have been a Cyprian custom to drive away locust-swarms by means of bonfires.

13. *φλέγει*, perh. transitive, 'scorches them'; like *φλεγέθει*, P 738.

20. *ἐπιστροφάδην*, turning every way upon them.

22. *μεγακήτεος*, capacious, with huge maw: the epithet belongs usually to ships ('of great burden') or the sea ('with vast hollows'). From \**κήτος*, 'a chasm'; root *κε-* of *κε-δέω*, 'to split.'

26. *κρημνούς*, the precipitous banks.

28. *ποινήν*, the *price* of Patroclus. *ποινή* seems originally to have meant 'payment.'

29. *θύραζε*, out of the river. *τεθηπότας*, dazed with fear. *ταφ-* and *θαπ-* (*θάμβος*) are both from *(σ)θαφ-* = *stabh*, Skt. *stambh*, a derivative of *sta*, 'to stand' (still). Compare *stup-er*.

31. The *στρεπτοὶ χιτῶνες* were explained by the ancients either (a) as *ponen* jackets (which does not suit the use of *στρεπτός*), or (b) flexible coats of mail, chain or scale-armour (which are unknown to Homer). More probably they were thick under-garments, *kilted* or pleated so as to form a cushion beneath the hard *θώραξ*. The *ἱμαντες* must be girdles.

36. *ἦγε*, imperf. for plpfct.; see § 237. *ἀλωή*, orchard, as § 57, &c. *ἐνν. προμολών*, in a night attack.

37. *ἑρινεόν...δρηκας*, the 'whole and part' figure, which is rarely found except of persons.

38. *ἀντυγες*, to make handrails for his chariot.

40. *ἐπέρασσε* here combines the primitive sense, 'make to pass over,' and the derived, 'sell' (*πι-πρά-σκειν*; *πρί-αμαι*, 'I make to pass over to myself'). See § 292.

41. *ἄνον*, sc. the silver cup described Ψ 741. The son of Ieson

was Euenus, H 467. ξείνος, a 'guest-friend' united by ties of hospitality to the house of Priam.

43. Ἰμβριος· this distinguishes him from the father of Andromache. Arisbe was a town on the Hellespont where Lycaon was to be kept out of danger.

44. ὑπεκπροφυγών, escaping by stealth.

45. φίλοισιν, dat. as I 186.

46. ἐλθών, after his arrival.

48. οὐκ ἐθέλοντα· there is a contemptuous emphasis on Lycaon's clinging to life. Cf. 65.

50. οὐδ' ἔχεν· the poet quickly escapes from the irksome participial construction to the direct.

53. Apodosis after ὥς, the subject being again Achilles.

56. ὑπό, from beneath the murky gloom (of Hades).

57. οἶον δὴ = ἐπεὶ δὴ οὕτως.

59. πόντος, the wide surface. (Fick refers it to root *pat*, 'spread out,' *πατ-άγνυμι*; Curtius to *πάτ-ος*, as the great highway.)

62. κείθεν, i.e. the other world. γῆ is opposed to πάντες. Take κατ-ερέκει together.

68. ὑπέδραμε, he stooped and ran beneath the spear as it was thrust (not *vast*, for οὐτάμεναι is opposed to βαλεῖν, being used only when the weapon is held in the hand).

70. Eager to glut itself with human flesh. So λαλαυμένη χροὸς ἄσαι. ἄμεναι, for (σ)α-έμεναι. Others read ἔμμεναι for ἔμμεναι, Skt. *an*, 'to satiate.'

71. γούναων, besought him by his knees, as I 451. 73 seems superfluous after this, and was rejected by Arist.

75. The foundation of suppliantship was the being taken in by a man under his roof—*coming* to his hearth (*ικ-νέομαι*). On neutral ground no suppliantship could arise. Lycaon having been entertained first by Achilles, having 'eaten his salt,' though not in friendliness, claims to be 'as good as (*ἀντί*) a suppliant' to him. All suppliants were αἰδοῖοι in virtue of their sacred relation to Ζεὺς Ἰκετήσιος.

79. ἐκατόμβοιον· apparently we must supply ὄνον, 'I fetched you the price of 100 oxen.' For ἀλφάνω cf. ἀλφεσίβοιαι, Z 593, and μυρίον ὄνον ἀλφεῖν, ο 452.

80. λύμην, 'and now (recently) I was ransomed for thrice the price' (by Eetion). Lycaon wishes to tempt Achilles by shewing his own value. The ancients took λύμην for an opt. like δαινύτο, Ω 665, &c. But this is impossible, because the *v* is short.

81. ὅτε = ἐξ οὗ.

83. μέλλω πού ἀπεχ., 'surely I must be hated.'

85. Λαοθόη· see X 46-51.

86. Ἄλτω· observe the *epanalepsis* with change of form. ἀνδρῶσαι· there was an old variant ἄνασσε: but the town is spoken of as still existing after its pillage in Z 35.

89. *δειροτομήσεις*, in general sense, 'butcher.' Polydorus had in fact been killed by a spear, T 413.

90. *πρυλέεσσι*· see A 49.

93. *ἐπέλασσε*, from *πελάζω*, brought me near thee.

95. *οὐχ ὁμογάστριος*, i.e. only a half-brother.

98. Cf. A 137.

101. *τι* is a qualifying word; 'rather' or 'almost,' lit. 'in some fashion.'

104. For *ἱλίου* no doubt we should read *ἱλίοο*; the middle-step *-οο* must once have existed between *-ο(σ)ο* (= *-οιο*) and *-ου*, the original gen. termination being *-αηα*. So *ἀγρίοο*, X 313; and *δου*, B 325, should be *δο*. Cf. I 64.

105. *καί* is answered by *περὶ δ' αὖ* with a slight change of phrase, 'both the Trojans in general *but*' (instead of *and*) 'most of all,' &c.

106. *φίλος*· Achilles seems to be really sorry for him. But the Schol. sees a mocking allusion to the claim of hospitality.

112. *Ἄρει*, in battle. But the best MSS. give *ἄρρ*, which must be regarded as another form of the same word.

113. *δ γε*, used merely to repeat the subject emphatically, like Lat. *ille*.

114. *αὐτοῦ*, forthwith.

115. *ἀφέηκε*, let go (he was still holding Achilles' spear, 72). *χείρε ἀμφοτέρας*, for this concord of dual and plural cf. *φίλας χεῖρε*, λ 211.

120. *ἤκε φέρεσθαι*, sent him flying. Cf. A 592.

122. *σ' ὅπειλ' ἦν αἶμα*· the three accusatives after *ἀπολίχ-μηνονται* are a combination of two double accus. constructions: (a) *σὲ ὅπειλ' ἦν*, 'whole and part'; (b) *σὲ αἶμα*, 'near and remote object,' as regularly with verbs of washing. *ἀκηδέες*, caring naught for thee.

124. *ἐνθεμένη λεχέεσσι* is the principal idea, and in English must be expressed by the principal verb.

126. A difficult passage—the text is the reading of Aristarchus, the objection to it being that *ἀίσσω* elsewhere in Homer always has *ᾱ*. The meaning will be, 'Many a fish leaping beneath the waves shall dart up to the dark ripple' (i.e. the rippled surface where Lycaon is floating) 'to eat Lycaon's white fat' (lit. who shall eat; cf. Ω 176, &c. But Aristophanes read *ὧς κε*, which gives the same sense). *ὅπό* with acc. will indicate the *terminus ad quem* of motion from below; or it may possibly be an accus. of extension, 'will dart along' (horizontally) 'beneath the ripple.' No good sense can be got from the variant *ὕπα-λύξει*. For *μέλαινα φρίξ*, see H 63-4.

128. *φθείρεσθε*, continue perishing. *κίχλομεν* (only here with a local object), 'reach.'

131. *ἱερεύετε*, present; with *δηθό* (here = *ἐκ πολλοῦ χρόνου*) as with *πάρως*, A 553.

132. The sacrifice of live horses was apparently a barbarian custom (see Herod. i. 216) spoken of by Achilles with disgust.

133. καὶ ὧς, in spite of your sacrifices.

134. τίσετε, aor. subj.

135. νόσφιν ἐμεῖο, away from me (in my absence).

137. πόνοντο, his task of slaughter.

145. ἔστη, came forth from the river and stood. A 197.

150-151, so Diomedes boasts, Z 121-127: l. 153 = Z 145. τίς πῶθεν, two questions united in one, 'who *and* whence art thou?' ἀντιόωσι, with dat.; see T 371.

154. For 'distant Paeonia' see the 'Catalogue' of Trojan allies, B 849. There the Paeonians are called ἀγκυλόροχοι; but Asteropaeus is not mentioned, though 'eleven days' (156) would reach back farther than the point of the story at which the 'Catalogue' is inserted.

158. Modelled on B 850; the best MSS. omit it.

162. Asteropaeus, being ambidextrous (περιδέξιος for ἀμφιδέξιος, which will not go into a hexameter), hurls the two spears together, one with each hand. Before the principal verb βάλαι is reached, the sentence separates into two coordinate branches, each referring to one spear: ἐπεὶ περιδ. ἦεν being parenthetical.

166. ἐπιγράβδην, advrb, grazing. Cf. ἐπιλίγδην, P 599. χειρός, the forearm.

167. ἥ, as though αἰχμή had preceded, instead of τῷ ἔτερῳ (δουρί).

168. Cf. A 574. ὑπὲρ αὐτοῦ, above his body: αἰτός implying the vital parts as opposed to the limbs. Achilles' hand was raised to throw (ἀνέσχετο, 161).

169. ἰθὺ-πυ-ῶν, straight flying (ἀπ. λεγ.); compare T 99, ἰθὺ βέλος πέτεται.

172. μεσσοπαλῆς (so best MSS. with Arist.) must mean 'quivering up to the middle,' i.e. half was sunk in the bank, so that only half could quiver. But the vulg. μεσσοπαγῆς, 'fixed up to the middle,' gives a much more natural sense.

174. Asteropaeus tries to draw out Achilles' spear to defend himself with it.

177. βίης (so Bekker, from φ 126, for βίη of MSS.) μεθήκε, he relaxed his effort. The fourth time he tries to break it in order at least to use the butt end as a club.

182. ἐνὶ στήθεσσιν ὀρούσας, like λαβὴ ἐν στήθεσι βαίνων, N 618.

184. 'It is hard even for one born of a river-god to strive with the children of mighty Cronion.' παῖσιν, plur., because the statement is general in form; though of course it refers to Achilles. Compare ἀλόχοισι Διός, 499.

186. φήσθα. the grammarians say that this form is the imperf., and φήσθα the present; cf. ξ 149. ποτ. γένος ἐμ., to be (the son) of a river-god by birth.

190. μέν...αὖτε virtually = 'even as...so also.' δλι-μυρ-έντων, the -μυρ- is probably the same as in μορ-μύρ-ω, *mur-mur*: 'murmuring to the sea.'

191. ποταμοῖο, i.e. greater than (the offspring of) a river. *Brachylogy*: compare P 51.)

192. καὶ γάρ introduces an additional case in point. ποταμός, the Scamander. χραῖσμεῖν elsewhere is always joined with a negative.

194. Achelous, the only large stream in S. Greece, was always regarded with special veneration, as king of rivers.

199. παραγῆση is probably used of *loud noise*: though it is *possible* wherever it occurs to take it to mean 'flash,' 'sparkle.' Cf. μαρ-μαίρ-ω.

201. ἥτορ, life.

202. ψάμαθος, elsewhere always sea-sand, not river-sand (ἄσις, 321).

203. ἀμφοτέροντο, busied themselves with him: apparently an ironical expression. So Ψ 184.

204. The two participles seem rather clumsy; κείροντες must be regarded as added expegetically: 'gnawing the fat of the kidneys, and thereby tearing it.'

206. πὰρ ποτ. πεφ., were huddled in terror along the river. The accus. after παρὶ here implies extension, not motion, along.

213. ἐκ φθέγγατο, so Isaac Casaubon for ἐφθέγγατο of MSS. The preposition is clearly needed.

214. περί, with gen. = beyond the measure of men (cf. I 38, Σ 81, &c.); it is really an adverb, and the gen. depends on the idea of comparison involved in superiority, cf. περί-ειμι, -γίγνομαι with gen. The phrase elsewhere is always περί...πάντων. αἰσυλα· see T 202.

217. μέρ-μερ-α, root *smar*, implying *anxious thought* (μέριμνα); hence μερ-μερ-α = things causing anxiety, 'grievous deeds'; φροντίδας ἄξια, Hesych. Cf. A 502. πλήθει, are full.

220. στεινόμενος νεκύεσσι, packed close with bodies. So i 219, στείνοντο δὲ σῆκοι ἀνῶν ἢδ' ἐρίφων. ἀδσηλος, lit. = ἀφανίζων, making invisible: hence 'destructive.' (So Buttmann, *Lexil.*)

223. ἔσται ταῦτα seems to be ironical, as Achilles immediately proceeds to do the very reverse.

225. Ἐκτορι, dat. after ἀντιβίην, as after ἀντίος, T 422.

230. εἰρύσαο, didst observe. A 216.

232. δεῖλος, evening; = δείλη, 111. Düntzer refers both to root *dh*, 'to flee': 'the fleeing day.' σκιάση· compare the frequent phrase, σκιδωνό τε πᾶσαι ἄγνιαί, in the Od.

Döderlein would reject 228-233, and then κρημνοῦ ἀπαλξας will = hastening away from the bank; so that Achilles fulfils his promise of 223. The appeal to Apollo—who does not appear to

be at hand—is quite without effect on the story, and does not even seem to have been heard.

234. ὁ δέ, the river dashed at him.

238. σάω, acc. to Curtius imperf. of \*σά-ωμι, an older form for σα-ώω. Cobet would read σάων. See Π 363.

239. For a similar miraculous hiding-place within a river compare λ 244.

242. εἶχε = ἐδύνατο (sc. Achilles).

244. διῶσεν, had torn away the bank. ἔπεσχε, reached over. γεφύρωσε, dammed the stream. See T 427, O 357.

247. ἤξεν...πέτεσθαι, like βῆ ἰέναι. πεδίον, across the plain.

249. ἀκροκελαινιδών, with darkened crest. πόνονιο, as 137. Aristophanes read φόνονιο.

251. ὅσον τ' ἐπέ, i.e. ἐφ' ὅσον δουρὸς ἐρωή γίνεται (O 358); 'as far as a spear-cast reaches.'

252. οἰματα, *impetus*; the swoop, rush (root οἰ- of οἶ-ω). Cf. Π 752. Αἰ. ὄμματ'. τοῦ θηρητήρος, the mighty hunter. See Ω 316.

254. εἰκώς occurs only here, though εἰκνία is common. But only the heavy feminine termination properly dispenses with the reduplication. *φευκώς* : *φευκνία* :: *φεφιδώς* (*ειδώς*) : *φιδνία*.

255. ὑπαιθα τοῖο λιασθείς, escaping from beneath his onslaught.

257. ἀνὴρ ὄχετ., an irrigator, a peasant irrigating his field.

258. ὄδατι ῥόον ἤγ., like ὄδον ἡγεμονεύειν τινι, conducts the water along a channel.

259. μδάκελλαν, a mattock. (Perhaps root *μαλ*, 'to break up': *μάσσω* and *μακ-εrare*.) ἀμάρης, channel; Curtius refers it to ἀμάω, 'to gather together,' as a receptacle; cf. ἀν-τλον. ἔχματα, the impediments (stones, &c.).

260. τοῦ, sc. ὄδατος, gen. abs., 'as it flows the pebbles are all swept away.'

261. The repeated δέ τε introduces the point of the simile; not, as usually, a vivid touch added to complete the picture after the point has been given. φθάνει, as I 506. So φθίνα, τίνω were generally shortened in later Greek.

262. προαλεῖ, *proclivi*; derivation uncertain.

267. φοβέουσι, are chasing, persecuting him.

269. πλάζε, smote; from πλαγ-, a weakened form of πλκ-; πλάζω = πλαγ-ζω as πλήσσω = πλκ-ζω.

271. ὑπέρειπτε, kept eating away the ground from under his feet (ἐρέπτω).

273. ὦς, an exclamation, like ωτ' : 'Ah, that none of the gods takes it upon him to save me.'

274. ἔπειτα, i.e. if I be but saved from so base a death, *ἐπει* let come to me what may. Cf. ἐν δὲ φάει καὶ ὄλεσσαν, P 617. παθεῖν τι seems to be already a stereotyped phrase, = perish.

276. ἀλλὰ, as though τόσσον were a sort of parenthesis, 'none other is to blame—at least, not so much—but only my mother.'

279. ἔτραφε, grew up. This aor. several times occurs intransitively: e.g. Z 436.

282. ὥς = 'like' is very rarely found *before* the noun: almost always ὥς *after* it.

283. ἔναυλος, a torrent (properly a gully, the bed of a torrent; 312, Π 71). χεῖμωνι, in a storm. ἀποέρση, cf. 329; prob. from ἀπο-φέρ-ειν, Lat. *verr-ere*, 'to sweep away.' For ὁ before *f* see T 35. But in Z 348 we have ἀπόερσε ( ~ ~ ~ ).

286. ἐπιστάσαντο, pledged themselves; this was symbolised by the clasping of hands: cf. δεξιὰ ᾗς ἐπέτιθεν, B 341.

287. τοῖσι, merely a formal phrase; Poseidon is speaking only to Achilles.

289-290 are probably interpolated. Poseidon and Athene would hardly disguise themselves only to reveal their names at once; and ὥς (291, =since) refers to 288; after 289 we should expect *δοτε*.

295. ἱλιόφι, genit. after τείχεα. ἐέλσαι must be for *φέλσαι* with prothetic *ἐ*, like *ἐ-εἰκοσι* for *φεικοσι*, *ἐ-φέλδωρ*, &c.

296. ὅς κε, a construction *ad sensum*, λαὸν Τρωϊκόν being equivalent to Τρῶα ἔκαστον.

297. ἀψ ἱμεν, without attempting to storm the city.

302. πλώον, were floating. So ε 240.

303. ἀν' ἰθύν, straight forward, against the stream.

305. ἔληγες, relaxed: transitive as N 424.

306. κόρυσσε, curled up into a crest.

308. φίλε occurs with this scansion only in the first foot. Cf. δῖδ, A 435. ἀμφ. περ, both together, if one alone cannot.

312. ὕδατος with ἐπιμικ. 'Fill thy streams with water from thy springs, and lash all thy gullies,' i.e. make thy tributary torrents (283) rage.

314. φιτρῶν, stumps of trees (root φν-: so δρι-ός by δρῦ-ς).

315. μέμονεν ἴσα, for the more usual ἴσα φρονεῖ, deems himself a match for the gods.

317. τὰ τεύχεα καλὰ, 'that armour beauteous.' This order of words occurs occasionally in Homer, because δ ἡ τό has not crystallised into the later use as an article. Cf. A 11. λιμνῆς, 'mere,' used loosely for any expanse of water. νεῖθει, at the bottom; usually conn. with νέφος (νέος), in sense 'the last that one comes to'; cf. νήτη, the lowest string on the lyre; νελαῖπα, &c. Curt. *Et.* no. 433. But others better refer these words to Skt. root *ni*, 'to put down' (whence our *ne-ther*). Cf. I 153.

318. αὐτόν, himself, as opposed to his armour.

319. ἐλάσω, I will wrap him (*φελ-φ- = vol-φ-*). χεράδος seems to be a neuter acc. for *χεράδα*, though the form is not elsewhere found. It is, however, possible to write *ἄλις χεράδος*, abundance of shingle: though *ἄλις* does not elsewhere take a



genit. after it in Homer. *μυρίον* will then be adv., = beyond measure: see T 282.

320. *ἐπιστήσονται*, know how, i.e. be able, to gather.

321. *ἔσιν καλύψω*, 'I will cover so much silt over him.' For this constr. of *καλύπτω*, see P 132, X 313.

322. *αὐτοῦ*, there where he dies. He means 'I will heap so much sand upon him that it will suffice not only for a grave but also for a funeral mound.'

323. *τυμβοχοῆς*, so Crates for *τυμβοχοῆς*' (i.e. *-ῆσαι*, aor. infin.) of Aristarchus. But *-μαι*, *-ται*, *-σθαι* are the only verbal endings in *-αι* which are elided; and the construction of *μιν* is hard to explain after *τυμβοχοεῖν*. For the construction of the text, cf. I 607. *θάπτωσιν*, perform the rites of burial (though in the absence of the corpse: cf. X 512-4).

325. *νεκύεσσιν* goes with *μορμύρων* by zeugma.

326. *πορφύρεον*, of the dark surface of *moving* water, v. 551.

327. *καθῆρε*, was on the point of pulling down.

329. *ἀποέρσει*, 'sweep away'; see 283.

331. *Κυλλοπόδιον*, Σ 371. *ἄντα σέθεν* refers to the pairing off in T 67-74, where by a natural rule Fire goes against Water. Here means that each god was expected to engage his adversary if he helped in the fight. *ἤλικομεν*, we fancied (ironical: 'it seems we were mistaken').

334. *ἀργεστάο*: see A 306.

336. 'Which shall utterly consume (*ἀποκτῆαι*) the persons and armour of the Trojans.' *κεφαλᾶς*: cf. *Τρώων κάρηνα*, A 158.

337. *φλέγμα φορέουσα*, sweeping forward the flame kindled by Hephaestus.

338. *αὐτὸν ἐνέει πυρὶ*, almost literally our 'set himself on (in) fire,' i.e. envelope him with flame.

339. *καί*: we should say 'or.' Cf. T 109.

342. *τιτύσκετο*, made ready; generally used of making ready a weapon to throw, i.e. aiming. (Root *τυκ* of *τεύχω*, &c., Curt. Et. no. 235.)

343. *πρῶτα μὲν* is answered by a simple *δέ* in 349, instead of *ἔπειτα δέ*.

344 is no doubt interpolated from 236. MSS. *αὐτόν*, which does not agree with *πεδίῳ*; others read *αὐτό*, which does not occur in Homer. Wolf. conj. *αὐτόθ'.*

346. *νεοαρθεῖ δλ.*, an orchard freshly watered, no doubt by the process of 257 sqq.

347. *ἐθελερῇ*, tills it (the object being *μιν*, which has been attracted into the principal clause): a *ἀπ. λεγ.* to be referred either to *ἔθος*, or better, root *θερ-* of *θερ-άπων* (Döb.).

349. *κῆεν*, Hephaestus, as appears from *ὁ δέ*, 'and then he turned.'

351. *λωτός* generally means clover, but that is not a river-plant; what it is here is uncertain.

352. τᾶ, a very unusual lengthening in the first arsis. Cf. 308, Π 228 (where, however, ρ follows), X 236.

353. οἱ κατὰ δίνας (*δυντες*) looks more Attic prose than Epic poetry.

356. ἰς ποταμοῖο· this periphrastic use of ἰς is elsewhere confined to Od., though βίη is often so used in Π.

358. φλεγέθοντι seems to agree with σοι, πυρὶ being instrumental; 'fight against thee thus blazing with fire.' Cf. Πυριφλεγέθων, the river of Hades.

360. ἐξελάσεις, 'let him drive them out at once, for all I care (καί); what have I to do with strife and succour?'

361. φῆ, only here *after* a speech. ἔφλυε, bubbled up.

362. As only roast meat is eaten in Π., Aristarchus acutely remarked here, on the mention of boiling *in a simile*, ὅτι οἶδεν (Ὁμηρος) ἔψησιν κρεῶν, χρωμένους δὲ τοὺς ἥρωας οὐ παρeisάγει. See note on Σ 219. λέβης ζεῖ, just as we say 'the kettle boils,' meaning the water in it.

363. μελιδόμενος, *melting* (a transitive deponent).

364. ἀμβολάδην, spurring up, as ὑποβλήδην = ὑποβάλλων. κάγκανα, firewood: probably a nasalised reduplication of κα-, 'burn,' a shorter form of καφ. Cf. πολυκαγκέα, Δ 642.

366. οὐκ ἔθελε, 'he had no mind to flow,' virtually οὐκ ἐδύνατο; for ἐθέλω implies 'a wish in which there lies a purpose or design, consequently, a desire of something the execution of which is, or at least appears to be, in one's own power.' (Buttm. *Loewil.*)

369. ἔχραε, assailed my stream to vex it. χράω in this sense generally takes the dat.; but cf. φ 69, τότε δῶμα ἐχράετ' ἐσθιέμεν, and Π 352.

370. ἐξ ἄλλων = ἐξοχον ἄλλων

373. ἐπεί, over and above.

374-376. See T 315-317. Here most MSS. give καιομένη, καίωσι.

380. στυφελίζειν, maltreat; lit. buffet, shake violently.

382. κατέσσυτο ῥέεθρα, dashed down its channel.

383-514. This long 'battle of the gods' seems to shew many traces of later, and generally inferior, authorship. It looks in parts like a travesty of the serious portions of the Iliad (see note on A 559). Still, the elaborate introduction to T seems to require that some θεομαχία should follow.

384. χωμένη περ, either, being very (περ) wroth, she had checked Xanthus; or, *though* very wroth, she had stopped Hephaestus.

385. βεβριθία, grievous; P 233, T 55.

386. ἄητο seems to be passive (as ζ 131, δόμενος καὶ ἀήμενος); was blown about, carried away, in opposite directions. Cf. T 183.

388. σάλπιγξεν, a fine metaphor, but in the style of Aeschylus, and hardly simple enough for Homer. See Σ 219.

390. This seems to be almost a comic touch, as though Zeus foresaw the amusing result of the fight (Fäsi).

394. κυνάμυια, 'dog-fly,' δ μὲν γὰρ κυῶν ἀναιδής, ἡ δὲ μυῖα θαρσεία. The only instance in Homer of a compound analogous to the later ἰππαλεκτρύων, ἰστρομάντις. ξυνελαύνεις, T 134.

395. ἀητον, Σ 410.

396. The story is told in E 793-863. οὐτάμεναι, to wound me.

397. πανόψιον, a strange word, apparently = 'visible to all,' of the spear; opposed to the goddess herself, who was invisible as she held it (E 856).

400. For the aegis, cf. Σ 204.

405. οἶρον, a boundary stone (ὄρος).

407. Homer's gods, though 'divinely tall' (Σ 518), are not such portentous giants as this—except in the very doubtful passage λ 577, where Tityos covers nine πέλεθρα. What the πέλεθρον was we cannot say; the later πλέθρον was 100 feet.

412. μητρός, Here. The desertion of his mother's party by Ares is denounced in E 832. The ἐρινύες here seem to represent the parental curses themselves rather than the agents who execute them. τῆς should be ἧς, i.e. σῆς: T 322, A 393.

417. ἑσαγ. θυμόν, came to himself; so θυμηγερέων, η 283.

421. καὶ δὴ αὖτε, 'there again!' an exclamation of annoyance (A 202). κυνάμυια, as 394.

422. κλόνος is elsewhere almost identical with πόλεμος: here it must mean 'throng,' though only a dozen gods are fighting.

424. ἐπεισασμένη, going after her (ἐπειμί).

429. μαχόσαιο for μάχωνται, attracted by εἶεν to the optative, 'whenever they fight.'

430. Ironical, 'would they were thus much (and not more) brave and sturdy; like Aphrodite (who runs away, and falls at a single blow) when she comes to the succour of Ares.'

434 is omitted by the best MSS.

436. This bellicose Poseidon hardly seems to be the same god as in T 138-143. δίσταμεν, stand apart. They are paired off together in T 67-8.

437. αἰσχίον, 'the more shameful' of the two possible alternatives, like Ω 52, &c.

441. ἀνοον, as proved by his taking part for those who had formerly maltreated him, 458.

442. The legend of the service of Poseidon and Phoebus under Laomedon is mentioned H 452: cf. Hor. *Carm.* iii. 3, 21, *destituit deos mercede pacta Laomedon*. Homer does not mention the cause of the servitude; but πὰρ Διός (444) seems to indicate that it was a punishment for some offence against Zeus.

444. θητεύσαμεν, only of hired service, not of slavery.

445. σημαίνειν, to give the word of command, Π 172.

450. πολυγηθές, as bringing either the joyous changes of nature, or perhaps the end of thralldom. μισθοῖο τέλος ἐξέφερον, brought to completion the term of hire. Cf. τελεσφόρος ἐνίαυτος.

451. βιήσατο, violently robbed us of our hire: the double acc. is regular with verbs of robbing.

453. σὸν (with δῆσειν), so best MSS. for σοί, which gives an entirely false antithesis with ἀμφοτέρων.

454. περάαν, line 40.

455. στεῦτο, he pledged himself, asseverated: Σ 191. ἀπολέψμεν, that he would lop off: A 236. This expression offended Aristarchus, and gave rise to the variant ἀποκοψέμεν.

458. φέρεις χάριν, shew favour.

464. Compare the famous lines of Glaucus, Z 146: οἷη περ φύλλων γενεή, τοίηδε καὶ ἀνδρῶν.

465. λαφλεγέες, full of the glow of life.

466. ἀκήριοι, lifeless (from κήρ=cor). So only Π.: but ἀκήριος=unscathed (κήρ=destruction), only Od.

467. αὐτοί, by themselves, without our interference.

469. μιν. ἐν παλάμῃσι, a strange expression, apparently modelled on μιγήμεναι ἐν δατ λυγρῇ, N 286.

471. Obelized by Aristarchus: ἀγροτέρη was a common title of Artemis at Athens and elsewhere, but is not Homeric.

473. μέλεον, adverb, 'for nothing,' without making him earn it. So ἀνεμώλιον in the next line, 'uselessly,' a tautological addition to αὐτως, like μὰψ αὐτως.

475-477 seem hardly consistent with Apollo's respect for his uncle in 469, and Aristarchus accordingly obelized them. Some continuation is needed however after 474.

480 is omitted by best MSS., and was not known to Aristarchus, who says that we must supply προσέφη from 478. But this is not like Homer.

482. ἀντιφέρεσθαι, elsewhere 'to oppose,' e.g. A 589, seems here = ἀντιπερίζειν, to rival, as 488: which indeed Eustathius read here.

483. γυναίξιν is emphatic, as opposed to θεῇ: 'true, you bear a bow; but then it is only to women that Z. made you a terror.' This use of λέων (i.e. λέαινα, v. P 133, Σ 318) to mean σίντης in a general sense is curious.

487. θαήμεναι, construction as T 213. πολέμοιο, for the genit. compare πολέμου εἰδώς, and see Π 811.

490. τόξα seems to include all weapons of archery—bow, quiver, and arrows. This extended sense is not elsewhere found in Homer.

491. Though αὐτοῖσιν is in the most emphatic place, it seems only to have its weak sense, 'them': unless it can mean 'with those very arrows,' sc. her own weapons.

492. ἐντροπαλιζομένην, 'while Artemis turned away face,' to avoid the blows.

493. ὑπαιθα, before her: 255.

495. χηραμόν, a cleft: like χεῖδ (X 93) from root χα, 'to gape,' Lat. *hi-sco* and *fa-tisco*. οὐδ' ἄρα κ.τ.λ., the usual added clause at the end without reference to the point of the simile.

499. πλεκτηίζεσθαι, to come to blows. ἀλόχοισι, plur., because the expression is general (cf. 185); he alludes to the victory which Here has just won.

500. μάλα πρόφρασσα, boast to thy heart's content.

502. τόξα must here again include arrows, though the epithet applies only to the bow. συναίνυτο, collected.

503. στροφάλιγγι, the eddy of dust caused by the precipitous flight of Artemis.

504. θυγατέρος, gen. after τόξα.

507. ἱανός, vesture: only here in nom.

510 is from E 374; the best MSS. omit it here, though it is not out of place.

511. κελαδεινή, the huntress; see T 70.

512. στυφέλιξε, buffeted, as 380.

513. ἐφῆπται, hang over the immortals, i.e. are ever ready to fall on them. ἐξ ἧς, by whose fault. The 'Theomachy' ends with surprising abruptness.

514 is a commonplace which seems to be often used to effect the return from an interpolation to the original narrative.

516. μέμβλετο, T 343.

522. Cf. Σ 207, where, however, the application of the simile is quite different. The comparison here seems to be between the universality of the disaster among the Trojans and the universality of the misery when a town is burnt. The rising smoke is called the cause of this because it is the outward and visible sign to the world of what is going on. θεῶν... ἀνῆκε is a parenthesis, meaning that the fire was what we should call accidental; and καπνός is nom. to ἔθηκε. The assonance of the fourfold -ηκε was probably hardly noticed by the Greeks, though it offends our ears.

526. θεῖον, as being built by the gods (446): or better, equivalent to ἱερόν, which is so often used of citadels.

530. παρὰ τεῖχος, i.e. τοὺς παρὰ τὸ τεῖχος ὄντας.

531. πεπταμένος, wide open (περ-άννυμι).

533. λοίγια, like λ. ἔργα, A 518.

535. ἐπ' αὖθ θέμεναι (i.e. ἀψ ἐπιθέμεναι), so all MSS. Aristarchus ἐπανθέμεναι, a word which to us sounds better; but compounds with ἐπανα- are unknown to Homer (except B 85), though common in later Greek, when ἐπανα- means 'back again.'

537. ἀνεσαν, opened, lit. relaxed: cf. X 80. καὶ ἀπῶσαν, a slight *hysteron proteron*, for ἀπῶσαντες.

538. φάος, safety, as Σ 102, and often. Zenod. actually took the word literally, and rejected lines 538-9 because 'it was absurd that a city should receive light through its gates.'

541. *καρχάλεοι*, prob. connected with *κάρχαρος* (*κύνες καρχαρόδοντες*), Skt. *karkara*, 'rough,' 'hard.' Cf. *asper siti*, *Georg.* iii. 434.

542. *σφεδανόν*· see A 165, Π 372. Arist. *σφεδανών*, which he explained *σφοδρῶς διώκων*.

549. *φηγῶ*, probably *the* oak-tree, near the Scaean gate, I 354, &c.

550. *πολλίπορθος* must refer to Achilles' numerous exploits in the Troad (I 328). The epithet elsewhere belongs solely to Odysseus, who brought about the fall of *the* city, Troy.

551. *πόρφυρε*· either 'grew dark' (*φορ-ύνειν*, our 'brow-n'; cf. *φρένες ἀμφιμέλαιναί*, A 103: so Död.) or 'wavered' (*φρυ-*, of the heaving of water, *φρε(f)-αρ*, Germ. *brun-nen*, 'a fountain': Curtius).

553. This speech is constructed exactly like Hector's under the same circumstances, X 99-130, similar reflexions being introduced by the same particles. (1) The most obvious resource, direct flight, is mentioned only to be rejected (553-5 and X 99-110). (2) A more circuitous method of escape is first entertained (556-561, X 111-121) and rejected on further consideration (562-6, X 122-8). (3) The heroic alternative is briefly adopted, though with faint hope (567-9, X 129-130).

555. *ἀνάλκιδα*, like a coward.

556. *εἰ* here retains something of its original interjectional meaning, no apodosis being required: we may translate 'But should I leave these to be driven by A.!' So the corresponding X 111. Cf. A 580, and l. 567.

558. We cannot say what the *πέδιον Ἰλίου* was. One Schol. explains it of the portion of the plain near the monument of Ilus: but from Ω 349 this seems to have been on the road to the ships by which Achilles was approaching. There was another reading, *Ἰδίου*, which might mean a plain under Ida, as distinct from the *πέδιον Τρωικόν* where Achilles now is.

561. *ἀποψυχθεῖς*, having dried away the sweat, A 621.

563. *ἀπαιερόμενον*, like our idiom 'taking myself off.'

566. *περί*· see 214.

567. *οἱ κατεν.*, *προπ. πόλιος*, to meet him, in front of the city.

568. The legend of the invulnerability of Achilles is entirely post-Homeric.

570. This line contradicts the hope of victory which Agenor cherishes. Aristarchus thought it was interpolated to supply a verb (which is not necessary) to *θηγόν εἰ φασιν*.

575. *φοβείται*, 'flees,' as usually. For *κεν ὀλαγμόν* Zenod. and others read *κυνλαγμόν*, 'dog-barking': a strange form, which, however, the Schol. supports by a quotation from Stesichorus.

576. *οὐτάση ἡὲ βάλησιν*, 'wound with thrust or throw,' as always.

577. *περὶ δουρὶ πεπαρμένη*, like *ἀμφ' ὀβελοῖσιν ἔπειραν*.  
 578. *ξυμβλήμεναι*, 'grapples the hunter.'  
 584. *ἀγερῶχων*, II 708.  
 588. *εἰρυνόμεσθα* may be either present, imperf., or future; probably the latter. Cf. *ἐξάνω*, A 365, &c. καὶ (587), 'more-over.' *πρόσθε*, in front, i.e. in defence of.  
 589. *ἐκπαγλος* · see A 146.  
 592. *οἱ*, so La Roche for *μιν* of almost all MSS.: the *dat.* is always found when *ἀμφί* is used of a piece of armour *on* a warrior; the *acc.* only when a garment which really envelopes is spoken of. If we retain *μιν* it must mean *κήλην*.  
 595. *ὠρμήσατο*, with *gen.* like verbs of aiming, 'made for him.'  
 598. *ἡσύχιον*, in peace.  
 599. *ἀποέργαθε*, 'kept him away' (imperfect).  
 600. *αὐτῷ*, the man himself, even Agenor.  
 602. *εἶς* is answered by *τόφρα*, 606, *δὲλα... ποσὶν ὁσὶ* being parenthetical. *πυροφόροιο* possibly means the cultivated plain *behind* the city (558), opposed to the *πέδιον Τρωικόν*, the wasted and untilled battle-field (La R.). *διώκετο*, sc. Achilles, the verb being transitive.  
 604. *τυτθὸν ὑπεκπροθ.*, keeping just a little in front of him.  
 609. *πεφεύγοι... ἔθανε*, observe the difference of mood; 'who might have escaped' (a bare possibility) 'and who had died' (certainty).  
 611. *σαῶσαι*, so Aristarchus; the verb agrees only with one of the nouns. Cf. A 255, Ψ 380: and Γ 327, *ἵπποι καὶ ποικίλα τεύχε' ἔκειτο*. MSS. *σάωσαν*. Bekk. conj. *σαῶσαι = σαώσεϊν*, a form which is no doubt linguistically correct, though not found elsewhere, except conjecturally in υ 383, *ἄλφειν* for *ἄλφοιεν*.

## BOOK XXII.

1. *πεφυζότες* · see § 6.
2. *ἀπεψύχοντο*, A 621, § 561; 'dried in the wind.'
3. *κεκλιμένοι*, leaning upon the battlements.
4. *σάκε' ὧμοισι κλίναντες* · see A 593. This formation seems here to be a measure of precaution on approaching the walls.
6. *Ἰλίου* should probably be *Ἰλίου* · see § 104.
7. *Φοῖβος Ἄπ.*, in the guise of Agenor, § 600.
10. *οὐ δὲ* here does not introduce an antithesis but repeats

the subject of *ἔργως*, like δ δέ, A 191. 'And still thou ragest unceasingly.'

11. *Τρώων* seems to be an objective gen.: 'thou forgettest thy task with the Trojans' (i.e. the slaughtering of the Trojans: cf. § 249). *ἄλεν*, *ἔδλησαν*, are penned up. *λιδάσθης*, hast turned aside.

13. *τοί*, thou must know that I am not subject to destiny (death).

15. *ἔβλαψάς με*, thou wast a stumbling-block to me, didst check my way. *ἢ κ'*, i.e. 'else.'

19. *ῥηιδίως*, i.e. without having to hesitate. *ὀπίσσω*, hereafter.

20. *τισαίμην*, our colloquial 'I would pay you out.'

23. *τιταινόμενος*, stretching himself; i.e. at full gallop.

24. *λαϊψήρᾳ* seems to be an adverb: but in this phrase it generally agrees with *γούνατα* (e.g. 144, 204), and may perhaps do so here though separated from it by *πόδας*. Cf. O 344: *τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ*, where *ὀρυκτῇ* belongs to *τάφρῳ* only, though the more distant noun.

27. The star that 'comes forth in harvest-time' (*ὀπώρα* being late summer, rather than our autumn) is Sirius, the *ὄβλιος ἀστήρ* of A 62. Cf. l. 317.

28. *νυκτὸς ἀμολγῶ*, in the murk of night: see A 173.

29. *Ξ 487*. Sirius is the brightest star in *Canis Major*, the hound that follows the heels of the hunter Orion.

31. *πυρετόν*, fever; Virgil's *sitim morbosque ferens mortali-bus aegris*, *Aen.* x. 274.

34. *ἀνασχόμενος* supply *χεῖρας* from *χερσίν* (cf. Ψ 686). *ἐγεγώνει*, imperf. from *γεγωνέω*, a secondary present formed from *γέγωνα*. The plpf. (*ἐ*)*γέγωνε* occurs Ω 703 and elsewhere.

37. *ἐλεεινά*, 'piteously': as 408.

41. *σκέτλιος* (an exclamatory nominative, as A 231), 'hard-hearted'; like I 630, of Achilles. *φίλος*, of course ironical, 'just so dear' (and no more).

43. *κείμενον*, i.e. unburied. *ἀπὸ πραπίδων*, parenthetical: 'grief would be lifted from my heart.'

46. Lycaon was slain by Achilles, § 34 sqq.; and Polydorus, T 407 sqq.

48. *κρείουσα*, princess. Laothoe was a wedded wife, not merely a *παλλακίς*: see § 85.

49. *στρατῶ*, the Achaean camp.

50. *ἀπολυσόμεθα*, mid., of him who offers the ransom, A 13. *ἔστι*, there is sufficiency thereof.

51. For the gifts of a father to his daughter at her wedding, see note on *μείλια*, I 147.

52. *καὶ εἰν' Ἀ. δόμοισιν*, sc. *εἰσὶν*; at least this is the way it must be taken in *Od.*, where this line several times recur-



Here, however, we get a much more telling sentence by making *καί* begin the apodosis; 'even in the mansions of Aides that will be a grief to their mother and me': we thus have a forcible antithesis to *μυνυθαδιώτερον*.

55. i.e. the death of anyone except Hector will be only a temporary grief to the people at large.

59. *ἔτι φρονέοντα*, i.e. not yet reduced to the callousness of extreme old age. *ἐπὶ γήραος οὐδῶ* is generally explained as 'only upon the threshold of age,' i.e. only entering upon it. But perhaps in this phrase *οὐδός* = *ἔδος*, so that it means, advancing 'upon the path of age'; see Ω 487 (Autenrieth). Priam is certainly an *old* man, though not decrepit.

61. *πόλλ' ἐπιδόντα* should be *πόλλα ἰδόντα*, having lived to see. (*ἐφορᾶν* means, to go to see, inspect.)

62. *ἐλκηθείσας*, dragged off to slavery (but the Scholiasts thought the word alluded to the outrage on Cassandra).

66. *πύματον*, i.e. after I have seen every one else slain. *πρώτῃσι θύρῃσιν*, at the street door (*ἀλλεΐαι θύραι*).

67. *ὠμισταί*, lit. raw-eating (-*ηστ* = -*εδ*-τ-). *ἐρύουσιν*, future.

68. *βέθλων*, explained to mean 'limbs,' a word of doubtful der., occurring elsewhere only l. 362 = Π 856. The Schol. say that in Aeolic it meant the face.

69. *τραπεζίας*, house-dogs (Ψ 173): a vivid picture of unnatural horror.

70. *οἷ*, demonstr. repeating the subject, 'even they shall drink my blood.' *ἀλύσσοντες*, a lengthened form of *ἄλως*, 'maddened' by the horrors around them. *περὶ* seems from its position to be a prepos. rather than an adv., and to express motion inside a space (see 95), 'in their mind.'

71. For a young man any fate, even mutilation, is honourable, if he have died fighting gloriously. The emphatic word of the sentence is *πάντα*, repeated in 73 for emphasis, after the mention of a special case, *κεῖσθαι* (sc. to be left unburied). *θανόντι περ*, even after death, when for an old man there was left nothing but dishonour. *ἅττι φανήη*, whatever be brought to pass.

75. *αἰδῶ*, sc. *τὰ αἰδοῖα*.

This speech contains two instances of *ἄν* (49, 66) and one of *κε* (70) with fut. indic.: this construction gives the idea of futurity not stated quite positively, but with just an indication of contingency, of events which are almost certain. It is strange that so natural and expressive a construction should in later Greek have become a solecism.

80. *κόλπον ἀνιμένη*, *sinum laxans*, loosening the folds of her garment to shew her breast.

82. *τάδε*, sc. the mother's breast; but this is stated in a general form.

83. ἐπέσχον, held to thy lips. Cf. I 489.

84. φίλε, for φίλον, 'κατὰ σύνεσιν': so θάλος δν, 87.

85. τείχεος ἐντὸς ἐὼν give the point of the prayer: 'from inside,' not from without.

86. σχέτλιος prob. means Achilles; if addressed to Hector σχέτλιε would be more usual. See 41.

88. πολύδωρος · δῶρα were presents given by the bridegroom to the bride: 'wooed with many gifts.' μέγα is taken with ἀνευθε in local sense, by the Schol. 'very far away.' It is better to join it with κατέδονται, 'shall eat thee amain,' with all their might.

93. χειῆ, its hole; the same root as χηραμός, φ 495, q.v.

94. The old naturalists thought that a snake used to eat poisonous herbs when preparing an attack upon man or beast; *Coluber mala gramina pastus*, *Aen.* ii. 471.

95. ἐλισσόμενος περὶ χειῆ, coiling round inside its hole. See A 317, περὶ καπνῶ.

99. See the analysis of Agenor's speech, φ 553.

100. ἀναθήσει, will lay a burden of reproach upon me: ἀντι τοῦ 'περιφέρει,' Schol. B, cf. Ψ 408.

101. See Polydamas' speech, Σ 255. ἡγήσασθαι, with dat., to guide them, lead the way. With gen. it means 'to command.'

102. ὅπῳ must here = during. The only other case of such a use in Homer is Π 202, ὅπῳ μνηστῆρ.

109. ἡ...ἢέ, the two alternatives are made coordinate, where we should subordinate the first; i.e. 'if I return not the slayer of Achilles, hand to hand, *then* myself to die gloriously for my city.' κατακτείναντα · the accus. is usual in infinitive clauses like this, even after a personal pronoun in the dative.

110. αὐτῷ, either 'myself to die,' or 'to perish at *his* hands.' The former sense would be the most natural, but almost requires either κατακτείναντι or αὐτόν, both of which have MS. authority.

111. For this deliberative εἰ...καταθελομαι, cf. φ 556.

113. αὐτός, by myself, without my armour.

116. ἢ τε (for Attic ὃ περ) is attracted in gender to ἀρχή, the antecedent being the whole preceding sentence. So the common ἢ θέμις ἐστὶ, for ὃ θέμις ἐστὶ.

117. ἀμφίς, either, *apart* from Helen's stolen wealth (which was to be surrendered in its entirety), or better, with ἀποδάσσεσθαι, 'to divide *in half*,' the ἀνδιχα πάντα δάσσεσθαι of 120 and Σ 510, q. v.

119. Τρωσὶν ὄρκον ἔλωμαι, constr. like δέξατο οἱ σκῆπτρον, lit. 'obtain at the hands of the Trojans a senatorial oath'; i.e. an oath sworn to by the whole people in the persons of the δημογέροντες.

121. A superfluous interpolation from Σ 511, omitted by the best MSS.

123. μή, in sense of *δείδια μή*, as  $\Phi$  563. *ἵκωμαι*, approach him as *ἱκέτης*. *αἰδέσεται*, reverence my character as suppliant. See  $\Phi$  75.

125. *αὐτως*, without more ado, 'just.'

126. 'It is no time now to dally with him from oak tree or rock like youth with maiden, as youth and maiden hold dalliance together.' The picture seems to be that of happy ease in a forest, where youth and maiden sit by rocks or trees and talk together. The expression must be regarded as proverbial: *ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης* really belongs to the relative clause *ἃ τε κ.τ.λ.*

127. *δαρίζειν*, acc. to Curtius for *φα-φαρ-ίζειν*, a reduplicated form of *φέρ*, 'to speak': hence 'to chatter.' The word is specially used of lovers, but has no connexion apparently with *δαρ*, a wife.

129. *ξυνελαυνόμεν*, the act. is only here used intransitively: but cf. *σύμβalon*, II 565.

130. *εἰδομεν*, 'let us see'; hortat. subj. with short vowel, as 244.

134. *ἀμφί*, all around; or, at either end (as in *ἀμφι-γυος*).

140. *οἴμησε*, pounces. Cf. *αἰετοῦ οἴματα*,  $\Phi$  252.

141. *ἔπαιθα*, before him; like  $\Phi$  493. *λεληκώς*, shrieking (*λάσκω*: fem. *λελακυῖα*).

142. *ταρφέ* *ἐπαίσσει*, makes frequent darts.

143. *τρέσε, μετὰ δέους ἔφυγε*, Schol. V. The word cannot mean 'trembled' here.

144. *λαϊψηρά*, see l. 24. Here it is a predicative adj. equivalent in sense to an adverb, 'moved nimbly.'

145. *σκοπιή*, perhaps the 'tomb of Aesyetes,' where Polites was posted as *σκοπός*, B 793. For 'the fig-tree,' compare A 167.

146. *ὑπέκ*. Hector at first kept 'away from under' the walls, more in the open, where the waggon track gave better running.

147. There are several warm springs in the Troad, but the efforts to identify them with the 'springs of Scamander' have not been successful. The whole description is, in its details, no doubt imaginary. Scamander of course rises high up in Ida.

151. *θέρει*, even in summer.

152. *ἐξ ὕδατος* is added as an attribute to *κρυστάλλῳ*, 'ice (formed) from water.'

153. *πλυνόι*, washing-troughs, set over the springs to hold the water as it came from the ground. Compare  $\zeta$  40, 86.

157. *φεύγων*, sc. *ὁ μὲν*.

159. *καρπαλίμως* goes with both *ἔφηνε* and *δίωκε*. *ἱερήιον*, a prize consisting of a beast such as is used for sacrifice. *βοεῖην*, either an ox's hide, or a shield (cf. P 492). *ἀρνύσθην* - see on A 159, 'were striving for.'

162. *τέρματα*, *metae*, the turning points at the two ends of the race course; see  $\Psi$  309.

163. τὸ δέ, 'there' (as if it were full in view).

164. ἀνδρὸς κατὰ τ., 'in honour of one that is dead'; either gen. absolute, or depending on ἀέθλον (cf. Ψ 631); ἐπὶ τεθνεώτι ἀνδρί, Schol.

171. In Θ 48 Zeus has an altar on Gargarus, an outlying part of Ida.

179-181 = Π 441-443, *q.v.*

184. πρόφρονι θυμῷ, I speak not in full earnest.

185. ἔρῳι, shrink not from the task.

(This short scene among the gods is very feeble, and largely made up from other passages, e.g. Θ 38-40. It is probably interpolated, like many other similar scenes in heaven: cf. Π 431.)

189. The point of comparison lies in the tenacious unflagging pursuit, in spite of all shifts to escape.

191. λάθῃσι, the fawn; θέει, the dog.

194. 'As often as Hector set himself to dash under the strong walls over against the Dardanian gates.' Of these gates we know nothing else; they may be the same as the Scaean.

197. It is not easy to see how Achilles could keep Hector away from the gates if he was not able to catch him. Perhaps πρὸ πτόλιος ('on the city side') means that Achilles (αὐτὸς) ran nearer the walls, a rougher but shorter course, while Hector took the longer but smoother ἀμαξινός a little way out; so that Achilles could just keep inside him all the way, but not catch him.

199. Virgil paraphrases this vivid simile, *Aen.* xii. 908-912. Few people will be unable to appreciate the sensation described. δῖσκειν must mean 'catch,' a sense not elsewhere found in Homer. 'As in a dream one pursuing cannot catch one that flies, neither the one can escape (him) nor the other catch, so now could not the one overtake the other nor the other escape.'

202. τῶς is Düntzer's conj. for πῶς of MSS. The emphasis is on πῦρ καὶ ὄστανον, had not Apollo now for the last and final time come near; i.e. had not Apollo at this moment suddenly ceased his wonted assistance in nerving (ὅς ἐπῶρσε) his limbs, Hector would even then have escaped the fate of death. The δς of 204 is thus epexegetical. If we read πῶς we must also adopt ὑπεξέφευγεν, Aristarchus' reading (for ὑπεξέφυγεν, the aor., would imply that he finally did escape), and translate 'How could he, so far' (imperf. tense) 'have outrun the fates of death?' In γ 496 we have ὑπεκφέρειν (without acc.), meaning 'to run in advance'; and so ἐκφέρειν, Ψ 376. But this is clearly insufficient to justify the construction with the acc.

205. λαοῖσι, the Achaeans. ἀνένευε, 'shook his head,' as a sign to them not to cast their javelins.

207. δεύτερος, too late. Compare the similar passage, K 368.

208. The springs being the point where the race had begun, they had now completed three circuits and just begun a fourth.

209. ἐτίτταινε, stretching out, making level, the beam.

213. ὤχετο, sc. ἤμαρ, Hector's day of fate weighed down the scale and descended even to Hades (thus symbolising his death): or proleptically, Hector was straightway gone to Hades, i.e. was already as good as dead. The first explanation seems the less un-Homeric, but the expression is unusual.

217. 'We shall carry off great glory to the ships for the Achaeans'; a middle step between the literal and metaphorical sense ('to win') of φέρεσθαι. Ἀχαιοῖσι, a 'dat. commodi.'

219. πεφυγμένον γενέσθαι = φυγεῖν; cf. Ψ 343, πεφυλαγμένους εἶναι, a periphrastic perfect.

220. μάλα πολλὰ πᾶθοι, i.e. were greatly to humiliate himself.

221. προπρο-, intensive for προ-, 'grovelling before'; the word is more aptly used, ρ 525, of a homeless wanderer rolled ever farther and farther onwards by the tide of misfortune.

222. ἄμπνε must be from an else unused aor. \*ἄμπνυο. But Cobet shews that we should read ἄμπνυο, from the mid. aor. of which we have ἄμπνυτο, Δ 359, X 475, &c.

226. Nothing can better illustrate the effect which mediæval chivalry has had upon our ideas than the pain which we cannot but feel at the cruel want of 'fair play' in the following passage—which no doubt to a Greek was an admirable instance of successful stratagem. After all, Patroclus had been quite as hardly treated.

229. ἡθεῖε, a form of address especially used by younger brothers to elder; cf. Ψ 94.

234. γνωτῶν means kinsmen in general, but is especially used of brothers. τέκε, 'begat,' of both parents, as 53, 485, &c.; singular for plural, as P 399, Σ 398, &c.

235. νοέω τιμήσεσθαι (most MSS. -ασθαι, wrongly), 'I deem that I shall honour thee.'

241. τοῖον, adv.: 'so much do they all tremble before him.'

244. ἔστω φειδωλή, 'let there be no sparing of javelins': a periphrasis, because φείδομαι has of necessity no passive.

246. θαμείη. the opt. ('the mood of the Imagination,' Lange) is used to express the alternative which, though the more desired, is regarded as a possibility only, existing merely in the mind of the speaker. 'Let us see whether Achilles *shall* slay us, and bear away... or if he' (not *shall*, but) '*might*' (by any chance) 'fall to thy spear.' Cf. Δ 433, Σ 307.

247. καί, with ἡγήσατο: she did not confine herself to words, but actually led him on (by the hand).

251. δέον, I fled (acc. to Curtius from Skt. *dī*, 'to hurry, flee,')

whence *δίεμαι, διερός*, i 43, &c.; not conn. with *δῖε*, 'he feared,' for *δφιε*. There was a variant *δίε*s, thou didst pursue me.

253. 'I will either slay or be slain.'

254. *ἐπι-δῶμεθα*, from *ἐπι-δῶσθαι*, let us offer the gods reciprocally (*ἐπι*) as witnesses: i.e. let each offer to the other the guarantee of his own special gods for the performance of his promise. Schol. *ἐπιμαρτυρώμεθα*, rightly. *ἁρμονιδῶν*, 'compacts.'

256. i.e. I will stop at the despoiling of your armour, and beyond that will exercise no extraordinary (*ἐκπαγλον*) indignity, such as mutilation.

257. *δῶη καμμονίην*, grant me to outlast thee. Ψ 661.

261. *ἄλαστε*. an epithet elsewhere used only with *πένθος* and *ἄχος*, and once adverbially with *δδύρομαι*. Commonly explained 'unforgettable,' and here *ἄλαστα δεδρακώς*, 'unforgettable through thy doings.' But the old derivation from *ἄλδω* is perhaps best; it will then mean 'distracted,' here 'mad.' So *ἄλαστέω*, of violent grief, M 163. *συνημοσύνας*, agreements; the *ἁρμονίαι* of 255.

265. *φίλημεναι*, from *φίλημι*, the older conjugation, which survived in Aeolic. We may supply *ἀλλήλους* from *ἐμὲ καὶ σέ*.

267. See T 78.

268. *παντοίης ἀρετῆς*, 'now bethink thee of all thy skill'; in H 237-241 Hector boasts of the great variety of his accomplishments in the arts of war. Perhaps Achilles alludes ironically to this.

271. *δαμάω*, future; like *δαμάω*, A 61.

275. *ἔζετο*, he crouched down; usually *ἔδλῃ*.

280. *ἡεῖδεις*, for *ἐ-φειδ-ees*, the augment becoming *ῆ* by compensatory lengthening for the lost *φ*; cf. *ἡοικυῖαι*, Σ 418. Hector means 'your confident prediction of my fall' (l. 270) 'was not inspired by Zeus, after all (*ἄρα*).' *ἦτοι ἔφης γε*, although you thought so.

281. *ἀρτιεπής*, glib of speech (cf. *ἀρτίπους, ἀρτίφρων*), i.e. a chatterer as opposed to a doer. So *μύθων* is emphatic; 'cunning in words (only),' not in martial skill.

282. *λάθωμαι*, subj. after *ἔπλεο*, because *now* is the moment when Achilles' past boastings should be producing their effect in unmanning Hector.

283. i.e. at any rate you shall not see my back any more: *φεύγοντι* is the principal word of the sentence.

286. *ὧς = εἴθε*. 'O that thou mightest take it to the hilt in thy flesh.' καί, then would the war be easier.

293. *ἄλλ(ο)* for *ἕτερον*; Homeric heroes usually carried a spare javelin. *κατηφήςας*, downcast. See Ω 253.

295. Observe the asyndeton: *ἦτεε* being an explanatory repetition of *ἐκάλε*, not a fresh act.

299. Hector has no difficulty in rightly guessing who has de-

ceived him. So in A 363, T 450, Diomed and Achilles know directly that it is Apollo who saves Hector.

301. ἀλέη, sc. ἔσται; there is no escape. φίλτερον, i.e. this they preferred (more than saving me).

304. ἀσπουδί, easily, without an effort.

307. τέτατο, hung at full length, extended.

308. 'He gathered himself together and swooped' (l. 139) 'like an eagle aloft that drops to earth from amid the dark clouds.' ἐρεβεννός is used elsewhere only of night.

310. πτώκα, timorous, crouching; generally a subst. = λαγώς, e.g. P 676.

313. ἀγρίου, i.e. ἀγρίου, see § 104. πρόσθεν, 'he made his shield a covering before his breast': for this constr. of καλύπτειν, cf. P 132, § 321.

317. See l. 28. νυκτὸς ἀμολγῶ cannot here *strictly* mean 'the darkest part of the night': for the Evening Star, as its name implies, is visible only for a short time after sunset. Cf. A 173.

319. ἀπέλαμπε seems used impersonally: 'there went forth a light from the sharp spear.'

321. 'Eyeing his fair flesh to find the best opening': the more exact expression would be, 'looking to see where was the most likely opening to reach his flesh.'

322. ἄλλο τόσον, adverbially, like Σ 378, Ψ 454; 'now for all the rest of him, the armour covered (ἔχε) his flesh.'

324. Translate, '(the flesh) was exposed where the collar-bones reaching from the shoulder grasp the neck' (or, 'where the collar-bones divide the neck from the shoulders,' ἀπέχουσι, cf. Θ 325), 'even at the gullet, where the taking of the life is the quickest.' λαυκανίην (see Ω 642) is in apposition with ἀχένη by a sort of 'whole-and-part' figure.

328. The windpipe was not touched by the spear, which passed behind it, severing only the gullet.

329. The windpipe was spared by the will of fate, in order that Hector might still be able to speak to Achilles.

331. ἀτάρ indicates an unexpressed contrast, as though κείσθαι preceded.

333. 'But away amid the smooth ships his comrade, far greater than he, even I, was left behind.' ἀοσσητήρ, for (σ)- (σ)οκ-γήτηρ, from *sa* = 'together,' and *saḥ-*, 'to accompany' (ἐπ-α. sequ-or).

336. ἀϊκῶς for ἀεικῶς, only here. Cf. ἵκελος for εἵκελος.

343. πυρὸς λελάχωνσι, give me my due of burning. This redupl. 2nd aor. is always causative.

346. αἶ γάρ is answered by ὅς: 'would that my mind and soul could so bid me myself to carve and eat thy flesh raw, for the evil thou hast wrought me, as the dogs shall eat thee.' Achilles regards the eating Hector's flesh himself (αὐτόν opposed to κόνει)

as an utter impossibility; and this impossibility he employs to enforce the *certainly* expressed by *ὅς*. This is a common Homeric construction; the formula 'would that A would happen as B shall happen,' meaning 'B is as certain as A is impossible.' Cf. Σ 464. (Lange.) *οἶδ' μ' ἔργας* is parenthetical, = *ὅτι με τοιαῦτα ἔργας*.

348. ἀπαλλάκκοι, potential optat. without *ἄν*.

349. εἰκοσινήριτα, explained (a) *εἰκοσι-νήριτα* from *νήριτος* = countless (*νη* = not, and root *ἄρ-* of *ἄρ-ισμός*), 'ten times and twenty countless,' the multiplicative force of *-άκισ* extending to *εἰκοσι*; or (b) *εἰκοσι-ήριτα* where *-ήριτα* (= counted) would be equivalent to *-άκισ*, 'twenty-counted' for 'twenty times over.' *στήσωσι*, weigh out.

351. A second protasis added asyndetically (for *οὐδέ* = not even): both are resumed in *οὐδ' ὅς*. *χρυσῷ ἐρύσασθαι*, to pay thy weight in gold. *ἐρύσασθαι* seems to be used of lifting the scales (like *ἐλαύν*, 212), and hence means 'to weigh.' *πιστὸς ἀνὴρ χρυσοῖο καὶ ἀργύρου ἀντερύσασθαι ἕξιος*, Theognis says.

356. Hector, like Patroclus, sees into the future as he dies. 'Verily I know thee and behold thee as thou art' (*ὁσσομαι*, I behold; A 105), 'nor was I destined to persuade thee.'

358. *θεῶν μῆνιμα*, a cause of wrath from heaven.

359. See the prophecy of Xanthus, T 417.

361-4 = Π 855-8, where see the notes.

365. *δέξομαι*, I will accept. Observe the melancholy fore-knowledge which makes Achilles' fate so pathetic, in contrast with Hector's boasting spirit under similar circumstances, Π 859-861.

371. *ἀνουτήτι*, without inflicting a stab upon the corpse. Cf. Ω 421.

373. Ironical, 'Hector is not so hard (dangerous) to handle as when,' &c.

379. *ἔπει* begins a line also Ψ 2, and several times in Od. It was perhaps at one time *ἐπ-φεῖ*, from *ἐπῖ* and the pronom. stem *σα*.

381. *πειρηθέμεν*, absolutely; 'let us make trial in arms round about the city.' In modern phrase, let us make a 'reconnaissance in force.' *ὄφρα κέ τι*, until to some extent we know the intentions of the Trojans.

385. This line occurs elsewhere only in inward self-questioning, in monologues headed by the phrase *εἶπε πρὸς ὃν μεγαλήτορα θυμόν*.

386. *νέκυς*, in apposition with *Πάτροκλος*, as Σ 151: cf. Ω 108.

388. *μετέω*, from *μέτεμι*. So *ἔω* = *ᾤ*, A 119.

389. 'Nay even if men in Hades forget their dead, yet will I even there' (i.e. even when I am in my grave) 'be mindful of my dear comrade.' *εἰν* 'Aἶδαο goes closely with *καταλήθονται*; we may supply *θανόντες* from *θανόντων*, as nom.



391. *παίηονα*, song of triumph: see A 473. Paley suggests that 393-4 may be the burden of the song.

396. *ἀμφοτέρων ποδῶν τένοντε*, the strong 'tendon of either heel behind,' now called *tendo Achillis* because here, according to the later legend, was Achilles' only vulnerable point. He slits down between bone and tendon 'from heel to ankle-joint,' and passes a strap through.

398. 'He bound him to his chariot, and left his head to trail.'

401. 'The dust rose from the dragging of him, and his dark locks flowed loose on either side.'

409. *κωκυτός*, of women's lamentation, *οἰμωγή*, of men's.

410. *ἔην*, impersonal: as we should say, 'the scene was like this (τῷ); as though,' &c.: *ὥς εἰ*, &c., being explanatory of τῷ. So A 467.

411. *ὀφρυόεσσα* (only here), i.e. full of scarp'd rocks. *σμήχοιτο*, were burning (properly of slow burning, smouldering). *κατ' ἄκρης*, utterly (from the top downwards).

412. *ἀσχαλδώντα*, 'impatient,' as Ω 403, &c. Prob. from root *σεχ-* of *ἔχω*, with *ἀ* priv.: it is the opposite of *σχο-λ-ή*, lit. halting, waiting.

414. *κόπρος*, mire, as Ω 164.

418. *λίσσωμαι*, hortative subj. (which is naturally rare in 1st pers.) or perhaps equivalent to a simple fut. Cf. I 61; see Ψ 71, and I. 450.

419. *ἡλικίην αἰδέσσεταί*, 'if perchance he may feel shame before them that are his equals in age, and pity my grey hairs.' *ἡλικίη = ὁμηλικίη*, a man's contemporaries, in II 808, the only other passage where it occurs in Homer.

420. 'He too hath a father aged as I am.'

423. *τηλεθάοντας*, in all their vigour. Apparently a lengthened form from \**ταλ-θα-ω*, which is from root *θαλ-*, with 'imperfect reduplication.'

425. *κατοίσεταί*, compare Jacob's 'will bring down my grey hairs with sorrow to the grave.'

430. See Σ 316.

431. *τί βέλομαι*, 'why should I live any more?' The form is either a subjunctive with metathesis of quantity for *βε(γ)ωμαι*, from *βε-γ-*, a strengthening of root *βι-*, 'to live' (cf. *βέη*, II 852, Ω 131); or it may be a future with the form of the present, like *δῆω*, *εἶμι*, *πιομαι*, &c.

432. 'Thou that wast my boast by night and by day through the city, and wast a blessing to all.'

435. *δεῖδέχαιο*, pledged thee; see I 224. *αὖ = αὐτομ*.

438. *Ἔκτορος* seems to belong equally to *ἄλοχος* and *πέπυστο*, which of course regularly governs the gen.

440. Elaborate embroidery is mentioned also Γ 125, where Helen embroiders (*ἐνέπασσεν*) battle scenes on the cloth she is weaving.

41. *θρόνα*, (embroidered) flowers. Another form was *τρόνα* (schius). Curtius connects the word with Skt. *trnas*, 'grass'; thorn.
47. See 409.
48. *ἐλελίχθη*, reeled: see A 530. *κερκίς* is generally explained as the rod by which the threads of the woof were pressed. Others explain 'shuttle.'
50. The text is the reading of the best MSS., but the double-tion of the digamma of *φίδωμι* and *φέργα* is very harsh. See conj. *ἔπεσθε, ἴδω τίνα ἔργα τέτυκται*.
51. 'In mine own breast my heart leaps to my mouth and nees are numbed beneath me.'
54. 'Would that such tidings may be far from my hearing.' § 272.
57. 'And ere this have cured him of his fatal pride that used to aster him, seeing he would never tarry among the throng of warriors, but run far on before them, yielding to no man in that hardihood.' Compare the famous *δαμόνιε, φθίσει σε τὸ σὸν* of Z 407, almost the last words Andromache had spoken to Hector. In 459 *μένος* means 'in respect of daring.'
60. *διέσσυτο*, with genit., 'hasted through and out of.' *μάδι*, mad woman, Z 389. (Or possibly, a maenad; this is one of the Dionysus-worship was known to Homer, Z 133.)
65. *ἀκηδέστως*, cf. § 123; recking naught of their work.
66. Lit. 'dark night covered her, from her eyes downwards,' enough thick darkness entered into her soul through her eyes.
67. *ἐκέπυσσε* (*ἀπ. λεγ.*), breathed out: root *καρπ* of *καρπ(ο)ρρ-ος*, &c. Compare *ἔιον ἦτορ*, also of fainting, O 252.
68. *βάλε* must be an involuntary act, 'dropped' in her fall. *ματα*, a general term, 'attiring.'
69. For these see the illustration to *ἀναδέσμην* in Autenrieth's Dictionary. *ἄμπυξ*, the frontlet, a semicircular band round the forehead. *κεκρύφαλον*, a net round the knot of hair round the head, which was formed by the *ἀναδέσμη*, a band tied round the head at the base. For *κρήδεμνον*, prob. a short veil thrown over the top of the head, see Autenr. s. v.
473. *γαλῶ καὶ ἐλνατέρες*, her husband's sisters and his brothers' wives, Ω 769.
474. *ἀτυζομένην* (*ὥστε*) *ἀπολέσθαι*, distraught even to death (compare 'a dead faint'). The infin. is epexegetic, but stresses only the apparent result. *εἶχον*, supported, tended.
475. Cf. § 417. *ἐμπνυτο* = *ἐμπνους ἐγένετο*, came to consciousness: so Aristarchus, MSS. *ἐμπνυτο*, which is used only of tired men resting to recover breath.
476. *ἀμβλήδην*, with deep sobs. Cf. *ἀνεβέκατο*, T 314; *ἀμβλῶδην*, of a seething cauldron, § 364.

477. For the interjectional use of the nom. see A 231, X 86. γεινόμεθα · for the form see T 128.

481. μὴ ὄφειλλε · see P 686.

482. ὑπὸ κεύθεσι seems to be an attribute to δόμους (if it went with ἔρχεαι we should expect the acc.): thou art going to the mansions of Hades (that are) beneath the secret places of the earth.

484. νήπιος αὐτως, a mere babe.

487. Most commentators from Aristarchus onwards have rejected the following passage down either to 500, or better to 507, inclusive. The objection is that the description of the sorrows of orphanage may be true enough generally, but is here exaggerated and inapplicable to the child of a prince whose father is still alive and reigning. Many very unusual expressions occur in these few lines, and 500-7 are very awkward, looking as though intended to fit in an interpolation.

489. ἀπουρίσσουσι (ἀπ. λεγ.) (so Aristarchus and best MSS.), 'shall remove the landmarks of his fields' (so as to encroach upon them). Several MSS. give ἀπουρήσουσιν, which seems preferable: it will be for ἀπο-φρή-σουσι, fut. of ἀπ-αυρᾶω, see A 356: 'shall take away thy fields.'

490. παναφήλικα (ἀπ. λεγ.), either 'old before his time' (Herod. and Callim. use ἀφήλιξ = advanced in years), or 'cut off from his equals in age.'

491. ὑπεμνήμυκε (ἀπ. λεγ.), a most extraordinary form, which can hardly be right: Düntzer corrects ὑπημήμυκε, a redupl. form of ἡμύω, to bow down (cf. ἡρ-ῆρειστο). It is uncertain whether πάντα is masc. sing. or a neut. plur., and if the latter, whether it is nom. to the verb or accus. used adverbially. The last seems to give the best sense; transl. 'In every thing (on every occasion) his head is bowed down and his cheeks are stained with tears.'

492. ἀνεισι, goes up (from the street) into the house of (ἐς) his father's friends. (In 499 it means 'return.')

494. τυτθὸν ἔπεσχε, just holds to his lip. τῶν is gen. after τις.

495. ὑπερώην (ἀπ. λεγ.), the roof of the mouth.

496. ἀμφιθαλής (ἀπ. λεγ. in Homer), *patrimus ac matrimus*, one who has both parents alive (lit. in prosperity on either side. This is the traditional interpretation—others make it mean 'very wealthy').

500. Aristarchus considered that this line joined on to οἶτος in 486. But from here to 507 it has no particular force except as a contrast to the preceding picture; the passage seems designed to form a connexion between the context and the preceding *locus communis* about orphanhood.

501. 'Marrow and fat' express the daintiest luxuries.

502. νηπιαχέων (ἀπ. λεγ.), childish play.

504. θαλέων, dainties: neut. pl., used substantively, of θαλός, rich; so δαΐτα θαλείαν, a rich feast.

505. ἄν, with subj. in a primary clause is virtually = ἄν with fut. indic. See note on l. 75. ἀφ' αμαρτῶν, exactly our idiom, 'missing his father.'

506. The logical order of words would be (ἐκεῖνος) ὃν Τρῶες ἐπ. καλ. Ἀστυδάκτα; but in order to make clear the subject of the principal clause, Ἀστυδάξ is taken in the nominative from the relative clause, by a very convenient confusion between the person and his name.

507. ἔρυσσ, sc. Hector, whom she has not addressed in the 2nd person since 486. For ὅλος compare Ω 499.

513. οὐδὲν σοὶ γ' ὄφελος, the accus. may be in apposition either with the sentence (cf. Ω 735), 'though to thee that will be no profit'; or more simply, with τὰδε πάντα. The gifts burnt on the pyre were meant for the dead man's use in the other world. But Hector, being unburied, can only wander homeless on the hither side of the river (Ψ 71-74), where the burning of vestments will be useless to him; so that the pyre will be no more than a comfort to the living, as giving conspicuous proof of their honour for the dead.

## BOOK XXIII.

2. ἐπεὶ, as a spondee, see X 379.

6. ἐρίηρες, 'trusty'; lit. 'closely joined' (root ἄρ- of ἀρ-ἀρ-ἰσκω), the opposite of ἀνάρσιοι, Ω 365. It is a heteroclite plur., the nom. sing. being ἐρίηρος.

7. ὄχεσφι seems to represent the dat.: see ἔρμασιν, Ξ 244.

9. ὅ = τό, that. This purely demonstrative use of ὅ is almost confined to the nom. masculine.

10. τεταρπόμεσθα, 'have had our fill': οἱ γὰρ στεναγμοὶ τῶν πόνων ἰάματα, Aesch. (apud Schol.). Compare the expression ἡμερος γόου in 14 and elsewhere.

16. μῆστωρα φόβοιο, 'deviser of rout' for the enemy; μῆσασθαι φυγὴν πολεμίοις δυνάμενον, Schol.

17-18 = Ξ 316-7.

19. καὶ alludes to the expression χαῖρε, 'even in Hades,' where there is but little rejoicing indeed. ἤδη τελέω, I am already fulfilling. ὀπίστην, see Ξ 334 sqq.

21. ὀμῶ seems used adverbially, 'devour raw': but elsewhere it always agrees with a subst., as X 347, σ 87.

24. δεικέα ἔργα seems to have no special reference to anything fresh, beyond the contumely with which Hector's corpse is already being treated.

25. *λεχέεσσι*, the bier on which Patroclus lay.

27. *ὕψιχέας*, apparently 'neighing with uplifted head,' 'arrestisque *fremit* cervicibus *alte* luxurians (equus),' *Aen.* xi. 496.

29. *μυρίοι*, in countless numbers (A 2). There seem to have been about 2,500 of them, Π 168-170. *τάφον δαίνω*, gave the funeral feast; so *γάμον δαίσειν*, T 299.

30. *ἀργοί* seems to be an 'otiose' epithet, meaning perhaps 'sleek'; for according to the Schol. *white* oxen were not used for funeral sacrifices. *δρέχθρον* (ἀπ. λεγ.), 'were stretched out,' *δρέχθησαν*: compare *γη-θέ-ω* by *γα-ί-ω* for this formation of the present stem.

31. *πολλοί*, the masc. is used to cover both sexes, though *δies* and *αἶγες* are both generally feminine. Cf. Σ 525.

32-3. Cf. I 467-8.

34. *κοτυλήρυτον*, i.e. in a stream deep enough to take up (*ἀρσάσθαι*) in cups (Aristarchus). Others explain 'poured from cups' as a libation: but no such custom is traceable in Homer.

36. *εἰς*, to the tent of: I 480, &c. Perhaps, however, it may simply = *πρός*, as 203; cf. *δενδύλων ἐς ἑκαστον*, I 180.

37. *σπουδῇ*, with trouble, 'hardly.'

46. *κείρασθαι κόμην* is mentioned as a sign of mourning also δ 197. *μ'*, i.e. *με*, not *μοι*; see A 362.

48. *στυγερῇ*, although we loathe it, let us resign ourselves to the banquet.

50. *ἀξέμεναι*, the 'Epic' mixed aorist: cf. *οἰσέμεναι*, Ψ 564, and see note on I 617. *παρασχεῖν δσσα*, 'to provide all gifts that it is seemly for a dead man to have for his journey down to the murky gloom.'

53. *ἀπ' ὀφθαλμῶν*, 'burn away out of our sight.'

61. *ἐν καθαρῷ*, in a clear, open spot.

63. *νήδυμος*, see on Π 454.

64. 'Εκτορ' is for *Ἐκτορι*, as *ἐπαίσσειν τινι* is the regular construction in the sense of attacking a person: e.g. P 725. *πρὸς* is used pregnantly, 'assailing Hector (till he came) to Ilios.'

65. *ἦλθε δέ*, apodosis. *αὐτῷ εἰκνῖα*, like to his living self. *τοῖα*, such as he used to wear.

69. *λελασμένος ἔπλεν*, like *πεφυγμένον γενέσθαι*, &c., a 'periphrastic' perfect.

70. *ἀκήδεις*, imperf.; we must supply the present with *θανόντος*, 'thou dost neglect me now that I am dead.'

71. *περήσω*, a hortative subj., added asynchronously after the imper., as 97, X 418. 'Bury me with all speed, let me pass the gates of Hades.'

72. For the idea that funeral rites were necessary for admission into the realms of the dead, compare *Aen.* vi. 327—

*Neo ripas datur horrendas et riuia fluenta  
Transportare prius quam sedibus ossa quierunt.*

καμόντων, 'those who grew tired,' succumbed to weariness = θανόντων: the aor. shewing that the word applies to the moment of death. μίσγασθαι, to mingle among them. ποταμοί, the Styx.

74. αὐτῶς, aimlessly.

75. δλοφύρομαι, in pregnant sense, 'I beseech with lamentation.' νίσσομαι is fut. of νίσσομαι. λελάχητε, 'when ye have given me my due of fire.' The redupl. aor λέλαχον is always used in this causal sense in Homer.

79. ἀμφέχανε, gaped about me, 'swallowed me up.' γεινόμενον περ, see T 128.

80. μοῖρα, sc. ἔστι; 'yea, for thyself also it is fated.' εὐγενέων, so all MSS.: it is explained as = εὐγενέων, 'noble'; but then the -η- cannot be accounted for. Aristophanes and Rhianus read εὐφγενέων, 'wealthy,' from ἔφενος, which is a much more likely form. So A 427.

83. τιθέμεναι, an anomalous form for τιθέμεναι; see II 145.

86. ἔπο, 'by reason of.' Patroclus had been taken by his father from Opus, his native place, to Phthia, in order to avoid the blood revenge of the kinsmen of the playmate whom he had involuntarily slain in a sudden quarrel.

88. ἀστραγάλουσι, 'knuckle-bones' or dice: the only mention in Homer of this favourite Greek game.

90. ἐνδυκέως, see Ω 158.

92. This line was obelized by Aristarchus as an interpolation from ω 74; rightly, no doubt, as in the Odyssey the 'jar' for the bones is given by Thetis *after* Achilles' death; but in the present passage we should have to assume that Achilles had brought his own coffin from Phthia; an act of ill-omen which no Homeric hero could have committed.

94. ἡθείη is a προσφώνησις νέου πρὸς πρεσβύτερον (Schol.), especially applied by younger to elder brothers: as X 229, 239. Patroclus was older than Achilles, A 787.

97. ἀμφιβαλόντε ἀλλήλους, 'embracing one another.' We must supply χεῖρας, ἀλλήλους being governed by ἀμφι-; compare ἀμφιχυθεὶς πάτερα, π 214.

101. τετριγυῖα, 'gibbering,' uttering a faint shrill cry like that of a bat (see ω 6): 'The sheeted ghosts did squeak and gibber in the Roman streets.'—*Julius Caesar*.

102. Achilles claps his hands in sign of astonishment. δλυφυνδόν, 'lamenting,' conn. with δλοφύρομαι, but the exact formation of the word is obscure.

103. The gist of the line lies in ἔστι, 'sunt aliquid Manes'; 'verily then even in the realms of Hades there is soul and phantom—though (ἀτὰρ) no mind is in them at all—seeing that all night,' &c. The ψυχὴ is to Homer merely a faint semblance of life as the εἶωλον is of the body; the *active* intellect (φρένες),

as distinguished from mere passive sensitiveness, dies with the man.

107. *θέσκελον*, 'marvellously,' exactly = *θε-σπέ-σιον*, *σ(ε)κ=σ(ε)π=say*: see note on I 2.

111. *ἔξεμεν* is aorist, see 50. *ἐκ κλισίων* goes with *ἔτρυνε*, aroused them from their tents.

112. *δρῶρει*, *ad hoc exortus est*, Heyne, which does not seem very natural. Others refer the word to the root *var*, *δρ-άω*, 'watched over,' and so perhaps *δρονται* should be taken in ξ 104, γ 471.

116. This line is often quoted as expressing by its sound the clattering cantering of the mules. The exact meaning of the words is not clear, though they obviously express movements in every direction over the hill-sides; 'upwards and downwards and sidwards and crosswise.'

117. *κνημούς*, the lower ridges.

120. *διαπλήσσοντες*, splitting asunder.

121. *ἔκθειον*, we say 'fastened to the mules.' *δατεῦντο*, 'tore up the ground' in tugging eagerly at the trees.

122. *ἐλθόμεναι* takes a gen. like *ἵμαι* and other verbs of 'aiming at' a thing; 'eagerly making for the plain through the thick underwood.' *φίτρούς*, see § 314.

126. *ἥριον* (*ἄπ. λεγ.*) is perhaps = *ἥρῳον*, a warrior's tomb, from \**ḥér=vir*.

131. *ἐν...δόνον*, our colloquial 'got into their armour.'

132. *παραιβάται*, fighting men; cf. *παρβεβαώς*, Δ 522.

135. *καταείνυσαν*, lit. 'clothed the corpse' with the locks which they had cut off; for *κατα-φασ-νυ-σαν*, root *φασ-*, to clothe. But *καταείλυνον*, which is mentioned as an ancient variant, is a more likely reading, 'heaped up, covered,' from *φελ-φ.=vol-σ-*, 'to wrap.'

138. *πέφραδε*, supply *καταθεῖναι* from the following; 'where Achilles bade them set it down.' *οἱ*, sc. *τῷ νεκρῷ*.

141. *χαίτην*, a long lock, the *πλόκαμος θρεπτήριος* of Aesch. *Choe.* 6. *τηλεθώσαν* is part of the predicate, 'which he kept luxuriant in honour of Spercheius' to whom he owed the price of his rearing.

143. *ἐπὶ οἶνονα πόντον*, i.e. towards his home in Phthia.

144. *ἄλλως*, 'in different wise' from the reality. *ἠρήσατο*, vowed. *κερέειν*, that I should shave; *σοί* being emphatic. The sacrifice of Achilles' hair to the river would of course have been a sign of gratitude for his safe return.

147. *ἐνορχα*, i.e. *τέλεια*, un mutilated. *παρ' αὐτόθι*, there, at thy side. *ἐς πηγάς*, pregnant, 'take to thy springs and sacrifice,' or lit. 'sacrifice (and cast) into thy springs.'

151. *δωδσαιμι* seems to be used potentially without *ἄν*, 'I may give it.'

152. *ἐτόποιο*, gen. after *χεροί*.

54. ὀδυρομένοισι, the sun would have gone down upon lamentation.
56. σοι... μύθοισι, like A 150. Observe λαός, a noun of multitude, followed by a plural verb.
57. ἔστι καὶ ἴσαι, 'it is in their power even to sate themselves with grief (*hereafter*): but for the present... bid them are their meal.'
59. ἀμφὶ πονησόμεθ' must be written separately, on account of a caesura, ἀμφὶ governing τῶδε, as A 414.
60. κήδεος, near and dear, κήδειος: so we have χρύσεος and εἰος side by side. τᾶγοί, chieftains; the word does not occur in Homer, and in Attic always has the α long, though we τᾶγοῦχος. One Dionysius conjectured οἱ τ' ἀγοί, where either οἱ is an ellipse of εἰσί or the τε is awkwardly redundant.
63. κηδέμονες, those most nearly interested in Patroclus; explained by κήδεος above.
64. ἔνθα καὶ ἐνθα, 'this way and that,' i.e. 100 feet *square*.
67. ἀμφεπον, made ready. The word is regularly used of searing meat for cooking.
69. δρατά = δαρτά, the flayed bodies.
71. κλίνων, leaning thereon, because the *amphora* was meant to be half buried in the ground, and therefore ended in a point, in a flat base. See Autenrieth, ἀμφιφορεύς and κέραμοι.
73. τραπεζῆες, house-dogs, X 69. ἀνακτι, sc. Patroclus.
77. σιδήρεον, relentless; see on P 424. δόρα νέμοιτο, to divide thereon.
79. See 19-20.
84. ἀπειλήσας, 'boasting.' ἀμφεπένοντο is half ironical: see 203.
86. ῥοδόνει, perhaps simply 'fragrant'; though Pausanias says that 'oil of roses' was considered an antiseptic, and this may be meant here.
87. ἀποδρῦφοι, tear off his flesh in dragging him about the body, which he did repeatedly, Ω 50, 417.
90. πρὶν must mean 'before the time ordained for his surrender to Priam' described in the next book. ἔνεσιν is local dat. ἢ πρὶ being adverbial, 'shrivel up his flesh upon the sinews and about.'
92. οὐδ' ἐκάλετο, we should say, 'but the pyre *would not* burn.'
95. βορέη, see I 5. ὑπὸσχετο, T 84.
97. νεκροί includes the twelve Trojans. Some good MSS. read νεκρόν, but φλεγέσθαιτο could hardly be transitive.
98. σέωμαιτο, 'that the wood might start to burn.' σέωμαι originally to have begun with two consonants, for the σ is variably doubled in composition and after the augment; and hence it lengthens the preceding short syllable, as P 463. What other consonant was is, however, quite uncertain.



200. Ζεφύροιο ἐνδον, within the house of Zephyrus; like Διὸς ἐνδον, T 13; supply δόμον.

203. ἀνῆΐξαν, rose from their seats. εἰς is here clearly used for πρὸς. See on 36.

205. οὐχ ἔδος, there is no time for sitting: A 648. αὐτίς, again: Iris seems to have heard Achilles from Aethiopia, and to have come all the way from the shores of Ocean, the edge of the world.

207. ἱρῶν, partitive gen., 'that I may share the sacred banquet.'

212. ὀρ-έ-οντο, formed from root ὀρ- exactly like *or-i-untur* (with ε for j) and used in the same sense.

213. κλονέοντε πάροιθεν, driving before them.

214. ἀήμεναι, an exegetical infin. going with ἱκανόν like βῆ λέναι, &c., 'they came blowing over the (Thracian) sea.'

216. μέγα ἱαχε, the divinely-kindled fire sang aloud.

217. ἀμυδὺς ἔβαλλον, they drove the flame together in the middle, by blowing from opposite sides.

220. ἀφυσσόμενος, taking it from the mixing-bowl into the cup (by means of a πρόχοος or ladle).

221. This line, δωδεκάσύλλαβος καὶ ἐκ σπονδείων, produces a very solemn effect.

223. νυμφίον, 'newly married,' indicates all the hopes that die with him.

225. ἐρπύζων is used of the spiritless movement of a broken-hearted man.

226. εἶσι, like X 27. φάωσ ἐρέων, announcing the approach of light.

230. The north and west winds dwell in the Thracian highlands from the point of view of a poet living on the N. coast of Asia Minor, to the S.E. of Thrace. οἰδματι θύων, 'with angry swell': φ 234.

231. ἐτέρωσε λιασθεῖς, turned away. δρουσεν, 'leapt upon him,' a very strong word, graphically picturing the sudden overmastering power of sleep after Achilles' long and weary watching.

233. Here a new day begins. οἱ ἀμφ' Ἀτρεΐωνα, his regular companions. μιν, Achilles.

237. κατὰ goes with σβέσσετε. Compare *Aen.* vi. 226—

*Reliquias vino et bibulam lavere favillam.*

238. ἔπεσχε, reached.

240. ἀριφραδέα, easy to discern.

242. ἑσχατιῇ, on the outer edge.

243. φιάλῃ in later Greek meant a flat saucer for libations: here it must mean rather a large jar, ἀγγεῖον λεβητώδες, Schol.: apparently with two handles (see 270) and hence equivalent to the ἀμφιφορεύς of α 74 (see on l. 92). δίπλακι δημῷ, a double layer of fat.

4. Compare *μητρὸς δ' ἐν Ἰδίου καὶ πατρὸς κεκυθότων*, Soph. 111. Ἰδί seems here to be a *local* expression, 'in Hades' (A 3), though some endeavour to explain it as a sort of dative, 'at the command of Hades.'

6. ἐπεικέα τοῖον, just so much as is seemly. For this use of τοῖον cf. τόσσον μὲν, Σ 378. Ἀχαιοί is vocative, *λέναι* (see 83) being for the imper., as is proved by λίπηθε 2nd person. ἐμεῖο δεύτεροι, after me.

11. βάθειά κάππεσε, 'where the ash had settled deep'; words form part of the relative clause, for where the ash deepest the wine would most be needed to quench the flame. Compare *Postquam collapsi cineres et flamma quiescit*, *Aen. vi.*

54. κλισίῃσι, the tent of Achilles, where the bones are laid for a temporary sojourn while the tomb is being made: as indeed the mound was merely a cenotaph, and the bones kept by Achilles to be taken home to Greece when his own would have been laid beside them. Hector is actually buried at his σῆμα in Ω 797, but then it must be remembered that he was ready in his own land.

55. τορνώσαντο, made round. θεμελίαι, foundations of the stones, on which loose earth (χυτὴ γαῖα) is heaped. So the tomb of Alyattes, ἡ κρητὶς μὲν ἐστὶ λίθων μεγάλων, τὸ δὲ σῆμα χώμα γῆς, Herod. I. 93.

257. κίον, 'they were going,' i.e. were about to go.

258. αὐτοῦ, there, by the mound. ἀγῶνα, the assemblage. 173, 654, &c., it has a local meaning, the *arena*.

262. ποδῶκης must here mean simply ὥκός, the ποδ- losing significance in the compound. Cf. A 598.

263. γυναῖκα is in apposition to ἄεθλα and ἀγεσθαι is epexegetic, 'to take her home.' Cf. I 128.

264. ὀτρίοντα, having handles, see Σ 378; οὐατέοντα would be more correct form (Curtius). The μέτρον is a fluid measure (see 8. 741), but there are no indications as to its capacity.

266. ἀδμήτην, this seems to have been a recommendation to the high spirit of the heroic age. κυέουσαν, pregnant of a male-foal.

267. ἀπυρον, unstained by the fire. λευκὸν ἔτ' αὐτως, quite bright (αὐτως means 'as it was made'). See I 122.

269. The Homeric talent of gold must have been a very insignificant amount, from its place in the order of prizes. See 507-8.

270. ἀμφίθετον seems to mean 'two-handled,' though it is hard to get this sense out of the word. Aristarchus explained it as a 'double' cup having two bowls joined together at the base, that it would stand either way up. But such a utensil would hardly be called ἀπύρωτος (= ἀπυρον, 267), for it could never be used for the fire in any case.

273. ἱππῆας δεδεγμένα, waiting for the charioteers to claim them.

274. ἐπὶ ἅλλῃ, in honour of anyone but Patroclus.

276. περιβάλλετον, excel; περι- as in περι-γίγνεσθαι, &c. The use of βάλλειν is not so easy to parallel; but the middle is similarly used in T 218, προ-βάλλεσθαι.

280. κλέος ἡνίοχοιο, a periphrasis, like βίη Ἡρακλεΐη: 'such great glory of their charioteer,' i.e. 'so glorious a charioteer' have they lost.

282. λευκῷ, fair, clear water.

283. πενθαί-ω = πενθεσ-ῶ by the side of πενθέω = πενθεσ-ω. Cf. note on ἀκείλομαι, Π 29.

284. ἐρηρέδαται, trail on the ground, lit. 'are supported,' from ἐρεδ-, ἐρεῖδω; compare ἀρ-ηρο-μένος, Σ 548.

285. κατὰ στράτον with ἄλλοι; 'do the rest of you through the hosts take your places' at the starting point.

287. ταχέες may = ταχύ, quickly gathered: or it may be an epithet = ποδάρες in 262.

291. The story is told in book E, how Diomedes defeated Aeneas, and captured his horses of the heavenly breed of Tros.

297. A similar payment in place of military service is mentioned in N 669. χρησιμώτερον ἐνόμιζε πολεμικὸν ἵππον ἢ ἀστράτευτον ἄνδρα λαβεῖν, Schol.

299. εὐρυχόρῳ, with wide lawns for dancing. For χόρος in this local sense, see Σ 590. Aristarchus explained it to mean εὐρύχωρος, spacious: but such a metrical license cannot be justified.

300. ἱσχανόωσαν, eager for the race. This sense of ἱσχάναν is found also in P 572, and is explained to mean 'clinging to' a thing from desire of it. This is rather a violent transition, however, and it is a question if the word in this sense is not independent of ἱσχάναν in the sense of ἱσχεῖν; indeed here the best MSS. read ἱχανόωσαν. The etymology would however then remain unexplained.

303. Πυλοιογενέες, bred at Pylos. Ἀλ. παλαίγενέες, for they were old horses, see 445.

305. 'Spake counselling him for his profit, though himself was well advised.' εἰς ἀγαθόν, cf. I 102.

309. περὶ τέρμαθ' ἐλίσσεμεν, to wheel around the turning point (meta, cf. 333, 358).

310. 'Therefore I think there will be sad work for thee.' Compare A 518. τ' seems to stand for τοι, cf. A 170.

311. ἀφάρτεροι, 'fleeter,' implies an adj. stem ἀφαρ- of which ἄφαρ, 'quickly,' is the adverb; it is no doubt connected with ἀφ-νίδιος, and perhaps ἐξ-αφ-ίτης. αὐτοί and αὐτοῖ both indicate the charioteer as opposed to his horses. οὐδὲ μὲν = οὐ μέντοι.

314. παρὲκ προφύγῃσιν, 'beware that the prize give thee

the ship.' The expression 'seems borrowed from the pass-  
f a car by driving on one side, and so getting ahead of it'  
y).

15. μήτι, a contracted dat. for μήτιι; cf. μάστι, 500. 'By  
is the woodman better (than his fellows), rather than by  
gth.'

17. ἐρεχθομένην, 'torn, rent' by the winds; apparently  
ected with ἐρελκω. We have θυμὸν ἐρέχθων, ε 83: 'rending  
oul.'

19. The general sense of this passage is quite clear, but the  
t construction is uncertain. Apparently we must take δε  
demonstratively, 'the one,' though δε δέ (322) is relative,  
whosoever'; or else we must adopt a variant πέποιθε for  
θώς mentioned by Eustathius. Otherwise we shall have a  
awkward aposiopesis after κατίσχει, as 321 is weak if  
regard it as an apodosis. ἐπὶ πολλὰν ἰλίσσεται, wheels  
round the *meta*. ἔνθα καὶ ἔνθα, at both ends of the double  
se. κατίσχει, he does not 'keep them in hand.'

22. κέρδεα εἰδῆ, is of cunning mind. ἐλαύνων, *though* he  
e the worse horses.

23. στρέφει ἐγγύθεν, makes a close turn. δρόων, keeping  
eye ever on the mark.

24. τάνυσθ, 'how much at the first he has to *stretch* his  
es (i.e. force them to high speed) with his reins,' viz. by the  
kening or tightening of the reins. He observes from the  
start how much he has to 'force the pace.' Compare ἐν  
ἰσσι τάνυσθεν, Π 475, of horses at full speed.

25. ἔχει ἀσφ., he drives safely, watching the leading com-  
tor.

326. σῆμα seems here to mean rather a 'sign' or mental  
e which Nestor wishes Antilochus to take, than the actual  
σα.

327. ὅσον τ' ὄργυια, the length of a fathom above the  
und.

329. ἐρηρέδαται (284), are fixed as supports on either side  
it. ξυνοχαὶ ὁδοῦ, 'the joining of the track,' viz. the point  
are the two parallel reaches of the course join at the *ρύσσα*.  
e point of the advice seems to be this: Nestor, having private  
ormation of the mark which Achilles is about to announce  
8) for the further *meta*, and happening to know also that the  
und about it is *smooth*, can confidently bid Antilochus make  
turn close to the post at full speed; the other competitors,  
being acquainted with the ground, would naturally drive  
re cautiously in a wider circuit. But the passage is obscure.

331. σῆμα is here 'a tomb.' ἐπὶ, 'has been set for a racing  
rk in the *days* of men of old.'

334. ἐγγριψας, transitive: 'drive near, bringing thy chariot  
y close to it.' Cf. ἐχρμπτ' ἀεὶ σύριγγα in the famous descrip-

tion of the chariot race in Soph. *El.* 720, the whole of which should be compared with this passage.

336. τοῖν, the horses. As he approaches, the post is on his left, and of course he leans to the inside of the curve. The right-hand horse, being outside, has to go quicker. For κένσαι (infin. for imper.) by κεντέω cf. δόξαι by δοκέω.

339. 'That the nave of the well-wrought wheel may seem to touch the edge (of the post).' κύκλου is gen. after πλάμη. δοάσσεται, see Π 652.

340. λίθου, the stone supporting the post, 329. ἐπαυεῖν, to touch. See A 391, A 410.

343. πεφυλαγμένος εἶναι, be on thy guard.

346. εἰ κεν with opt., see A 60. The horse Arion was said to have had a human voice, *Adrasti vocalis Arion*, *Propert.* iii. 26, 37. For the horses of Laomedon, see T 220. ἐνθάδε, in Troy.

350. ἐκδστου πείρατα, the end, sum of every matter. Cf. μύθου τέλος, Π 83.

352. ἐν...ἐβάλοντο, they cast in their lots (into a helmet): this is also done in Soph. *El.* 710.

358. μεταστοιχί, in a row, side by side. Antilochus having the choice of place would of course choose the inner or left-hand station. Achilles now formally indicates the turning point, on which he had already decided.

359. σκοπόν, a judge to see fair play at the critical point.

361. μεμνέωτο, be mindful of, attend to the running. (The form seems to be for μεμνήοιτο with metathesis of quantity. We have μεμνήμην for μεμνηέμην, Ω 745; so perhaps we ought to read μεμνήτο here.)

362. ἵπποιν, dual, because it means 'each driver over his own pair.' ἱμάσιν, 'with the reins' as well as the whips.

364. 'Soon (ἄκα) they were careering fleetly (ταχέως) over the plain.' διέπρησσαν cf. A 483.

366. θύελλα, a whirlwind, i.e. the dust which it raises. ἵστατο, hung. ἔρρωντο, 'waved,' as A 529.

368. The cars keep leaping off the ground as they are whirled along the uneven surface.

370. πάτασσε, intransitive, exactly as we say 'every man's heart beat in eagerness for victory.' ἕστασαν, stood firm.

373. πύματον δρόμον, the last 'lap.' In Soph. *El.* the racers go seven times round the δίαυλος, but it is curious that the number of turns should not be specified here. ἐφ' ἁλός, 'seawards' from the νύσσα which lay inland. Compare A 546 for this use of ἐπί with gen.

375. τάθη δρόμος, the pace was strained to the uttermost. Compare 758.

376. Φηρητιδάδαο, Eumelus; his father Admetus was son of Pheres. ἐκφέρον, 'shot forward out of the ruck,' in modern racing phraseology.

378. Τρώιοι, of the breed of Tros. See 291, τ 221-230.

379. ἐπιβησομένοισι = μέλλουσι ἐπιβαίνειν (cf. Π 343). The horses were so close to the chariot in front of them that they seemed to be on the point of stepping into it, and their warm breath reached Eumelus' shoulders (Soph. *El.* 718). θερμετο agrees with μεταφρενον, though it is the most distant subject: Φ 611. καταθέντε, a hyperbolic expression, 'leaning their heads upon his body.'

382. ἀμφήριστον, impersonal, 'made it a dead heat': 'transit elapsus prior *ambiguumque relinquat*,' Virg. *Aen.* v. 326. παρέλασσε, sc. Τυδεὺς υἱός. Apollo himself had trained the horses of Eumelus (B 766), which accounts for his partiality.

387. οἱ δέ οἱ, lit. 'but these for him,' i.e. his own. ἐβλάφθησαν, were 'thrown out.'

388. Ἀθηναῖον is governed by λάθε, Τυδεΐδην by ἐλεφηράμενος, 'outwitting,' a word of quite doubtful origin which recurs only in τ 565, of the deceptive dreams which come through the gate of ivory (ἐλέφ-ας).

392. ἦξε for ἐφαξε is not an early form; perhaps we should read ἱππιῶν οἱ ἔαξε (Cobet).

393. ἀμφὶς ὁδοῦ, sideways from the course. ἐλύσθη from ἑλῶ-, ἐλύ-ω, *volv-o* (Ω 510), 'was twisted,' i.e. fell broken, down to the ground.

396. θρυλίσθη (ἀπ. λεγ.), 'was bruised'; probably conn. with θράω.

397. See P 696.

399. ἐξέδλμενος, having darted ahead; like ἔκφερον, 376.

400. αὐτῷ ἐπέθηκε, bestowed on himself (as opposed to his horses).

401. εἰχε, 'drove'; supply ἵππους, as often.

403. ἐμβητον, compare the 'go in and win' of our racing slang. It is the opposite of ἐκφέρειν, being used of a man who has been left behind and 'spurts' into the middle of his competitors. τιταίνετον, pull.

404. Compare *non iam prima poto*, Virg. *Aen.* v. 194.

405-6. Observe how Homer naively assumes in his actors a knowledge of what he has himself communicated to his hearers. Aristarchus wrongly rejected these lines on the ground that Antilochus could not know about the divine interference.

409. Αἶθη· see 295.

413. ἀποκηδήσαντε, for want of trying (lit. having given up any trouble about the matter). The dual seems to be used as though Antilochus were one party, and his team the other, in the struggle.

414. ἐφομαρτεῖτον, follow up. Antilochus knows the nature of the ground from having traversed it in the previous laps.

420. ῥωχμός, a broken place; from ῥήγ-νυμι; for the vor-

cf. ἔρρωγα. The road here seems to have been forced, by the roughness of the plain, into a shelf along the side of a stream; and part of this shelf has been broken away by a winter flood, so that there is room only for one chariot. As Menelaus slackens speed to drive carefully past the dangerous spot, Antilochus spurts up beside him while there is still room, so that unless Menelaus gives way there must be a collision. ἀλέν, 'gathered' in flood. ὀθετο, a partitive gen., 'had broken away some of the road.'

422. ἀματροχίας, 'running side by side': i.e. Menelaus was driving in the middle of the track to prevent anyone coming alongside, which object Antilochus defeats by turning a little out of the road. There was clearly a marked track of some sort, perhaps like the ἀμαξιτός of X 146.

427. 'Here the road is narrow, but soon thou wilt (be able to) pass me in a wider spot.' One Schol. gives a variant εὐρυτέρη παρελάσαι, 'it is wider to pass in'; which seems a better reading.

428. ἄρματι κύρσας, clashing ('colliding') with thy car.

430. ὥς οὐκ ἀτοντι ἐοικώς, 'like one that heard not,' a combination of two phrases, ὥς οὐκ ἀτων and οὐν ἀτοντι ἐοικώς (see 379).

431. 'As far as is the range of a quoit swung from the shoulder when a young man hurls it to make trial of his vigour, even so far ran they on' (side by side). κατωμαδίσι, τοῦ παρὰ τῶν ὤμων φερόμενου, Schol.; in 500 κατωμαδόν is used of blows given with the full force of the arm from the shoulder. ὀθρον in this sense seems to be = *impetus* from ὀρ-νυμι like ριπή in the similar passage, Π 589.

433. ἠρώησαν, gave place (by dropping) behind. ἐκόν, he purposely ceased to urge them on.

439. ὀλοώτερος, more malicious. Compare X 15.

440. ἔρρε, go thy mad way. Cf. I 377.

441. ἄτερ ὀρκου, without an oath that you have done nothing unfair. This Menelaus actually demands in 581-5.

444. 'Their feet and knees will grow weary before yours.'

445. ἀτέμβονται, they lack. A word of uncertain origin, occurring elsewhere only in Od. except l. 834 (and A 705?).

447. σφισιν, the horses of Menelaus.

450. The chariots had been lost sight of owing to the nature of the ground, and the gully through which they had to pass. ἐφράσατο, distinguished.

452. Lit. 'hearing that man, though he was afar, the shouter to wit.' τοῖο is used as though ἡνιοχῆα had preceded (i.e. Diomedes), instead of ἦρωος. We must translate 'hearing him shouting (to his horses) while he was yet far off, he recognised him.' προῦχοντα, ahead.

454. ἄλλο τόσον, 'all the rest'; a curious use of τόσον; coth-

pare  $\Sigma$  378, X 322. It seems a mixture of two expressions— $\tau\delta$  μὲν ἄλλο φοῖνιξ ἦν, and τόσον μὲν φοῖνιξ ἦν (he was *thus much* red, that he had a round mark on his forehead, but no white besides), περὶ τροχόν, round like a full moon. Compare *Fronte curvatos imitatus ignes Tertium lunae referentis ortum*, of a crescent-shaped mark, Hor. *Od.* iv. 2, 57.

458. ἀγάζομαι, I discern. Homer does not use αἰγῇ in the sense of 'eye'; but we may compare λεύσσω, 'to see,' from root *luc-*, 'to be bright.'

459. ἄλλοι, different from those which were in front when we could last distinguish them.

460. αἱ δέ που, 'but the others must (που) have been overthrown there (αὐτοῦ) in the plain.'

462. τὰς is relative, νῦν δέ beginning the apodosis. τέρμα must mean the *nearer* turning point from which they had originally started; for at the distant νόσσα of 327 the horses could not be distinguishable, since they are hardly to be discerned now that they are half way home. βαλοῦσας, intrans.; see 639, A 722, and compare 572.

465. δυνάσθῃ occurs only here and ε 319; ἔδυνσάμην is the regular Homeric aor., not ἔδυνθήην.

466. σχεθέειν, to drive: probably a lengthened present form of (σ)έχω. οὐκ ἐτύχησεν ἐλτίξας, he failed in the turn.

468. ἔξηρώσαν, left the course.

473. ἐνένιπε, rebuked, II 626.

474. πάρος, before the time, too soon. λαβρεύεαι, chatter; λαβρός originally meant 'swift,' and is here applied to fast talking, λαβραγόρης, 479. αἱ δέ κ.τ.λ., 'while there far off the high-stepping horses course over the wide plain.'

476. In N 361 Idomeneus is called μεσαιπόλιος, 'grizzled.'

479. ἀμείνονες, 'there are here others thy betters.' The line is superfluous, and the repetition λαβρεύεαι...λαβραγόρην is not elegant: hence Aristarchus rejected it.

480. The vulgate gives αὐταί for αὐτε, as though = αἱ αὐταί, a use which can hardly be paralleled in Homer. For the hiatus in this place compare T 288.

481. εὔληρα, 'reins,' apparently for ἐ-φληρ-α (with prothetic ἐ-) = *lor-um* for *vlor-um*; no doubt originally 'twisted thongs,' from *fel*, 'to wind,' 'turn.'

483. νείκος ἀριστε, ironical, 'supreme in contentiousness.'

484. θεύεαι, thou art behind the other Argives, because thy mind is unfriendly.

485. περιδόμεθον, let us wager. The 1st pers. dual is very rare, and does not recur in Homer. The gen. τριπόδος is analogous to the genitive of price, 'for a tripod.' ἱστορα, an umpire, 'referee.' Cf.  $\Sigma$  501.

490. προτέρω κε γένετο, would have gone further. Cf. 526.

494. 'Surely ye are indignant with any other, whoso'er it



might be that should do thus.'  $\delta\tau\iota\varsigma$   $\rho\acute{\epsilon}\lambda\lambda\omicron\iota$  =  $\epsilon\acute{\iota}\tau\iota\varsigma$   $\rho\acute{\epsilon}\lambda\lambda\omicron\iota$ , the opt. expressing a mere hypothesis.

496.  $\alpha\upsilon\tau\omicron\iota$ , the horses in bodily presence.

500.  $\mu\acute{\alpha}\sigma\tau\iota$ , dat. of  $\mu\acute{\alpha}\sigma\tau\iota\varsigma$  =  $\mu\acute{\alpha}\sigma\tau\iota\acute{\varsigma}$ .  $\kappa\alpha\tau\omega\mu\alpha\delta\acute{\omicron}\nu$ , 431.

501.  $\delta\epsilon\iota\rho\acute{\epsilon}\sigma\theta\eta\nu$ , lifted high their feet: cf.  $\delta\epsilon\rho\sigma\iota\pi\omicron\delta\epsilon\varsigma$ .

502.  $\kappa\omicron\nu\lambda\iota\varsigma$   $\rho\alpha\theta\acute{\alpha}\mu\iota\gamma\gamma\epsilon\varsigma$ , 'sprinklings' of dust: see A 536.

504.  $\acute{\epsilon}\pi\acute{\epsilon}\tau\rho\epsilon\chi\omicron\nu$ , ran at their heels.  $\acute{\epsilon}\pi\iota\sigma\sigma\acute{\omega}\tau\rho\omega\nu$   $\delta\rho\mu\alpha\tau\rho\omicron\chi\acute{\iota}$ , track of the tires. The car ran so swiftly as hardly to leave any wheel marks, although the sand was fine; a hyperbolical expression, of course.

510.  $\mu\acute{\alpha}\tau\eta\sigma\epsilon\nu$ , delayed: Π 474.

512. Observe  $\delta\gamma\epsilon\iota\nu$ , of leading off another man's prize;  $\delta\gamma\epsilon\sigma\theta\alpha\iota$  (263), of the winner taking his own.

513.  $\lambda\theta\epsilon\nu$   $\acute{\upsilon}\phi'$  =  $\acute{\upsilon}\pi\acute{\epsilon}\lambda\upsilon\epsilon\nu$ . This order of words in tmesis is rare.

514.  $\Nu\eta\lambda\acute{\iota}\tau\omicron\varsigma$ , here 'grandson of Neleus.' Elsewhere it is applied only to Nestor.  $\kappa\acute{\epsilon}\rho\delta\epsilon\sigma\iota\nu$ , cunning: A 149.

517. Menelaus is beaten only by as much space as there is between a horse and the chariot wheel, i.e. by only a few inches.  $\tau\iota\tau\alpha\iota\nu\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ , 'stretching himself' in galloping, as X 23.

520.  $\delta$   $\delta\acute{\epsilon}$ , the wheel.  $\theta\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$ , as he speeds afar over the plain.  $\pi\omicron\lambda\acute{\epsilon}\omicron\varsigma$  seems to form part of the predicate, lit. 'running over  $\pi\iota\omega\lambda$  plain.'

523.  $\acute{\epsilon}\varsigma$ , to the extent of a quoit-cast; 431.

524.  $\alpha\acute{\iota}\psi\alpha$ , he was quickly catching him again.  $\delta\phi\acute{\epsilon}\lambda\lambda\epsilon\tau\omicron$ , 'her courage was rising' at Menelaus' exhortations.

527. Compare 381. Here also Zenodotus read  $\pi\alpha\rho\acute{\epsilon}\lambda\alpha\sigma\sigma\epsilon\nu$   $\eta$ .

529.  $\lambda\epsilon\acute{\iota}\pi\epsilon\tau\omicron$ , was left a spear-cast behind Menelaus.

531.  $\eta\kappa\iota\sigma\tau\omicron\varsigma$ , slowest, most sluggish; from  $\eta\kappa\alpha$ .  $\eta\sigma\sigma\omega\nu$  and  $\eta\kappa\iota\sigma\tau\omicron\varsigma$  also belong to this root; the latter occurs in Homer only as an adv.  $\eta\kappa\iota\sigma\tau\alpha$ .

532.  $\pi\alpha\nu\acute{\omicron}\sigma\tau\alpha\tau\omicron\varsigma$   $\delta\lambda\lambda\omega\nu$ , cf.  $\acute{\omicron}\kappa\upsilon\mu\omicron\rho\acute{\omicron}\tau\alpha\tau\omicron\varsigma$   $\delta\lambda\lambda\omega\nu$ , A 505.

533.  $\pi\rho\acute{\omicron}\sigma\sigma\omicron\theta\epsilon\nu$ , before him; a curious form, occurring only here, for  $\pi\rho\acute{\omicron}\sigma\theta\epsilon\nu$ .

536.  $\lambda\omicron\iota\tau\sigma\theta\omicron\varsigma$  is predicate; 'the best man is driving in last.'

538.  $\delta\epsilon\upsilon\tau\epsilon\rho\alpha$  is used substantively =  $\delta\epsilon\upsilon\tau\epsilon\rho\epsilon\acute{\iota}\alpha$ , 'let us give him a prize, even the second prize.' The approval with which this obviously unfair arrangement is met illustrates the tendency of generous enthusiasm to master the sense of justice, which we often find in the Greeks, as in other southern nations.

542.  $\delta\acute{\iota}\kappa\eta$ , 'with justice,'  $\delta\iota\kappa\alpha\acute{\iota}\omega\varsigma$ ; or perhaps 'by way of pleading his cause,'  $\delta\iota\kappa\alpha\nu\iota\kappa\acute{\omega}\varsigma$ .

546.  $\acute{\omega}\phi\acute{\epsilon}\lambda\epsilon\nu$ , he ought to have prayed to the immortals to help him in the contest; as Odysseus does (770), and Meriones (872).

551.  $\acute{\epsilon}\pi\epsilon\iota\tau\alpha$ , hereafter, opposed to  $\alpha\upsilon\tau\acute{\iota}\kappa\alpha$   $\nu\acute{\upsilon}\nu$ .  $\acute{\iota}\nu\alpha$   $\sigma'$   $\alpha\acute{\iota}\nu\eta\sigma\omega\sigma\iota\nu$ , i.e. let that, and not injustice, gain your applause.

553.  $\pi\epsilon\rho\iota$   $\alpha\upsilon\tau\acute{\eta}\varsigma$   $\pi\epsilon\iota\rho\eta\theta\acute{\eta}\tau\omega$ , 'let him try for her who is

willing to meet me in fight,' i.e. I shall not resign the mare without fighting for her.

556. χαίρων, he is delighted at the young hero's fiery spirit.

558. οἰκοθεν, of my own store. ἐπιδοθῆναι, to give as an extra prize. Cf. I 147.

560. For the spoiling of Asteropaeus see § 170 *sqq.*, 183.

561. χεῦμα, a casting of tin, overlaid (ἀμφιδεδίηται) for ornament. πολέος δέιος, it will be to him a possession of great worth.

565 is absent in the best MSS.: it is imitated from 624.

568. σκήπτρον, the herald's staff, which conferred the right of addressing the assembly: § 505.

571. 'Thou didst put my excellence to shame and hinder my horses.' ἀρετή in Homer means superiority of any kind (here both in horses and in skill), excepting moral excellence. βαλὼν, thrusting thine own in front.

574. Lit. 'decide for us both *into the midst*,' i.e. impartially between us, not on one side or the other. μηδ' ἐπ' ἀρωγῇ, and not for partizanship. Cf. ἀμφὶς ἀρωγοί, § 502.

578. ἀρετῇ here = rank, βίη, power.

579. δικάσω, I will myself bring the matter to a decision. μ' = μοι, as ἐπιπλήσσειν always takes the dat. θεία, sc. δίκη implied in δικάσω, 'the decision shall be upright.'

581. ἡ θέμις ἐστί, 'as it is ordained' for oaths concerning races (referring to what follows). The racers at Olympia before starting all swore to compete fairly.

583. ῥαδινήν, pliant; see § 576.

584. The horses, as animals sacred to Poseidon, here represent his altar. For γαίηοχος ἐννοσίγαιος, see I 183.

585. τὸ ἐμόν should perhaps be τοῦμόν, though there is no other instance of this crasis in Homer.

587. ἀνσχεο, refrain, bear with me: A 586.

589. 'Thou knowest how a young man's transgressions come about, for his mind is hastier (than an elder man's) and his counsel shallow'; i.e. he offends through hasty resolves and insufficient reflexion.

591. Antilochus will not surrender the point of honour of the victory, and offers the mare as a free gift, not as a prize won. There is no more vivid and engaging picture in Homer than that of the high-spirited, ambitious, generous young Pylian as he is drawn in this book.

593. ἄφαρ αὐτίκα, a tautology like πάλιν αὖτις. βουλομένην, I would rather; as A 117.

595. ἐκ θυμοῦ πρσεῖν, to fall from my place in thy affection. So ἀπὸ θυμοῦ εἶναι, A 562.

598. 'His heart was gladdened like as when the dew comes upon the ears of corn of a ripening harvest, when the fields stand thick.' We must supply γίγνεται after ἐς εἰ, the sense being 'he

was gladdened as the corn is gladdened by dew in the hot summer weather.' ἀλδήσκοντος, root ἀλδ-, which, like ἀλθ-, is a secondary form of root αλ-, 'to nourish' (αλ-ο, &c.). φρίσσουσι, so *Spicea jam campis cum messis inhorruit*, Virg. *Georg.* i. 314.

602. νῦν, 'now' (after this offer) I will put away mine anger of mine own free will (αὐτός). χωόμενος goes with ὑπείξεμαι in the participial construction usual after παύομαι, &c. παρήορος seems to mean 'flighty,' lit. 'dangling.' Compare ἐπλοτέρων ἀνδρῶν φρένες ἡρεθονται, Γ 108. δεισφρων, 'light-minded,' see Γ 183. νεότης, youthfulness.

605. δεύτερον, another time. ἀλέασθαι, infin. for imper.

606. τάχα, easily. ἀλλὰ γάρ, i.e. ἀλλὰ σὺ με παρτίσεις, πολλά γὰρ πάθεις, κ.τ.λ. ἀδελφεός, Thrasymedes. Menelaus is always oppressed by a sense of his obligation to the warriors who have suffered so much on his account.

615. τέτατος goes with ἀνδρεῖ, lit. in the fourth place, as he had 'finished.' ἀμφίθετος φιάλη, 270. Eumelus of course had not finished properly, and therefore could receive no prize.

618. τῇ νῦν, take this now. τῇ is a contracted imperative for τᾶς (like ζῇ for ζᾶς) from root τα, 'to stretch out,' which in the secondary form ταν appears in the sense of 'taking, holding' in *ten-co*. The plural τῆτε is found in a fragment of the comic poet Sophron. (Others consider it an adverb, used interjectionally, from the pronominal stem τα-, 'there!') In this case τῆτε must be formed on mistaken analogy.)

621. αὐτως, for nothing, without a contest. The chariot-race, boxing, wrestling, javelin-throwing (ἀκοντιστός), and foot-race seem to have formed the ancient pentathlon, as in 634-8. In the Phaeacian games, however (θ 103, *sqq.*), leaping is substituted for javelin-throwing. ἐσθύσεαι, 'enter the (contest of) javelin-throwing.' This seems to be the ἡμᾶτα of 886 and 891.

627. πόδες is used as though the usual phrase καὶ χεῖρες ὑπερθεν were to follow, in apposition with γυῖα, but the last part of it is expanded into a whole line in 628. We are thus left to supply οὐδ' ἔμπεδοι, rather awkwardly, with πόδες only. 'My limbs no more are sound, neither my feet, nor do my arms at all swing lightly from my shoulders on either side.'

629. This is Nestor's favourite introduction to his stories of his youthful prowess. See A 670.

630. The Epeans were the dominant tribe in Elis, A 694 *sqq.* βασιλῆος is gen. after ἔθελα, 'the (dead) king's funeral games,' like ἀνδρὸς κατεθηῶτος, X 164.

635. ἀνέστη μοι, stood up to face me, like ἀνίστατό οἱ, 677.

638. For the Ἀκτορίωνε, *alias* Μολίωνε, Cteatus and Eurytus, see A 709. οἰοῖσιν ἵπποισι, in the chariot-race alone.

639-640 seem to be a hopelessly obscure couplet. πρόσθε βαλόντες means 'forcing their horses in front of mine,' as 572. πλῆθει is explained either (a) 'by favour of the multitude,' i.e.

being allowed an unfair advantage by their own tribesmen, who formed the mass of the spectators; or (b) 'by superiority in number,' being two against one; which would seem to be a doubtful advantage in a chariot race. ἀγασσόμενοι, being jealous for the victory. 640 apparently means 'wherefore the chief prizes were left behind there,' i.e. I did not carry them off to Pylos. Others explain 'because the chief prizes remained behind,' i.e. the most important event, the chariot-race, was reserved to the last. This is all very unsatisfactory, and the couplet can hardly be genuine.

641. ἔμπεδον, drove with firm hand, ἰδραίως καὶ ἀσφαλῶς, Schol. B. For the *epánalepsis* see T 371.

643. ὡς ποτ' ἔον· compare the similar phrase in A 762. The Schol. points out the curious fact that 644 makes a perfect iambic trimeter as well as a hexameter (reading γήραι as a spondee, γήρα).

648. ἐνέος, thou ever rememberest my friendliness to thee. οὐ σε λήθω τιμῆς is generally explained οὐ λανθάνει τῆς ἐμῆς τιμῆς, thou forgettest not my honour. But this is mere violence to the Greek. It seems quite necessary to adopt Düntzer's conjecture τιμῆς θ' (making οὐδέ σε λήθω parenthetical), or else to reject 649 altogether. ἧς is of course for η, attracted to the case of its antecedent.

652. αἶνον, eulogy, 795. ἀλεγεινῆς is also applied to wrestling, 701; it expresses violent effort rather than actual wounding.

654. ταλαεργόν, sturdy, 'enduring work' (ταλ-άω).

655. See 266.

660. 'To lift up their hands to box amain.' ἀνασχομένω is clearly a technical word (see 686), 'squaring up.' καμμουῖν, endurance to the end, i.e. victory, X 257. Polydeuces is in Homer only a specially favoured mortal (λ 300), not the god of boxing, which is here patronised by Apollo.

666. ἀψατο, 'the *manum inicere* of the Romans, viz. a form of taking possession,' Paley.

667. οἴσεται, i.e. is destined to carry off only the second prize.

670. μάχης ἐπιθεύομαι, I am inferior in battle; see P 142, Ω 385. Epeius was the maker of the wooden horse (θ 493), and was perhaps more of an engineer than a combatant. He means, 'will you not be content to admit that your inferior in battle may be your superior in boxing?'

673. ἀντικρῦ, utterly, 867, Π 116. κηθεμόνες, his friends, 163. Epeius returns very suddenly to his possible opponent, the ἄς τις of 667, after the interruption of 670-1.

675. For κε with fut. ind. see X 61: it expresses the very slightest degree of contingency, being just less positive than the simple fut.

678. 'Son of King Mecisteus, son of Talans.' Ταλα-ιον-ίδης is curiously formed with the two patronymic terminations -ιον and -ίδης combined. Μηκιστέος, --- by synizesis. See A 489.

679. δεδουπότος implies death either in war (δόυπησεν δὲ πτόν) or by a fall from a height. We may translate 'after Oed. had fallen unto death.' The Homeric legend of Oedipus (or rather Oedipodes) is quite different from the famous tragic story, and we cannot tell the manner of his death. δς means Mecisteus.

681. Adrastus, grandfather of Diomed, was brother to Mecisteus. Diomed was therefore 'first cousin once removed' to Eurypylus by blood, and his first cousin by marriage, as he had married his own aunt, Aegialeia, daughter of Adrastus. ἀμφεπονείτο, dressed him for the fight.

683. ζῶμα, the light girdle about the loins. παρακάβαλε, cast about him; perhaps a technical phrase, as it does not seem a natural sense for the word to have, see 127. ἱμάντας, the leather thongs wound round the hands, which afterwards developed into the barbarous *caestus* (Virg. *Aen.* v. 405).

686. ἀνασχομένω, as 660: χερσὶ goes with συνέπεισον.

688. χρόμαδος, 'grinding' of jaws, as they set their teeth for each blow (root χρεμ-, of χρεμ-ερίζω, whence probably *frondere* and our *grim*).

690. πατήναντα, 'just as Euryalus had spied out an opening,' and was about to attack himself. We should expect παταίνοντα, however. αὐτοῦ, instantly, on the spot.

692. 'As when a fish is cast up from under the ripple of the north wind by the tangle-covered beach, and (then) the black wave hides it, so did Euryalus leap up at the blow.' The point of the simile seems to be the gasping helplessness with which a fish is cast on the shore by the breakers, and straightway disappears again in the wave. φρίξ βορέω, the ripple caused by the north wind on the sea.

698. ἀλλοφρόνεοντα, unconscious. μετὰ σφισιν εἶσαν, they sate him down in their midst.

701. δεικνύμενος, perhaps 'making the Danaans welcome,' the usual sense of the middle in Homer; if it meant 'displaying the prize to them,' we should expect the active.

702. ἐμπυριβήτην, 'meant to stand upon the fire,' an *epitheton ornans*. From ἐν πυρὶ βάλω; compounds thus formed with a preposition and a case governed by it are very rare throughout Greek literature.

703. ἐν σφισι seems to imply that this was only a rough conversational estimate.

705. Skilled female slaves must have been a drug in the Greek camp, as Eurycleia cost Laertes twenty oxen, α 431. Observe the freedom with which forms like τῶν and τῶν are used side by side.

707. *πειρήσεσθον*, dual, because in these contests only as many competitors seem to have been admitted as there were prizes; so Aeneas says, *Aen.* v. 305, *nemo mihi non donatus abibit*.

709. *κέρδεα εἰδώς*, the crafty-minded: 322.

711. *λαβέτην*, 'clasped,' takes the gen., a case elsewhere found only after the middle, *λαμβάνομαι*. *ἀγκάς*, adv., in their arms.

712. *ἀμείβοντες*, the rafters of a gable roof; they are compared to the wrestlers because they are apart at the base and closely joined at the top, in the shape of a letter Δ.

714. *τετρίγει*, 'creaked,' with the slipping of the other man's grasp along the skin. *ἀπό*, arising from, i.e. in consequence of, the firm hands.

716. *σώδιγγες*, bruises, weals, from the pressure. *ἀνέδραμον*, sprang up, § 56.

720. *ἔχεν*, stopped him from doing so.

721. *ἀνίστατον*, were beginning to wrong the spectators' patience by this long and fruitless struggle.

724. *ἀναίρειν*, a manœuvre, apparently tried by mutual consent, wherein each antagonist in turn tries to throw his man by lifting him off the ground, no doubt taking a fresh hold for the purpose.

725. *δόλου*· the 'trick' appears to lie in the suddenness with which Ajax acts, without awaiting a reply.

726. *κώληψ* is explained as the hollow of the knee, in which Odysseus catches his foot as he is lifted, throwing Ajax.

729. Odysseus takes his turn to 'hoist' Ajax. Apparently he only succeeded in just lifting him off the ground, and then threw him by crooking his knee behind Ajax' leg. But this did not count for either, as they fell on their sides; Odysseus seems to have won the first by putting his opponent fairly on his back, but, according to the usual practice, three falls were required for victory. *ἐν μὲν τόδ' ἤδη τῶν τριῶν παλαισμάτων*, *Aesch. Eum.* 559.

735. *ἐρείδεσθον*, bear heavily on one another.

736. It is to be supposed that Achilles gave another '12-ox' tripod instead of the '4-ox' woman.

741. *τετυγμένον* used absolutely, like *ποιητοῖο* 718, means 'elaborately wrought.' *πολλὰν ἐνίκω*, was by far ('easily') supreme through all the world. *Σιδόνες*, the Sidonians, elsewhere *Σιδόνιοι*, are always mentioned by Homer as artists, the Phoenicians always as merchants. Phoenicians, though often spoken of in *Od.*, are not elsewhere named in *Il.*

745. *οὔρησαν*, they landed it—or perhaps 'weighed it,' to prove its unusual value (Paley). Thoas was the grandfather of Euneus, and was king of Lemnos. For the ransoming of Lycaon see § 41 sqq. *υἱος* is of course gen. in apposition with *Λυκάονος*.

δῶρον, the price of Lycaon. Patroclus must have received the cup on behalf of Achilles.

748. δέθλιον οὖ ἐτάροιο, a prize in honour of his friend. Cf. βασιλῆος ἔεθλα, 631. καὶ τόν, even *that* precious cup. ὅς τις, for him who.

751. λοισθήμια, last prize; an adj. form like πρῶτα, δεύτερα, &c.

756. νεούς, the young men, as opposed to the middle-aged Oilean Ajax and Odysseus, 789 *sqq.*

757 = 358, *q.v.*

758. τέτατο δρόμος, lit. the running was strained (i.e. 'the pace was forced') from the start. Others explain 'the course stretched straight before them,' which is a rather weak rendering.

760. 'As near as is the weaver's rod to a fair-girdled woman's breast when she pulls it deftly with her hand as she draws the spool along the warp and holds the rod very near her breast.' In the vertical Greek loom the threads of the warp, besides being fastened to the 'beams' above and below, were attached by sliding loops to two loose horizontal reeds or round rods (καρόνες), the *even* threads to one, the *odd* to the other. The weaver pulled these rods towards him alternately, and thus made an opening through which the 'spool' (πηνίον), or thread of the woof wound in the shuttle, was pushed backwards and forwards past the μίτον, or threads of the warp. The distance meant is of course extremely small.

764. Odysseus trod in Ajax' footsteps before the dust he raised had time to settle upon them again.

765. Compare the similar expression in 380.

768. For πύματον δρόμον see 373.

770. μοι... ποδοῖν, a 'whole and part' figure; 'come thou as a kind helper to my feet.' ἐπίρροθος is used in the same sense as ἐπιτάροθος, and like it is of quite uncertain origin.

773. ἐπατξασθαι, to dart upon the prize, which was placed at the winning point. The following incident is imitated by Virgil, *Aen.* v. 328, in a passage which in many respects follows this book closely.

775. ὀνθος, 'filth' of blood, &c.

778. ἄνδρις, 'took.' ὅς, even as he came in first: cf. 615. κέρας ἔχων, holding the ox's horn, to claim it as his own, as 666.

782. μ', i.e. με, not μοι; a 'whole and part' construction with πόδας, as 770.

787. καὶ νῦν, even in these games, as well as in war.

789. Ajax is somewhat older than I, but Odysseus is of an earlier generation altogether.

791. ὠμογέρων, in unripe (i.e. early) old age. Compare the Lat. *cruda senectus*.

792. ἐρῖθῆσασθαι: this form occurs only here, the usual word being ἐρῖθάνειν or ἐρίζειν. Ἀχιλλεῖ for Ἀχιλλῆι is also ἀπ. λεγόμενον. 'It is hard for any of the Achaeans to rival him in speed except Achilles.'

795. αἶνος, thy praise, 'compliment,' as 652.

796. I will add another half-talent, raising the prize to a whole talent of gold.

798. There can be little doubt that from this line down to 883 is a late interpolation. The following contests—the δπλομαχία, the σόλος, and archery—seem to have no place in the Homeric gymnasium, and are not hinted at by Achilles in 621-3. In the second only one prize is offered, however many the competitors, contrary to the otherwise courteous practice of Achilles (see note on 707): the descriptions lose their vigour, often becoming grotesque and impossible, and the actors are reduced to mere lay figures, instead of being living Homeric heroes of flesh and blood.

804. This line is certainly a very late interpolation, though it is difficult to translate the passage without it. But three of the best MSS. omit it, and it is certain that the Aristarchean Nicanor did not read it, for we have a Scholium of his saying distinctly that κελεύω is used *without any infinitive*, in the sense of 'summoning forth.'

806. This pitiful line, which Aristarchus rejected, seems to be a reminiscence of K 298, where Odysseus and Diomed walk over the battle-field, ἀμ φόνον, ἀν νέκυας, διὰ τ' ἔντεα καὶ μέλαν αἶμα. ἐνδίνων, ('inwards') should mean 'entrails,' though some soften it down to τὰ ἐντὸς τῶν δπλων μέλη. The two leading generals of the army are actually set to fight a serious gladiatorial contest to be decided at least by the severe wounding, if not by the death, of one of them!

808. For Asteropaeus see Φ 183. How the armour of Sarpedon can be a possession in common it is hard to see.

811-816 are all taken from other passages. 816-7 are a feeble imitation of a battle-scene. ἐπήϊξαν and σχεδὸν ὀρμήθησαν seem to mean exactly the same thing. ἔνθα... ἔπειτα... ἔπειτα all mean 'then,' 'there,' and do not describe distinct stages of the action according to Homeric usage.

821. ἐπ' αὐχένι κῆρε, 'kept aiming at the neck,' a use of κέρω not elsewhere found.

826. This sport, as Paley says, seems to have been rather like 'putting the stone.' The σόλος αὐτοχόωνος was apparently a lump of pig-iron, i.e. a mass simply smelted out and in the state in which it left the foundry.

827. This Eetion was the father of Andromache, X 472.

832. οἰ, the winner of the σόλος, an idea which can only be supplied with some violence. μάλα πολλὸν ἀπόπροθι is obscure; perhaps it means 'extend very far from the city' (πόλις,



835), i.e. are very extensive. *ἔξει χρέωμενος*, i.e. he will be able to keep it in use.

835. i.e. 'His shepherd and his ploughman will not for want of iron have to go into the town (to buy it), but (this *σόλος*) will supply them.' Our poet seems to have desired to give an archaic colouring by describing a period in which every rustic made his own tools out of a solid lump of iron, to save the trouble of a journey to town.

840. Why the Achaeans laughed the poet does not think fit to hint, and we cannot presume to guess.

843. *σήματα* are the marks put into the ground to indicate the length of each man's throw, as is clear from *θ* 192, whence this line is copied.

845. *καλαθρόν*, a herdsman's staff. -v- represents *f* of root *φρεν*, 'to hurl' (*ρίπ-τω*, *ρόπ-αλον*, *rep-ente*? Germ. *werf-en*), and *καλα-* is probably from *κάλ-ω*s, 'a string'; a loop of string being, by a common device, employed to hurl such a staff (*Curtius*).

847. *ἀγῶνος*, either 'the space marked out for the contest,' or 'the assemblage of competitors.'

850. Virgil imitates the description of the following contest, *Aen.* v. 485-521, but softens down the main incongruities, as for instance the idea of offering a second prize to the man who should perform the ridiculously unlikely feat of severing the string, while unable to hit the bird.

*Ιόεντα*, apparently *dark-coloured* (like *ιοιδέα πόντος*), instead of the usual *πόλιον*. *σίδηρον* seems to be identical with the *axe-heads*, but the repetition *τίθει... ἐτίθει* is very clumsy. The *πелέκεις* have a double head, the *ἡμιπέλεκκα* being like our axes.

853. *ἐκ*, to the mast, in our idiom. *ποδός*, by the foot. *ῆς* is the usual gen. after verbs of 'aiming at.'

855. Homer never begins a speech except at the beginning of a line. The sudden transition from the *oratio obliqua* to the *oratio recta*, without anything to introduce the speaker, can however be paralleled by one instance, *Δ* 303.

861. The casting of lots is obviously necessary, for the contest is ingeniously contrived so as to come to an end without the second man having a chance, if the first is successful.

863. *ἀπειλέω*, originally 'to declare aloud,' is here used in the sense of *threatening*. The derivation is uncertain.

865. *μέγηνε*, Apollo grudged him *that*. *τῇ*, 'by which (string),' or 'where.'

868. *παρεῖθη*, hung loose. For this rare aor. of *παρίημι* Paley compares *ἀφείθη*, Eur. *Phoen.* 1377. *πρότε*, towards the earth.

870. Both seem to have used the same bow, and Meriones was waiting with his arrow ready in his hand while Teucer was aiming (*ὥς ἰθύνει*).

875. This is all hopelessly confused. The arrow after passing

clean through the bird falls again at Meriones' feet, and therefore the bird must have been exactly overhead (though *ὅπῃ πτέρυγος* evidently indicates a side shot). Still it manages to fly without difficulty to the mast which is 'afar off.' The surprise of the Achaeans was certainly justified. *τῇ...δινεύουσα*, there, as she circled round.

879. 'She bowed her neck, and her feathered pinions drooped.' Aristarchus read *λίασσε*, she drooped her pinions. *πυκνά* may perhaps be part of the predicate, 'fluttering,' as *ὠκύς* in the next line means 'quickly.'

880. *τῇλε δ' αὐτοῦ*, either 'far from him (Meriones),' or 'off it (the mast) far away.'

884. This contest, the *ἡματα*, answers to the *ἀκοντιστής* of 622 and the *δοῦπ* of 637. It will be observed that Achilles is now again a living personality, in strong contrast to the dummies of the last ninety lines.

885. *ἀνθεμόεντα*, adorned with flowers, embossed or inlaid. See Autenrieth, s. v. *λέβης*.

886. *ἡμονες*, 'casters of the javelin,' a curious expression (compare *ἥσα*, P 515, used absolutely), for which there was a still stranger variant *ῥήμονες*, which Hesychius explains *ῥήτορες*, as though this were to be a contest of eloquence!

891. *δυνάμει καὶ ἡμασι*, 'hendiadys'; 'the might of thy cast.' Achilles, seeing the obvious inadvisability of exposing the commander-in-chief to a possible defeat, courteously assumes his superiority as granted, and offers him the first prize without a contest. Thus *ἀλλὰ* means 'but still forbear to display the superiority we know you to possess'; and *εἰ ἐθέλεις*, 'if you are content to forego the glory you would gain by victory, as I advise you to do.'

## BOOK XXIV.

1. *λῆτο*, broke up: more usually *λῆτο*, from *λῆμην* (§ 80). For the variation in quantity compare *βήτην* by the side of *βάτην*, *τίον* by *τίον*, Ψ 703-5. *ἐκαστοί*, each tribe to their own ships.

3. *ταρπήμεναι* is added epexegetically: 'took thought of food and sweet sleep, to have joy thereof.'

6. For the scansion of *ἀνδροτήτα* see II 857.

7. *δποσα* is added by a sort of zeugma, '(thinking sadly) on all the toils he had achieved.' *τολυτεύω* seems to mean 'to wind up a ball of thread (*τελύπη*) after spinning it,' and hence 'to bring to a conclusion,' just as we speak of 'winding up.'

The α of *θοοσα* is lengthened in *arsi*, like *ὀπτάλεδ' τε καὶ ὠμά, μ* 396.

8. *πείρων*, 'cleaving,' goes with *πολέμους* by *zeugma*; we must supply 'facing,' or the like.

12. The five iteratives in -σκω in six lines seem to mark a silent and rather harsh transition from the events of one night to those of several consecutive nights. *ἔπει ζεύξεται* (14) is also an iterative optative.

15. The *δέ* here marks the apodosis.

17. *ἔασκεν*, he used to leave him lying.

19. *ἄπεχε*, 'kept away,' takes the construction of *ἀμύνειν τί τινι*, with a *dat. commodi*: *τοιο* is gen. after *χρὸς*. Compare Ψ 185 sqq., where the measures taken to preserve Hector are rather different.

24. *ἔθσκοπον*, 'well-aiming,' though *Hermes* is not specially represented as an archer. *Ἀργεῖφόντην* seems to mean 'the swiftly-appearing' (*ἀργός, φαν-, φαίνω*); the story of the slaying of Argus (root *φεν-*) seems to have been invented later, when the meaning of the old epithet had been forgotten. For the similarity of forms derived from *φεν-*, *slay*, and *φα-, φαν-, shine*, see note on P 155.

25. *ἰήσθαιεν*, i.e. this plan found favour.

27. *ἔχον*, intrans., 'they continued (in the same mind) even as.'

29-30. Homer nowhere else alludes to the judgment of Paris. *νείκεσσε*, lit. 'upbraided,' seems to mean 'passed condemnation upon them,' opposed to *ἤνευσε*, 'gave his approval to her that brought him deadly lustfulness'; a rather strange use. Aristarchus rejected the couplet as an interpolation, and is followed by most editors.

31. *ἐκ τοιο* must mean 'after Hector's death,' but it is a very vague expression (cf. A 493). The dispute in heaven lasted nine days out of the twelve (107).

33. 'Hard-hearted are you, ye gods, and injurious.' *δηλήμων*, like very many words and phrases in this book, is elsewhere peculiar to the *Odyssey*.

35. *οὐκ ἔτλητε*, i.e. you had not resolution to insist upon the stealing of the body.

41. *γναμπτόν*, to be bent by prayers, cf. I 514, 629. *ἀγρία οἶδεν*, is cruelly minded.

42. *ὅς τ' ἔπει*, the two relatives are used with only one verb between them exactly as *ὥς ὅτε* is often used without a verb in a simile for a simple *ὥς*, e.g. Ψ 712: the same construction occurs in a similar passage, P 658, *ὅς τ' ἔπει* being virtually equivalent to a simple *ὅς τε*. This is of course an *anacoluthon*, but a very natural and intelligible one.

45. This line was justly rejected by Aristarchus as an interpolation from Hes. *Opp.* 316. The mention of the double aspect

of αἰδώς is out of place here, but the interpolator wrongly thought that a verb was needed for the phrase οὐδέ οἱ αἰδώς.

46. 'It needs must be that many a man shall lose one that is even dearer to him' (than Patroclus to Achilles).

47. δμογάστριον, φ 95, a 'whole' brother (one of the same womb).

48. μεθέηκε, 'he desists,' with the participial construction of παύεσθαι.

49. τλητός here = τλήμων, capable of enduring. The plur. μοῖραι occurs only here; Homer does not generally seem to regard the Fates as the *persons* which later mythology made them.

52. κάλλιον, the more honourable course; cf. φ 437.

53. μή, (let him beware) lest. Observe the unusual neglect of the *f* of φοι. κωφήν γαῖαν, senseless dust.

56. We may paraphrase in modern language, 'even this strong accusation of yours might be all very well, if you mean to shew the same respect to Hector as to Achilles.' Here means this for a *reductio ad absurdum*.

58. θνητός, a mere mortal, which Achilles is not, though he is indeed mortal. γυναῖκα μαζόν, a 'whole and part' figure. γυναῖκα is opposed to θεόν.

60. The legend was that Zeus swore that Thetis should never be the wife of a god, because she had rejected his love; so Here in recompense took her under her protection, and wedded her to the noblest of living men.

62. ἀντιδασθε (only here in middle), took part in the ceremony.

63. Compare A 603. δαίνυο for δαίνυσο, like ξίσυο, Π 585.

65. ἀποσκούδμαινε, be not utterly wroth. Compare ἀπομηγνίειν, I 426.

66. μία, the same, = δμή of 57. ἀλλὰ καί, but even so.

68. ὧς γάρ, so he was to me, at least. Zeus argues from himself to the rest, ἡμάρτανε, missed, failed of his gifts.

70. λάχομεν, a general statement, 'that is the honour apportioned to us.'

71. οὐδέ = ἀλλ' οὐ, 'only it cannot be without the assent of A.' Ἑκτορα is governed by κλέψαι.

73. παρμέμβλωκε, stands by him, watches over him.

74. εἰ, with the opt., expresses a wish. It is not necessary to suppose any suppression of the apodosis. See I 46.

76. δῶρων, a partitive gen., the acc. being more common after λαχεῖν (e.g. 70). The causal λελαχεῖν always takes the gen. however.

78. Σάμον, here 'Samothea.' μέλανι is an *epitheton ornans* like ἰοειδής, &c. The -ει cannot be etymologically explained; perhaps it only represents a lengthening of -ε before the liquid λ, as in μεταλ(λ)ήγειν, &c. ἐπεστονάχησε λίμνη, the surface (φ 317) roared above her (as the waves closed).

80. Apparently a little tube of horn was passed over the fishing-line just above the hook, and the hollow filled up with lead. This served both as 'gimp' to protect the line, and as 'shot' to sink the hook. Compare a similar passage in  $\mu$  251 *qq.*

85.  $\sigma\iota$ , an ethic dative, 'to her sorrow.'

88.  $\alpha\phi\theta\iota\tau\alpha$   $\mu\eta\delta\epsilon\alpha$   $\epsilon\iota\delta\omega\varsigma$ , 'Counsellor of immortal wisdom': a phrase found in Hesiod, but not again in Homer.

90.  $\tau\acute{\iota}\pi\tau\epsilon$  =  $\tau\acute{\iota}$   $\pi\omicron\tau\epsilon$ , acc. after  $\acute{\alpha}\nu\omega\gamma\epsilon$ , what does the great god bid me?

91.  $\epsilon\chi\omega$   $\delta\acute{\epsilon}$ , seeing that I have.

92.  $\mu\acute{\epsilon}\nu$  seems to imply a suppressed  $\acute{\alpha}\epsilon\kappa\omicron\upsilon\sigma\alpha$   $\delta\grave{\epsilon}$   $\epsilon\iota\mu\iota$ .

94.  $\kappa\upsilon\acute{\alpha}\nu\epsilon\omicron\nu$  obviously indicates only a dark shade, not a colour.

96.  $\lambda\iota\delta\acute{\iota}\zeta\epsilon\tau\omicron$ , parted, made way for them.

97.  $\acute{\epsilon}\xi\alpha\nu\alpha\beta\acute{\alpha}\sigma\alpha\iota$ , going up out of (the sea),  $\delta\alpha\kappa\tau\acute{\eta}\nu$ , to the shore.

100.  $\epsilon\zeta\epsilon$ , made place for her.

102.  $\epsilon\upsilon\phi\omicron\rho\eta\nu'$   $\acute{\epsilon}\pi\acute{\epsilon}\epsilon\sigma\sigma\iota$ , spoke cheering words to her.  $\delta\rho\epsilon\zeta\epsilon$ , 'held out' (to return it) 'when she had drunk.'

105.  $\delta\lambda\alpha\sigma\tau\omicron\nu$  - see note on X 261.

108.  $\nu\acute{\epsilon}\kappa\upsilon\varsigma$  elsewhere in Homer is used in apposition with the name of the dead man; to talk of the corpse of Hector seems a later use, for to Homer the corpse is not an appendage or relic of a man, it is the man himself. See A 4.

110. The  $\kappa\upsilon\delta\omicron\varsigma$  consists in the honourable ransoming of the body for gifts; if it were stolen and Achilles received nothing it would be a disgrace to him. A similar thought occurs in the story of Meleager, I 598, 604.  $\pi\rho\omicron\tau\iota\acute{\alpha}\pi\tau\omega$ , lit. I attach to him, i.e. accord him. Compare  $\kappa\upsilon\delta\omicron\varsigma$   $\acute{\epsilon}\pi\iota\tau\iota\theta\acute{\epsilon}\nu\alpha\iota$ ,  $\Psi$  400.

111.  $\phi\upsilon\lambda\acute{\alpha}\sigma\sigma\omega\nu$ , 'to treasure for the future my reverence and love for thee,' i.e. desiring not to have any breach in our friendship.

115.  $\delta\pi\acute{\epsilon}\lambda\upsilon\sigma\epsilon$ , 'surrendered'; Achilles ought to have left the corpse on the field after taking the armour.

116.  $\alpha\zeta$   $\kappa\acute{\epsilon}\nu$   $\pi\omega\varsigma$  goes with  $\acute{\epsilon}\pi\iota\tau\epsilon\iota\lambda\omicron\nu$ .

118.  $\iota\acute{\omicron}\nu\tau'$  is for  $\iota\acute{\omicron}\nu\tau\alpha$ , not  $\iota\acute{\omicron}\nu\tau\iota$ , as the acc. regularly goes with an infin. even when a dat. precedes; A 542, &c. See 146.

119.  $\iota\acute{\lambda}\eta\eta$ , gladden;  $\Psi$  598.

124.  $\delta\rho\iota\sigma\tau\omicron\nu$ , 'the early meal,' see note on A 477. All MSS. here give  $\acute{\epsilon}\nu\tau\iota\nu\omicron\nu\tau\omicron$   $\delta\rho\iota\sigma\tau\omicron\nu$ , which cannot be right, as the  $\delta$  is long by nature, and was never preceded by a consonant.

125.  $\iota\acute{\epsilon}\rho\epsilon\nu\tau\omicron$  seems to be a contracted imperf. for  $\iota\acute{\epsilon}\rho\epsilon\tau\epsilon\tau\epsilon$ , as we have  $\lambda\omicron\upsilon\tau\alpha\iota$  for  $\lambda\omicron\upsilon\epsilon\tau\alpha\iota$ .

129.  $\sigma\acute{\eta}\nu$   $\epsilon\zeta\epsilon\alpha\iota$   $\kappa\rho\alpha\delta\iota\eta\nu$ , as we talk of 'feeding on one's sorrow.' ' $\Pi\upsilon\theta\alpha\gamma\omicron\rho\alpha\varsigma$   $\pi\alpha\rho\alpha\iota\nu\acute{\epsilon}\iota$   $\kappa\alpha\rho\delta\iota\alpha\nu$   $\mu\grave{\eta}$   $\acute{\epsilon}\sigma\theta\acute{\epsilon}\iota\nu$ ,' Schol.

131.  $\beta\acute{\epsilon}\eta$ , thou shalt live, see II 852.

134.  $\acute{\epsilon}\acute{\epsilon}$  - see  $\Upsilon$  171.

139. 'So be it; let him that brings the ransom also carry away the corpse.' *φέροι* is curiously attracted in mood to the *following* opt. *ἔγοιτο*, because this is the mood which is uppermost in Achilles' thought when he begins the sentence. It is *very* rare in Homer for the relative to precede the 'antecedent'; perhaps A 218 is the only other case.

140. *πρόφρονι θυμῷ*, i.e. in serious earnest.

141. *ἀγύρει*, assemblage, like *νηῶν ἐν ἀγῶνι*, Π 239.

143. *ᾤτρυνε*, sc. *λέναι*, a pregnant construction, as 289.

146. *ἰόντ'* = *ἰόντα*, as 118; hence it is followed by *όλον* (148) in apposition.

149. *ἰθύνει*, opt. by attraction to *ἔποιτο*, as 139.

152. Compare P 201. 'Let him take no thought for death or fear'; *τάρβος* is added by a sort of zeugma. *τοῖον πομπόν* is predicate.

154. *δς ἄξει*, the lengthening of *δς* is explained by the loss of *ς'*, i.e. *ςε*, ε: *δς* *ς'* ἄξει answering exactly to *δς* *σ'* ἄξει in 183 (Bekker). The disappearance of the digamma has thus involved the loss of an entire word. Compare Π 545.

157. *ἄφρων*, senseless; *ἄσκοπος*, blind, unforeseeing; *ἀλιτήμων*, wilfully wicked. As one Schol. remarks, the three things that lead men into wrong-doing—stupidity, heedlessness, and malice—are here indicated.

158. *ἐνδυκέως*, a word generally used of kindly entertaining; its origin is uncertain. Curtius at one time referred it to *δυκ-*, as an Aeolic form of *δοκ-*, translating *deo-enter*, in *seemly* fashion. But this is very uncertain.

163. *ἐντυπᾶς*, adv., 'outlined' or 'moulded' in his cloak, i.e. wrapped so closely that all his form could be seen.

165. *καταμήσατο*, had gathered together. It is difficult to say whether the two senses of *ἀμάω*, 'to mow' and 'to collect' can be connected by the idea of 'gathering the harvest,' or whether they are really different words. The quantity of the *α* varies, being long in act. and short in mid.

166. *ἀνὰ δόματα*, indoors; Priam being in the open court.

170. *τυτθόν*, i.e. gently. Compare the 'still *small* voice' of Scripture.

172. *δοσομένη*, foreboding; *ἀπὸ τῶν ὕσσων προορωμένη*, Aristarchus. See A 105. *τόδ' ἰκάνω*, the *τόδε* seems to be a sort of cognate accus., 'I come this (coming),' i.e. I come hither.

175-187 = 146-158, *mutatis mutandis*.

190. According to the Scholiasts the *περίπυς* was a box of wickerwork bound on to the top of the *ἄμαξα*, which itself was probably little more than a framework.

191. *κηθέντα*, fragrant with cedar-wood (*κέδρινον*).

192. *γλήνεα*, jewels, 'bright' ornaments, from *γαλ-* or *γλαφ-*, 'to shine' (A 206); compare *γλήνη*, the *bright* pupil of the eye. *κεχάνθει*, contained; the root *χαθ-* is probably our *get*.

194. δαίμονιη implies remonstrance with a touch of pity (A 561, compare Z 407). Priam is peevish with grief, and begins to remonstrate with Hecuba before she has even spoken—a very natural touch.

197. 'What does it seem to thee in thy mind,' i.e. what is thy opinion of the matter?

202. ἔκλε' for ἔκλεα, 'thou wast famed throughout all men'; an apocopated form for ἔκλεο (κλέομαι), like ἀποαίρεο, A 275, εἶδεο, φ 74. Compare δυσκλέα for δυσκλέεα, I 22.

206. εἰ γάρ, 'for suppose he take thee!' εἰ is used in its primitive sense, and we need not supply any apodosis.

207. ὀμηστῆς is nowhere else used of a man; we may almost translate 'a beast of prey.' ὅς is nowhere else used of a person not actually in sight; it may indicate the vividness with which the picture of Achilles is before Hecuba's eyes. Perhaps we ought however to read ὁ δέ σ' οὐκ ἐλέησει, though the hiatus is allowable in the bucolic caesura.

208. ἀνευθεν, far away from Hector. ὧς, thus.

210. See T 128.

211. ᾄσαι explains ὧς, 'thus fate span his thread, namely, that he should glut the dogs.'

212. ἔχοιμι, 'I would I had.'

213. προσφύσα, i.e. burying my teeth in it. Compare ὀδὲ ἐν χεῖλεσι φύντες, biting their lips; and ἐμπεφυῖα, A 512. ἀντιτά, from ἀνά and τίνω, 'paid back.' παιδός seems to be an objective gen., 'his treatment of my son might be repaid him,' as we should say. The opt. is potential, though without ἄν (T 321); Aristarchus however read ἄν τιτά.

214. κακιζόμενον, playing the coward. ἀλεωρής, shelter.

219. ὄρνις κακός, a bird of ill-omen. οἰωνός, not ὄρνις, is the usual word in this sense.

220. ἐπιχθονίων, 'any other, being of mortal man,' i.e. any other than a god (θεοῦ, 223).

221. θυο-σκόος is lit. 'an observer of sacrifice,' from root *skan*, 'to look carefully'; whence κοίω, 'to observe,' and perhaps *σαν-εο*. νοσφιζοίμεθα, withdraw from, i.e. disregard them.

224. ἔπος, the word of Zeus.

226. βούλομαι, I would rather have it so (A 112, &c.).

227. εἶην, aor. opt. of ἵημι, attracted to the mood of τεθναίην: 'let Achilles slay me straightway, when once I had sated (put away from me) the desire of lamentation.'

228. φωριαμῶν, chests. πέπλους are women's robes; ἀπολίδας χλαίνας, perhaps mantles thick enough to wear without doubling; τάπητας, coverlets; φάρσα, large woven pieces not made into garments, 'sheets.'

232. στήσας, weighing out. ἐκ is used in 233-4, as if ἐκ φέρεν had preceded instead of the simple ἔφερον.

235. ἐξείσιν ἐλθόντι, when he came to them on an em-

bassy. *ἐξέσιν*, as Aristarchus wrote, with 'interaspiration,' is from *ἐξίημι*, 'a sending forth.' Cf. *ἀγγελίην ἐλθεῖν*, A 140. *κτέρας*, an heirloom.

239. *λωβητῆρες*, insulters of my grief. *ἐλεγχέες*, my shame! *κηδίσσοντες*, to vex me (pres. *κῆδω*).

241. *ἦ δνόσασθε*, 'do ye think it a small thing?' *δνομαί* means properly to depreciate. Compare P 173, &c. *γνώσεσθε*, i.e. ye will learn to your cost that the loss is yours as well as mine.

243. Compare Z 258; our idiom is the same, 'ye will be easier for the Achaeans to slay.'

247. *δῆπε* (*δίεπε*, Aristarchus), brought them to order (lit. 'went through them' with 'his staff, like a general marshalling his troops').

253. *κατηφόνες*, 'my disgrace,' an abstract noun like *κατηφείη*, Π 498, *ἐλέγχεα*, 260. Crates read *κατηφέες*, an adjective found in ω 432. The Alexandrian derivation of the word from *κάτ-ω* and *φάος* seems to be right; it implies the turning down of the eyes (*φάεα*), i.e. the hanging the head in shame. Cf. X 293.

259. Compare I 302, A 58.

260. *τά*, 'here,' pointing at them. *ἐλέγχεα*, cf. 239, 253.

261. *χοροῖτυπῆσιν ἀριστοί*, 'heroes of the dance,' 'carpet knights.'

262. *ἐπιδημίοι* is the emphatic word, 'plunderers of your own folk' instead of the foe.

264. *ἐπιθεῖτε*, for *ἐπιθείητε*; so *διακρινθεῖτε*, Γ 102. *δοῖο*, like *πεδῖοι*, 'that we may pass on our way.' *πρήσω* seems to be used intransitively; compare A 483.

266. *δειραν*, they lifted off the stand (*βαμοί*, Θ 441) on which the framework of the car was placed when it was not in use.

267. *πρωτοπαγέα*, newly made.

268. The yoke consisted of a cross-bar, beneath which hung the two *λέπαδα*, or collars, broad loops of leather. At the middle of the yoke there was on the hinder side a horizontal ring (*κρίκος*), and on the upper side a tall peg (*ὀμφαλός*), with two rings on the top (*οἰήκες*), through which the reins passed; and a long (*ἐννέαπηχυ*) cord (*ζυγόδεσμον*) was attached at the base of the *ὀμφαλός* to the middle of the yoke. Near the end of the pole (*ρύμς*) was fixed a vertical peg (*ἔστωρ*). The yoke was attached by slipping the *κρίκος* over the *ἔστωρ*, so that the yoke lay upon and across the pole. The two vertical pegs, the *ἔστωρ* and *ὀμφαλός*, now lay close together, and were lashed by six turns of the *ζυγόδεσμον*, three upwards and three downwards; the loose end was then wound around the pole (*ἐξείης κατέδησαν*) and the tongue (*γλωχίς*, perhaps a metal tip) thrust under these last turns of the rope, to keep it tight. (See Autenrieth's illustrations under *ἔστωρ* and *ζυγόν*, which differ, however, in the



position assigned to the *ἔστωρ* and *κρίκος*.) *πέζη ἐπὶ πρότῃ* means at the furthest extremity of the pole, the *πέζη* being perhaps a metal cap. The object of *ἔδησαν* is *ἔστορα*, 'they bound the *ἔστωρ* to the *ὀμφαλός*.' *ἔστωρ*, from *ἵζω*, root *sad*, because it was that which *settled*, fixed the yoke. *ἐξείης*, perhaps 'in close continuous turns,' not in wide spirals.

277. *ἐντεσι-εργούς*, 'working in harness,' opposed to sumpter-mules. The word is formed like *ναυσί-κλιτος*, *ἀρεσί-τροφος*, &c.

278. The Mysians were famous for breeding mules, and bordered on the Eneti, *θεν ἡμιόνων γένος ἀγροτερῶν*, B 852.

279. Priam goes on a chariot drawn by horses, while the herald leads the mule-car with the ransom. *αὐτὸς ἔχων*, which he kept for his own use.

281. *ζευγνύσθην*, were having yoked; *ζεύγνυσιν δὲ ὑπηρετῶν*, *ζεύγνυται δὲ δὲ προστάσων*, Schol.

287. *τή*, take this. See Ψ 618.

290. *εὐχεο*, spondee by synizesis. *ἔπειτα*, i.e. after the general prayer for safety, ask specially for a good omen. *καθορᾶται*, watches over.

293. *εὖ*, the common change from the relative to the direct construction; compare A 79.

294. *δεξιόν*, i.e. in the east; the augur looked to the N.

296. *οὐ δώσει*, shall refuse. For *οὐ* after *εἰ*, see Υ 129.

303. *ἀκῆρατον* occurs elsewhere only in O 498, ρ 532, in the sense 'unhurt.' Here then we must understand it to mean 'uninjured' = 'undefiled'; a curious transition, perhaps suggested by the similarity in sound of *ἄκρητον* = unmixed.

304. *χέρνιβον* must mean either 'the water for washing the hands,' elsewhere called *χέρνιβα*; or else 'the basin' into which the water was poured from the *πρόχοος*, or ewer, over the hands.

305. *ἰδέξατο*, with gen., took from his wife; I 633, and compare A 596.

306. *μέσῳ ἔρκεϊ*, the middle of the courtyard, where stood the altar of *Ζεὺς Ἐρκείος*.

309. *φίλον ἢ δ' ἔλεεινόν*, a welcomed and pitied suppliant.

310. For *ταχύν* there was an ancient variant *ἰόν*, which is no doubt correct, meaning 'thine own' (A 393); Aristarchus probably altered it conjecturally, to suit his theory that *δς* could only mean 'his.' This involved the same change in 292, where the same variant occurs; 296 being left untouched, because there was no parallel passage to alter (Brugman).

315. *τελειότατον, τὸν ἐπιτελεστικώτατον*, Schol.: i.e. affording the most perfect augury.

316. 'The dun hunter whom men name also the Dusky Eagle.' For *περκνόν* compare *ὄπο-περκ-ᾶουσι*, used of the colour of ripening grapes, η 126. *μορφνός* is a word of uncertain

origin. Aristotle describes the Black Eagle as second in size of all eagles. Compare Φ 252.

318. ἐκλήϊς ἀραρυία, 'locking well and fitting close'; these are *epitheta ornantia* only, as the comparison is naturally with a door thrown wide open. Some ancient critics therefore read ἐκ κληῖσ' ἀραρυία, well fitted with locks. ἀφνειοῖο of course implies a large palace.

325. δαίφρων, prudent. Buttmann says that this sense is elsewhere peculiar to the Odyssey, and that in the Iliad the word means 'warlike.' But it is more probable that it always means 'cunning' (δαίηται), only in the more martial poem it is naturally used chiefly of skill in war, and without any etymological connection with δαῖς = heat of battle.

331. Ζῆν, acc. of Ζῆς, a by-form of Ζεύς, of which some traces are found in later writers.

333. Hermes is the regular messenger of the gods in the Od., but not elsewhere in the Il. He seems to be employed in preference to Iris because ingenuity is needed, not the mechanical repetition of a message.

335. ἐπαίρῃσσαι, to attend. For κλέω with dat., see Π 516; thou hearkenest to whom thou wilt.

338. Πηλεΐωνάδ', the only case in H. of the addition of the local termination -δε to the name of a person. It is equivalent to εἰς Πηλεΐωνα, for which see A 423.

339-345. These fine lines recur in ε 43-49. The magic wand is a regular attribute of Hermes (χρυσό-ραπισ) and became the κηρυκτεῖον or *caduceus* when Hermes was made god of heralds (A 334). It is actually used to lull the sentinels to sleep, 445.

344. τοὺς δ' αὖτε, and others again.

347. αἰσυμνητήρι, a prince; lit. 'one who remembers justice' (αἶσα, μνα-, the ν being Aeolic). This was the natural office of royal families in days when law consisted of customary precedents (θέμιστες, I 99) handed down by oral tradition.

348. πρῶτον ὑπηνήτη, with beard (see A 340) just grown.

349. For the monument of Ilus see A 166, 372.

351. ἐν, at the river, i.e. the ford of Φ 1. ἐπήλυθε, had over-spread.

352. εἰς ἀγχιμόλοιο goes with ἰδών, 'seeing him from close at hand.' ἐφράσσατο, observed.

354. 'It is a matter of prudent thought,' i.e. a crisis demanding wise resolution.

355. διαρραῖσσεσθαι, a very strong expression, cf. P 727, α 251; 'we shall be torn in pieces.'

356. ἐφ' ἱππων, on the chariot, leaving the mule-car to its fate. ἔπειτα, 'after that,' i.e. as the second best course. λιτα-νεύσομεν, hortative subj.

359. γναμπτοῖσι μέλεισι, see A 669.

360. αὐτός, ὑλτρο, without waiting to be spoken to.

365. ἀνάρσιοι, unfriendly; lit. 'not joined, fitted': the opposite of ἐπλήρες (root ἀρ, of ἀρ-αρ-ίσκω).

367. θνείατα, treasures; it is usually applied to dainties, but includes πάντα τὰ θνητὴν τινα περιποιούντα. νόος, 'what would be thy feeling then?'

369. ἀπαμύνασθαι is epexegetic both of οὐ νέος and γέρον, thou art not young (enough) and thy companion is (too) old to drive away a man that should first vex thee. Compare T 183.

370. οὐδέν is used adverbially, = οὐ, 'in nowise will I do thee any harm.' καὶ δέ, 'nay, I would even.' ἐτοκω, i.e. I discern a likeness to my own father.

376. αἰσιον, for good luck. ἐξαισιος is similarly used as a predicate. οἶος...ἀγητος, so admirable art thou.

380. This line is very common in the Odyssey. ἀτρεκέως, 'truly,' lit. straightforwardly, not turning aside from truth (τρεκε = τρεπε-, to turn).

381. ἥέ...ῆ, a double question, put asyndetically, *utrum...an.*

382. ἵνα περ, *where* they may abide for thee in safety.

385. μάχης ἐπεδευετ' Ἀχαιῶν, apparently 'he was never wanting in battle against the Achaeans,' Ἀχ. being objective gen. after μάχης. But in Ψ 670 we have μάχης ἐπιδεύεσθαι = to be inferior in war; so we may also make Ἀχ. an independent and co-ordinate genitive; 'he was not inferior to the Achaeans in battle.' Hermes gently hints that he knows to whom he is speaking.

388. ὧς = ὅτι οὕτως, (it is meet that I should ask) so well thou speakest of my hapless son's fate.

390. καὶ εἴρεαι = εἰρόμενος, 'thou art testing me by asking me of Hector.'

394. ἑσταότες, standing still, idle spectators.

396. μᾶ, the same.

398. ὧς, thus as I behold.

400. παλλόμενος, casting lots.

402. θήσονται μάχην, will set their battle in array. Perhaps he means to imply that he is sent out as a spy to see that the ground is clear of the enemy.

403. οἷδε, as though he pointed at their camp; 'here they sit fretting.'

404. πολέμου seems to go equally with ἵσχειν and ἐσσυμένους, to restrain *from* war them eager *for* war.

409. μελεῖστί ταμών, cutting him to pieces, limb by limb. The phrase is elsewhere peculiar to the Odyssey.

412. κείνος, *there* lies he.

413. ἥως must be used very vaguely in the sense of 'day,' as it is now early night. There were variants ἥδη and ἥδε (sc. ἡμέρα). For 414-5 see T 32.

417. ἀκηδέσσω, without regarding, respecting, him. Compare Φ 123, X 465. ὅτε, as often as.

418. αἰσχύνει, he cannot disfigure him. θηοῖο, thou wouldest marvel to see (θέομαι).

419. ἐρπήςεις, Lat. *rosoidus*, 'how fresh he lies.' Apollo protected him by a mist, Ψ 188. αἶμα is 'accus. of the remoter object,' 'he is washed clean of blood.'

420. μιαιρός, defiled. μέμυκε, have closed together (like eyelids).

421. δός' ἐτύπη, verbs of wounding take a double accus., of the wound as well as of the person wounded. See note on Π 511, P 86. πολέες, see X 369, 'many plunged their blades into him.'

422. ἱήος should be ἑοῖο, *thy* son; A 393.

425. καί seems to mean 'in addition to general piety it is good to bring due offerings.' For the anomalous διδοῖναι for διδόναι, cf. ζευγνύμεν, Π 145, τιθέμεναι, Ψ 83.

426. εἰ ποτ' ἔην γε, 'if he ever was,' i.e. if indeed it be not all a dream: *si unquam fuit quod non est amplius*; i.e. *si recte dici potest fuisse, quod ita sui factum est dissimile ut fuisse nunquam credas*, G. Hermann. Compare A 762. Curtius would read ἡ ποτ' ἔην γε, 'aye surely once he was.'

428. τῷ οἱ ἀπεμνήσαντο, 'therefore did they remember for him (his gifts).' οἱ is *dat. commodi*. Others read τῶν for τῷ, 'these things did they remember for him.'

430. αὐτόν, sc. ἐμέ, save myself, and bring me on my way with the favour of heaven. γε implies 'if it is to be done by permission of heaven.'

434. παρὶς Ἀχιλλῆα, behind Achilles' back.

435. δειδοῖκα καὶ αἰδέομαι, compare A 649.

437. ἄν... κε are used like the repeated ἄν... ἄν of Attic; but elsewhere in Homer they always go close together, separated at most by a μέν or γάρ. Ἄργος in the mouth of a Myrmidon probably means the Pelasgian Argos, in Thessaly; or else Greece in general. ἐνδυκῶς, see 158.

439. 'None would attack thee in contempt of thy escort.' δνοσσύμενος = depreciating, as 241.

440. ἀναίξας ἄρμα, leaping on to the chariot. ἄρμα καὶ ἵππους is *hendiadys* for 'the horse-chariot.'

444. The sentinels are posted outside the gate, while the gate-keepers (πυλαῖοι) of 681 are inside, to open in case of necessity. δέ marks the apodosis.

448. The apodosis to δεῖ does not arrive till 457, after a long parenthetical description.

451. δροφόν is explained by the ancient commentators as a kind of rush so called from its use in roofing. We might translate 'they thatched it over with downy thatching-rush that they gathered (or mowed) from the meadows.' Either sense of ἀμάς suits this passage; see 165.

452. οἱ and ἀνακτι are in apposition, 'him, even their lord.'

αὐλή, a courtyard surrounded by a palisade. The hut is made as like as possible to a regular house.

453. ἐπιβλής, a bar reaching across from doorpost to doorpost, the κληῖς of 455. ἐπιρρήσσεσκον, 'drove home'; an obscure word perhaps connected with ῥήσσω, *to stave*, § 571.

456. τῶν ἄλλων, of the common sort.

463. ὀφθαλμοὺς εἴσειμι, I will not come within the sight of Achilles. Compare ἐλθέμεν ἀνδρὸς ἐς ὀφθαλμοὺς, 204. νεμεσσητόν, 'it would cause indignation that an immortal god should thus favour mortals openly.' βροτούς, though a general expression, means Priam, not Achilles.

466-7 are suspicious lines, for (1) the poet of the Iliad seems to know nothing of Neoptolemus (see T 326); (2) Priam does not follow the divine advice, though an appeal to Achilles' love for his son would certainly seem to be a natural and powerful argument, if it were possible. συν-ορίνης = *com-moveas*, 'stir his mind.'

471. οἴκου, i.e. the tent, or rather hut; it is called δῶμος in 673.

473. ἀπάνευθε, apart, though in the same room. τό, 'there,' demonstrative.

474. Ἀλκιμος seems to be the same as Ἀλκιμέδων, compare Π 197, T 392, and P *passim*. ποίπνυν, were bustling: A 600.

476. ἔσθων καὶ πίνων stands co-ordinately with ἐδωδῆς, ἀπολήγω being followed indifferently by a genitive or a participle; 'he had just ceased from meat, even from eating and drinking.'

480. 'As when a grievous curse comes upon a man who in his own country hath slain his fellow, so that he escapes to a land of strangers, to the roof of a rich lord, and wonder seizes upon them that behold him enter.' ἄτη seems to mean the curse of homicide in its outward manifestation, the danger of blood-revenge. ἀφνειοῦ, because a rich man would be best able to protect him. ἔχει, not ἔχη, because this clause, though it contains the point of the simile, is added independently. Compare I 324.

484. ἄλλοι, i.e. οἱ ἄλλοι.

487. τηλικού is interjectional, 'so old a man, even as I am, on the sad road of age.' For οὐδὲς in this phrase, see X 60. A man thus calling for compassion on the score of age would hardly call attention to the fact that he was only 'on the threshold of old age.'

488. Achilles in the underworld himself expresses this same fear for his father, λ 496. It was realised in the case of Laertes.

491. ἐπὶ, moreover.

496. ἱῆς ἐκ νηδύος, children of Hecuba.

498. τῶν μὲν πολλῶν, lit. of them, the many; i.e. of the greater part of them. Observe the unusually halting rhythm of

this line and 500. They seem to express the old man's struggles to speak connectedly in all his agitation.

499. *ὁλος ἦν εἴρυτο δέ* seems to be a *hendiadys* for *ὁλος ἦν ἐρύεσθαι*, as we say 'was the only one to protect.' Else we must take *ὁλος* to mean *unicus* in the sense of *eximius*.

500. *πρώην*, vaguely, 'a little while ago.' It was actually twelve days before, 31.

503. *αἰδέοιο*, contracted for *αἰδέοο*.

505. 'I have braved what none other man on earth hath ever braved before, even to lift my hand to the mouth of him that slew my children.' Suppliants used with one hand to clasp the knee of him they were beseeching, and with the other to touch his chin; see A 501, and the illustration in Autenrieth, s.v. *γόνυ*. *ἄρῃγεσθαι* is always used intransitively, so no doubt *χεῖρ* is for *χεῖρ*, 'reach with my hand to the mouth,' &c.

507. *πατρός*, objective gen. after *γόοιο*, 'desire of lamentation for his father.'

509. *ὁ μὲν* is in 'distributive' apposition with *τά*, and should regularly be followed by *ὁ δέ*, instead of which we have *αὐτὰρ Ἀχιλλεύς*. A very similar construction is Π 317.

510. *ἐλυσσέεις*, *volutus*; *ἐλυ-* = *φελ-φ* = *vol-v*-, from root *φελ*, to twist.

514. 'The desire thereof (sc. *γόοιο*) departed from his heart and his members.'

515. *χειρὸς ἀνίστη*, raised him by the hand.

522. *ἔμπτῃς*, 'anyhow,' is explained by the following *ἀχνόμενοι περ*, even though sorrowing. *κατακλίσθαι*, to lie quiet. *πρήξις*, there is no profit, no result, of chill lamentation.

525. *δς* refers forwards to *ἀχνυμένοις*.

527. 'For there stand on the floor of Zeus' palace two jars of evil gifts that he gives to men, and one of good things. Now to whomsoever Zeus, the hurler of the thunderbolt, deals a mingled lot, that man chances now upon ill and now again on good; but to whom he gives only the sorry gifts, him he brings to scorn, and grievous famine chases him over the bright earth and he is a wanderer honoured neither of gods nor men.' There seem to be three jars, the two of evil indicating the preponderance of sorrow in human life; so Pindar says, *ἐν παρ' ἐσλὸν πῆματα σύνδυο δαδονταὶ βροτοῖς ἀθάνατοι*. *ἕτερος* (properly 'the other of two') is used because the two jars of evil are regarded as a unit in opposition to the one of good; just as the dual is used of the driver and his two steeds, Ψ 413.

528. *ἔδων* is generally derived from *ἐδς*, 'good things,' but the form is inexplicable. The gods in general are called *δοτήρες* *ἔδων* in Od. θ, Hesiod, and the Hymns. This Brugman explains from a noun *ἐή* (sc. *μοῖρα*) = *σua*, a man's *own* or fair portion, *ἴση*, so that the gods are the 'dispensers of just destinies.' When this phrase got stereotyped, the original meaning was forgotten, and

it was supposed to mean 'dispensers of *good* things,' from the similarity of the word to *εὖς*: and in this mistaken sense it is used here.

532. βούβρωστις seems to be the βουλμία of later Attic. We are told that a yearly sacrifice was made to the goddess Βούβρωστις at Smyrna, i.e. a sacrifice to avert famine.

535. ἐκέκαστο ἐπ' ἀνθ., he excelled among men; see T 35. This verb generally takes a simple accus., but here it is used like ἐνίκα πᾶσαν ἐπ' αἶαν, Ψ 742. ἐπὶ, with acc., implies 'extension over.'

537. ποίησαν, sc. οἱ θεοί.

539. 'There was granted him no offspring of princely sons in his home, save that he begat one son for untimely death.' πανώριον is the παντελῶς ἄωρον ἀποθανούμενον of Herodotus.

543. εἶναι here represents ἦσθα of the *oratio recta*.

544. 'All the region that Lesbos bounds (ἐντὸς ἑέργει) to the north of itself (ἄνω), and Phrygia higher up (i.e. inland)'; i.e. the region having Lesbos to the S. and Phrygia to the E. ἀνω must be taken closely with ἑέργει (lit. keeps above itself), while καθύπερθε is an attribute to Phrygia; ἐντὸς belongs to all the three boundaries. Μάκαρ is a name frequently occurring all along the Mediterranean coasts; it perhaps represents *Melkart*, the Phœnician Hercules.

546. τῶν, another construction of κεκᾶσθαι, on the analogy of verbs expressing excellence. It means 'all these peoples,' the inhabitants being put in apposition with their countries.

549. ἀλίσστον, without escape, cessation; Π 296.

550. εἴης, read εἴοι with Zenodotus; A 393.

551. 'Nor wilt thou raise him up again till thou hast come to misfortune of thine own (ἄλλο)'; i.e. thou wilt die thyself before thou canst bring him back to life.

554. ἀκηδής, uncared for, ἀκήδεστος.

558 is a late interpolation; it was unknown to Aristarchus and even to Herodianus (about 150 A.D.). πρῶτον ἔασας means 'thou didst leave me unharmed at the first,' i.e. even at the first moment it was thy impulse not to hurt me. τῶνδ' ἀπόναιο, mayest thou live to enjoy them.

560. Achilles is going through a terrible struggle in abandoning his promise to Patroclus (Ψ 183), and feels that he may entirely lose his self-control unless he is allowed to act in his own way, without being either hurried or doubted. καὶ αὐτός, without being urged.

563. σε is anticipated from the relative clause; compare the Biblical, 'I know thee who thou art.'

565. μᾶλ' ἤβδν, with all the audacity of youth.

566. φυλακοῦς, 'sentinels,' occurs only here, but was preferred to φύλακας by Aristarchus.

568. τῷ, because I am acting under divine compulsion. ἐν ἀλγεσι, amid my troubles. ἐᾶσω, leave thee in peace, as 557.

576. ὑπὸ ζυγόφιν, from under the yoke, ὑπὸ ζυγοῦ.

577. καλήτορα, the 'crier,' *calator*. He is called ἀστυβοώτην in 701.

578. ἐϋσώτρων, with goodly fellows (σῶτρων; compare ἐπίσσωτρων = *tire*). So the best authorities for the vulg. ἐδέεστων.

581. πυκῶσας, that Achilles might wrap the corpse in them before giving it to Priam.

584. ἐρύσαιτο seems to mean 'restrain,' a sense of ἐρύεσθαι not elsewhere found. There was a variant κατερύκοι.

586. ἀλλίτῃται, the subj. after the opt. is very strange, as it seems to express the remoter consequence, so that the converse would have been more natural.

589. λεχέων, a bier. The dat. is the usual case after ἐπιτιθέναι, not the gen.

592. σκυδμαινόμεν, see 65.

595. It is not clear how Achilles was to give Patroclus his share of the ransom, unless he meant to burn some of the objects separately, like Andromache in X 512. καί means in addition to the possessions burnt on the pyre in Ψ 170-6.

598. τοίχου τοῦ ἑτέρου, see I 219.

601. ἄγων, i.e. on the way back; Achilles will not let him see his son for the present, as is explained in 584.

602. Niobe was always to the Greeks the type of the deepest sorrow; see Soph. *El.* 150, ἐν τάφῳ περπαῶ αἰαὶ δακρύεις; and *Antig.* 823-832. The legend is identical with that current in later times, except that the number of children was generally given at fourteen, seven sons and seven daughters. The τε is gnomic, indicating that the story was well known.

605. ἀπό, (with arrows) from his bow.

607. ἰσάσκετο, she matched herself against. ἀρα is contemptuous, 'forsooth.'

608. 'She said that Leto had but two children, but she herself had borne many.' γέλνατο, for αὐτὴ δὲ γέλνασθαι, the construction, as often, lapsing from the *oratio obliqua* to the *recta*.

610. ἐν φόνῳ, amid their gore; οὐδὲ = ἐπεὶ οὐ, 'for there was no man to bury them; but the son of Cronus turned the folk into stone.' Apparently λίθους is to be taken literally, the people suffered for the faults of their queen, and in the same manner; it hardly seems Homeric to say that Zeus turned their hearts to stones, i.e. made them so hard-hearted that they would not bury the dead.

614-7 were rejected by Aristophanes and Aristarchus on the ground that they were Hesiodic in style, and that it was absurd to say 'eat, because Niobe ate and was then turned to stone.' They certainly rather interrupt the speech, and the word φασι is unlike the style of Homer, who always speaks of the gods as from his own knowledge.

615. On Sipylus, the mountain that overhangs Smyrna, there



still is visible a rock carved, it is now supposed by the Hittites, into a rough resemblance to a human figure, which has always been called Niobe. There is no independent mention of a river Achelous in these parts. *ἔρρῶσαντο*, nimbly dance; A 529, Σ 411.

617. *θεῶν ἐκ κήδεα*, griefs sent by the gods; cf. *θεῶν ἐκ θέσφατα*, E 64. *πέσσει*, broods over (639).

620. *πολυδάκρυτος*, much bewept; i.e. he will deserve many tears. Elsewhere the word means 'tearful.'

621. *ἄργυφος*, 'pure white,' and *ἀργύφεις*, Σ 50, are probably from *ἀργός*, bright (A 50), and *φα-*, 'to shine' (*φαίνω*, &c.). The -v- is perhaps Aeolic. For the following lines compare A 465-6, I 216-7, 221-2. The *ἔρος* is a merely formal expression, as in I 222, for Achilles has only just supped, 475.

630. 'To see how great he was and how goodly.' *ἀντα*, in countenance, = *ἄντην*.

632. *δψιν* expresses outward appearance, just as we speak of a man's 'looks.'

635. *λέξον*, lit. put me to bed, root *λεχ-*; so *λέξο* (aor. mid. from *ἐλέγμην*) = lie down, 650. *καί* seems to mean 'that we may have our fill of sleep as well as food.' *ἐπρό* with dat. is instrumental, as *ὑπὸ χειρὶ*, *δοῦρτι*, &c.

640. See 164. *λαυκανίης καθέλικα*, lit. 'sent down my gullet' (X 325).

643-8 and 673-6 are adapted from or at least intimately related to several passages in the Odyssey, δ 297-305, η 336-340, 344-7: cf. ψ 289-299, χ 497. Indeed this whole book seems in many ways more closely connected with the Odyssey than with the earlier portion of the Iliad.

644. *δέμνια*, the bedstead; the *ρήγεια* and *τάπητες* seem to answer to our 'mattress' and 'blankets,' the *χλαῖναι* being cloaks used for the coverlet. *οὔλας*, woollen, see P 756.

647. *δάος*, torch, a by-form of *δαῖς*, occurring only here and in the identical χ 497, ψ 294.

648. *ἐγκονέουσαι*, busying themselves, occurs only here and η 340, ψ 291. The derivation is uncertain; Benfey refers it to root *ἄγκ-* appearing in *anc-illa* and Old High German *encho*, a servant (our 'hench-man'?). Döderlein derives it from *ἐν(έ)κ-ω*, *ἐνέικ-ω*, 'to bear.'

649. *ἐπικερτομέων*, no satisfactory explanation of this word has been given; both by etymology and use it means 'reviling,' 'insulting' (see A 539); so that we cannot fairly translate it 'bantering,' as is generally done; and even this would not suit the actual character of the speech which follows.

650. *ἐκτός*, in the ante-room of the hall (673), which, as we see from δ 302, was the usual sleeping-place for unexpected guests. *λέξο* is for *λεχ-σο* from *ἐλέγ-μην* (see 635), while *λέξο* (I 617) is for *λέξ-εσο*, from *ἐ-λεξ-όμην*, a 'mixed' aor. Cf. *δέξο*, T 10.

653 = 366.

655. ἀνάβλησις, a delay of the setting free of the body. γένηται, here again the subjunctive after the optative is strangely used to express the more remote contingency; see 586. 'He might tell Agamemnon, and then there *will* be a delay.'

657. ποσσημαρ, for how many days? The word is curiously formed on the analogy of ἐνήμερ, &c. τέως, so long.

660. τάφον, funeral, as 804.

661. ᾧδε, 'by thus doing,' i.e. by abstaining from war; the word refers back to 658.

662. 'Thou knowest how we are hemmed within the city, and wood is far off to bring from the mountains.' ἄξιμεν is aor., as Ψ 50. δεδίασιν for δεidiaσιν, the only case where there is a short syllable before the original δf of the root δfi: for δεidia = δέδfia with compensatory lengthening of ε to ει on the loss of f.

665. δαινυτο, opt. for δαυνυ-ι-το, like ἀναδύη, ι 377; compare φθίμην, φθίτο, opt. of ἐφθίμην.

671. 'He grasped the old man's right hand at the wrist,' as a pledge of friendship.

673. The πρόδομος was the part of the house in front of the hall, i.e. the corridor with ante-chambers and adjacent passages, &c. See I 473.

677. The narrative now proceeds with a rapidity and almost abruptness which is not unfitted to the winding up of a story of which the climax has been told.

681. ἱερούς means perhaps 'strong' (see A 366), as in the similar phrase φυλάκων ἱερὸν τέλος, K 56, 'the strong band of sentinels.' Or it may indicate the quasi-sanctity belonging to very responsible posts.

683. 'Thou then hast no thought of ill, seeing thou thus sleepest.' οἶον = ὅτι τοιοῦτον, a cognate acc. εἰασεν, spared thee, as 557, 569.

686. σείο ζωοῦ ἀποινα, i.e. a ransom to buy thy life.

687. μετόπισθε, 'behind' in the local sense. γνώη (subj.), 'perceive thee,' 'find thee here'; we should naturally expect γνῶνι, which indeed is given by some good MSS. But compare P 38-40.

692-3 = φ 1-2; the best MSS. omit 693 here.

696. εἰς, 'towards.' ἔλων, imperf., implying a pres. ἐλάω, which does not occur elsewhere, ἐλάαν, ἐλώσσι, &c., being futures.

699. Cassandra is hardly mentioned elsewhere by Homer (only in N 366 sqq., and λ 422); it was only in the later cycles that the legends grew up with which we are familiar. Πέργα-μον, the acropolis of Troy.

701. ἀστυβοώτην, literally 'town-crier,' i.e. the public herald of the state, like καλήτορα, 577. -βοώτης seems to be for -βοήτης, the η being assimilated by the -ο.

704. ὄψεσθε, 'you shall behold if you come,' future. Othe-

make the word imper. of a mixed aor. *ᾠψόμεν*, comparing *ἔξεσθε*, Θ 505, but this seems unnecessary. The future does not imply any prophetic foreknowledge.

705. *ζῶοντι = ὅτε ἐξή: νοστήσαντι*, ye rejoiced at his return from battle.

707. *πτόλει*, the *ι* is lengthened in *arsis* before the liquid *λ*.

708. *ἀδόσχετος* is apparently for *ἀ-δύσχετος*, intolerable. The hiatus can only be explained as permitted in order to distinguish the word from *ἀνα-σχετος*, tolerable. Perhaps it is a later formation on the false analogy of *ἕατος*, where a consonant has been lost (*ἔ-σα-τος*, root *sa*, satiate).

709. 'Near the gates they met him (Priam) bringing the corpse.'

711. *τιλλέσθην* with acc. 'bewailed him'; so we have *τέπτεσθαι τινα* (Herod.) and *κόπτεσθαι τινα* (Eurip.).

716. *μοι* is ethic dat., 'make me way for the mules to pass through. *ἄσεσθε*, ye shall have your fill of weeping hereafter. Compare Ψ 157.

719. *δῶματα* is acc. of the *terminus ad quem*.

720. *τρητοῖς*, either 'adorned with pierced work,' 'fretted'; or perhaps 'pierced with holes' to receive the straps which supported the bedding, as Odysseus describes in his own bedstead, ψ 198, 201. *δοιδούς*, professional mourners; these were common in Oriental countries, but unknown in Greece; and perhaps their mention among the Trojans is a piece of 'local colouring.'

721. The reading of this line is extremely doubtful; the text seems to give the best sense. Translate 'and by the bier they set the minstrels, the leaders of the dirge, who wailed their doleful lay, they singing while the women lamented with them.' Strictly speaking, *οἱ μὲν* (722) is a mere repetition of the subject *οἱ τε*, and might be absent; but it is inserted in order to point the antithesis with *γυναῖκες*; *αἱ δὲ στεν. γυν.* would have been a more regular close to the line.

725. *ἀπ' αἰῶνος*, 'thou hast perished from life in thy youth.'

726. *αὐτῶς*, merely.

729. *πέσεται*, in pass. sense, will be destroyed.

730. *ρύσκειν*, 'was wont to protect,' an iterative form from *ρύ-ομαι*. In *ἔχεις* the Schol. thinks there is an allusion to the name Έκτωρ, the Holder, or Keeper.

731. *ὄχ-ήσσονται*, will sail away on the ships of the foe (root *foχ*, *vagh-* = *veh-entur*).

733. *ἐνθα*, 'to a place where thou shalt toil at unseemly tasks, striving in the presence of a hard master.' *πρό*, lit. before the face of.

735. This was what actually happened according to the Cyclic poets. *λυγρὸν θάνατον*, 'a grievous death to die,' acc. in 'apposition with the sentence'; almost the only instance of this construction in Homer; but see X 513.

737. καί, 'it may be.'

741 = P 37; see the note there.

744. πυκινόν seems to mean 'closely packed,' i.e. a pregnant, pithy saying for me to keep in my memory. μεμνήμην, opt. for μεμνημένην, see Ψ 361.

749. περ seems to go rather with ἢ μὲν than with ζῶς, emphasising the assertion, 'in very truth.'

752. πέρνασκε, used to sell; see Φ 40, 102.

753. ἀμιχθαλόεσσαν, probably 'misty,' 'smoky' (because Lemnos was a volcanic island, the seat of Hephaestus' stithy); connected with δ-μιχ-λη, root μιχ-, whence our *mist* (Goth. *maihsta-s*). The ἀ will be merely a 'prothetic' vowel; but the suffix is not explained.

756. οὐδ' ὅς, not even thus could he bring him back to life.

757. ἐρστήεις, 419. πρόσφατος does not recur in Homer, but is used by later writers from Herodotus onwards in the sense 'newly slain,' as if from φα-, φεν-; only there is nothing in the word itself to express 'newly,' though this should be the most prominent idea. Others derive it from πρόσφημι, explaining 'that may be addressed,' i.e. so lifelike as to tempt one to speak and to expect an answer; or perhaps rather our 'affable,' in the sense of 'loveable.'

759. Quick and painless death in men was always ascribed to Apollo, as it was in women to Artemis.

762. δαέρων, a spondee by synizesis, the α being long.

763. μὲν implies a suppressed contrast, 'yet it was to thee I always looked for kindness.' Helen's speech is all disjointed with passionate anguish.

765. εἰκοστὸν ἔτος must be explained either as an allusion to the old story, which is not consistent with the rest of the Iliad and Odyssey, of a previous abortive expedition against Troy which had wasted ten years; or else it may have been an echo in the poet's ears of the reiterated 'twentieth year' of the Odyssey, the destined close of Odysseus' ten years of wandering; see τ 222, ψ 102, β 175, &c.

767. ἀσύφηλον, insulting; see I 647.

769. δαέρων, husband's brothers; γαλόων, husband's sisters (Lat. *glores*); εἰνατέρων, husbands' brothers' wives (*janitrices*).

770. ἐκυρὸς δέ... αἰεὶ is parenthetical, and ἀλλά begins the apodosis. παραιφάμενος, soothing them.

775. πεφρίκασι, 'shudder at me' as a cursed thing.

776. ἀπείρων, the innumerable people. The epithet is usually applied to the infinite expanse of sea or earth.

778. ἄξετε, imper. of the mixed aor. πυκινόν, cunning; or perhaps strong in numbers.

780. ὃς ἐπέτελλε, charged me with his message, as he bade me farewell from the black ships.

784. ἀγίνεον, collected; from ἀγ- of ἄγω, the only instance of a present stem formed with this suffix.

785. φαεσίμβροτος, giving light to men, for φαφεί-μυρος, φαφ-, root of φαφός, a lengthened form of φα-, to shine.

789. ἤγρετο, 'was gathered' (ἀγείρω); so Düntzer for ἔγρετο of MSS., 'watched' (ἐγείρω), which is clearly not suitable here. 790 is omitted by almost all the best MSS.

791. Compare Ψ 250 sqq., when the rites are very similar to those recorded here.

795. λάρνακα, coffin, answers to the φιδάλη of Ψ 253. κἀπε-τος, the grave, lit. a dug place; see Ξ 564.

798. κατεστόρεσαν, they heaped it over with great stones.

799. They set the sentinels perhaps for fear lest the sight of the whole population outside the walls might tempt the Greeks to make a dash for the city before the stipulated time.

802. εἶς goes with δαίνυτο.

804. 'Thus celebrated they the funeral of Hector, tamer of horses.'

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